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AND

QUARTERLY REVIEW.

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Dr. THOMAS BARCLAY.

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CONTENTS.

ART. I.—Lord John Russel and the Methodists . . . Page 1
II.—On the Omnipresence of God: a sermon by the Rev. Professor Durbin, of Augusta College, Kentucky . 45
III.—The American Quarterly Review 58
IV.—Closet Exercises 77
V.—Life of Bishop Asbury 82
VI.—The Wyandots, and their late chief Between-the-logs 94
VII.—Characteristics—The Conference of 1784 101
VIII.—The Portrait of St. Paul: or, the True Model for Christians and Pastors. Translated from a French Manuscript of the late Rev. John William de la Flechere, Vicar of Madeley: by Rev. Joshua Gilpin, Vicar of Rockwardine, in the county of Salop . . 104
IX.—The Itinerant, or Wesleyan Methodist Visiter . . . 113
X.—On Marriage with Unbelievers 114
XI.—Associated Methodist Churches 119
XII.—Recollections of Mrs. Mary Todd Hinde 121
XIII.—A Plea for the Missionary Cause: by the Rev. Samuel Luckey, D. D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church 132
XIV.—Education—Review of the Journal of the Proceedings of a Convention of Literary and Scientific Gentlemen, held in the Common Council Chamber of the city of New-York, October, 1830 160
XV.—Original Letters of Mr. Asbury, (afterward Bishop,) and of others respecting him 189
XVI.—Letters on Revivals of Religion 209
XVII.—Wesley's Works—The Works of the Rev. John Wesley, A. M., sometime Fellow of Lincoln College, Oxford. Third Edition. With the last corrections of the Author. London: published by John Mason, 14 City Road 215
XVIII.—New and Old Calvinism 222
XIX.—The General Conference , ... 227
XX.—Prayer Machines 235
XXI.—Infidelity. By a Youth 237
XXII.—Dr. Adam Clarke's regard for America 239

ART. XXIII.—The Presbyterian Christian Advocate Page 240
XXIV.—God with us: the substance of a Sermon preached before the Conference: by the Rev. Richard Watson 241
XXV.—A Short Memoir of John Garrison, Esq., late of Brooklyn, Long Island; together with some Account of the Rise and Progress of Methodism in that Place: by the Rev. Noah Levings 258
XXVI.—Tobacco 273
XXVII.—Letters on Revivals of Religion, concluded . . 293
XXVIII.—Original Letters of Bishop Asbury, concluded . 298
XXIX.—The Southern Slave Population. Review.—By the Rev. James O. Andrew, of Augusta, Georgia . . . 312
XXX.—Original Letters of Bishop Whatcoat 322
XXXI.—The Edification of the Church Promoted by a Divinely called Ministry of Diversified Talent . . . 321
XXXII.—Improved Edition of the Methodist Hymnbook . 351
XXXIII.—Sunday School Library Books 352
XXXIV.—Dr. Green's Attack on 'Practical Methodism' . 353
XXXV.—Notice to Correspondents, &c 360
XXXVI.—Memoir of the Rev. William Myles: by the Rev. John Beecham 361
XXXVII.—A Dissertation on the most approved Method of extending Missionary Operations, by Pecuniary Means and otherwise: by the Rev. Alfred Brunson . . . 381
XXXVIII.—Watson's Life of Wesley 395
XXXIX.—A Death Bed Scene: by the Rev. Stephen L. Stillman 414
XL.—The Science of Education: an Inaugural Address, delivered at the opening of the Wesleyan University, in Middletown, Conn., Sept. 21, 1831: by the Rev. Wilbur Fisk, D. D., President 419
XLI.—Letters on Methodism: Review of a Pamphlet, entitled, 'Letters on Methodism,' &c, purporting to have been written by one or more clergymen, in answer to the inquiries of a female: by the Rev. Timothy Merritt 442
XLII.—Dr. Green's Attack on 'Practical Methodism' . . 475
XLIII.—American Bible Society 480

ART. XXIII.—The Presbyterian Christian Advocate Page 240
XXIV.—God with us: the substance of a Sermon preached before the Conference: by the Rev. Richard Watson 241
XXV.—A Short Memoir of John Garrison, Esq., late of Brooklyn, Long Island; together with some Account of the Rise and Progress of Methodism in that Place: by the Rev. Noah Levings 258
XXVI.—Tobacco 273
XXVII.—Letters on Revivals of Religion, concluded . . 293
XXVIII.—Original Letters of Bishop Asbury, concluded . 298
XXIX.—The Southern Slave Population. Review.—By the Rev. James O. Andrew, of Augusta, Georgia . . . 312
XXX.—Original Letters of Bishop Whatcoat 322
XXXI.—The Edification of the Church Promoted by a Divinely called Ministry of Diversified Talent . . . 321
XXXII.—Improved Edition of the Methodist Hymnbook . 351
XXXIII.—Sunday School Library Books 352
XXXIV.—Dr. Green's Attack on 'Practical Methodism' . 353
XXXV.—Notice to Correspondents, &c 360
XXXVI.—Memoir of the Rev. William Myles: by the Rev. John Beecham 361
XXXVII.—A Dissertation on the most approved Method of extending Missionary Operations, by Pecuniary Means and otherwise: by the Rev. Alfred Brunson . . . 381
XXXVIII.—Watson's Life of Wesley 395
XXXIX.—A Death Bed Scene: by the Rev. Stephen L. Stillman 414
XL.—The Science of Education: an Inaugural Address, delivered at the opening of the Wesleyan University, in Middletown, Conn., Sept. 21, 1831: by the Rev. Wilbur Fisk, D. D., President 419
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Quarterly Review.

Vol. XIII, No. 1. JANUARY, 1831. New Series—Vol. II, No. 1.

LORD JOHN RUSSEL AND THE METHODISTS.

'Time was [says a writer in the Imperial Magazine] when the Founder of Methodism published its tenets at the hazard of existence—when, baring his head before the fiendish multitude, he stood exposed to their murderous missiles, on the market cross, or in the public field, to proclaim his divine commission. Like his "meek and lowly" Master, he was "no respecter of persons;" and the all but roofless cottage, and the broken chair, were the temple and rostrum from whence the St. Paul of Modern Christianity often made his fervid appeals. And, verily, we need not be amazed at the prevalence and progress of that creed which was confirmed by its establisher surmounting every opposition—the casualties of "flood and field"—the rigour of the elements, and the hate of mankind. It is a natural reverse of the scene that we now behold in the "solemn temples" of Methodism replete with the adornments of architecture, and recognised by crowded assemblies. So material an enhancement of the weight and value of the opinions of Wesley, has stirred up some polemical enemies of great popularity in rank and letters; and those doctrines, whose peculiarities, half a century ago, were known to, or noticed by, only the vilest of the community, have now found superior antagonists in the coronoted historian, and the courtly poet.'

The 'courtly poet' alluded to in the above passage, we presume to be Dr. Southey; and the 'coronoted historian,' Lord John Russel;—both of England. The recent attack on Methodism by the latter, is contained in his 'Memoirs of the Affairs of Europe, from the Peace of Utrecht.' At the time of publishing these Memoirs, Lord John Russel was a member of parliament. Since then, in consequence of the demise of the king, another election has been held, in view of which, his lordship, in an address to his constituents, is said to have evinced some apprehension of inconvenience from his attack on the Methodists, and to have publicly disclaimed any intentions of severity toward them. How much credit is to be attached to such a declaration, made at such a time, and in such circumstances, we shall not undertake to udge. It seems on the face of it, inconsistent enough with passages which will hereafter be

cited from his animadversions. Yet, being an *honorable* man, we are of course bound to believe that he did not mean what, otherwise, every body could not but understand to be the import of his plain English. We must say, too, with a British reviewer, that we think his lordship would have served his character more effectually by announcing his kindlier intentions 'through the medium of the press,' and, we add, *after the election.* As it is, we fear that he was but another instance of

'A man convinced against his will,'
Yet 'of the same opinion still.'

We shall subjoin an article from the pen of Mr. Sandwith, who is, we are informed, a distinguished surgeon, of Bridlington, England. His production, notwithstanding the diverse character of his professional pursuits, evinces a familiarity with theological critisism, and with the true genius, structure, and tendency of the religious system to which he is attached, which does him the highest credit, and entitles him to the warmest thanks of the whole Methodist community, for the triumphant manner in which he has wielded his polemical pen in their defence. His manner is not less marked by the moderation of Christian forbearance, than are his researches by extent of knowledge, and acuteness of investigation. He calmly compares the statements of his author, exposes the monstrosities of his misinterpretations and inconsistencies, and then leaves it to his readers to pronounce the judgment:—an example which we earnestly wish might be more generally followed by Christian polemics. Mr. Sandwith introduces his subject thus:

Modern politicians may despise theological researches; but Bacon, Grotius, and the worthies of a less degenerate age, gave such inquiries their deepest attention. The distempers of the State are moral as well as political; and they who neglect the study of the former forfeit a nation's confidence. But a shallow acquaintance with the subject is even worse than utter ignorance. How far either of them may have influenced the business of legislation, it is not our province to inquire. With a few splendid exceptions, however, such as Mr. Wilberforce's inestimable work on religion, the *liberalism* of the age has lamentably vitiated the literary productions of our statesmen. In this censure, Lord John Russel's "Memoirs of the Affairs of Europe, from the Peace of Utrecht," are deeply implicated. His lordship has attempted in his history of the eighteenth century, to blend some notice of the state of religion and literature with the narrative of civil and military transactions. "The Ecclesiastic," a periodical devoted to the defence of the Church, has shown but little sensitiveness to the interests of truth in "expressing" its "pleasure at the talented manner in which the noble author has performed this important part of his task." For the views which the book unfolds, are a wide departure from sound divinity; and the principle on which his lordship has undertaken to

degrade Methodism, no pious Churchman can consistently justify. His illiberality, too, greatly lowers his character as an historian. This rebuke is merited by the harsh and uncandid manner in which he has treated a subject to which he has manifestly paid but little attention. In bestowing his favors or scattering his censures on this or that form of religion, his lordship must not however expect, in imitation of Louis le Grand,* that mere nobility will confer the least additional weight on opinions unsupported by argument.

Great laxity of principle pervades the work, and at once assigns the author a place in the modern school of *liberalism.* In the exhibition of this spirit, Lord John Russel shows the greatest self-complacency. But those very opinions on which he seems to repose, as the basis of his strength, are precisely those the most easy of demolition. Nor must their author expect to escape being stoned with the ruins of his own demolished creed. That his lordship can have ever pondered the lessons of providential interposition in human affairs, inculcated by the Scriptures, could never be inferred from the tone of his historical reflections. Throughout his long and eventful narrative, he has never, in a solitary instance, taken advantage of the fairest occasions for noticing such displays of the Divine protection in behalf of a righteous cause. For any thing that appears to the contrary, the world is deprived of the moral government of its Author, and abandoned to be the sport of capricious fortune. His chilling and heartless creed, therefore, stands equally aloof from the bold but hallowed investigations of a Croly, who has traced the Divine hand guiding the destinies of our country, like a second Israel; and the profound historical lucubration of Miller, whose grand conclusion is, that human history is a drama of the Divine providence. 'Deos esse, et eorum providentiâ mundum administrari; eosdemque consulere rebus humanis, nec solum universis, verum etiam singulis.'† But this principle, though emanating from an enlightened Heathen, is too lofty for the comprehenion of a modern *liberal*, notwithstanding his professed belief of Christianity. Hence it is, that a history abounding with examples of providential interposition is disgraced by the introduction of an unintelligible agency, arrayed in all the attributes of Omnipotence. And thus every astounding event, which required the supposition of some unseen power to regulate the movements of the *dramatis personæ* of the history, is ascribed to the 'caprice,' or 'the decree, of *fortune.*'

[We omit several of Mr. Sandwith's subsequent pages, both for the sake of abbreviation, and from their irrelevancy to our present object, and to the state of things in this country. Having disposed

* This proud monarch once said, "It is one of the most visible effects of our power, to give, when we please, an infinite value to that which in itself is nothing."

† Cicero, I Divin. n. 117. [That there are Gods, by whose providence the world is governed; and that they care for human affairs,—not generally merely, but also particularly.—American Editors.]

of his preliminary matter, he then proceeds in the following masterly style.]

We now invite attention to that part of the history which treats on Methodism, and which is chargeable with the most serious defects and errors. Lord John Russel's history itself bears ample testimony to the failure of an adulterated Gospel, in the hands of the clergy of the last century. Its adaptation to the wants of 'a polite age' is what indeed he has assumed; but all the evidence is on the other side of the question. Mr. Wesley's testimony is decisive as to the uncorrected profligacy of those very classes of society whose case required, we are told, and obtained, 'a new kind of spiritual food.' As he has minutely traced the progress of demoralization through all the principal functionaries of our Christian and civic economy, we may well doubt the wholesome operation of the remedy. And perhaps no greater proof can be given, that society was no better for an adulterated Gospel, than the fact, which both Bishop Butler, in the preface to his 'Analogy,' and Nelson, in that to his 'Festivals and Fasts,' attest, that Christianity and the clergy had fallen into general contempt. But if all the evidence be against the assumption of the benefit resulting to the higher classes from the new order of things in the Church, its want of adaptation to the mass of society is fully conceded in the following quotation from his lordship's book:—'The general body of the people, however, were not sufficiently advanced in knowledge, nor sufficiently refined in taste, to be worthy the delicate banquet that was set before them. All the histories of this age teem with complaints of the gross profligacy, the drunkenness, disorder, and forgetfulness of religion, exhibited by the common people, especially in large towns, amidst the hurry and excitement of increasing trade and flourishing industry. It has been already said, that the superior education and decent fortune of the English clergy have the attendant defect of unfitting them for a daily and familiar intercourse with their flocks. They are confined too by law, by habit, and by inclination, to the spot where their parochial or governing duties are to be performed; and are therefore quite incapable of being directed actively to convert, to guide, and to instruct new masses of population. This polite age, like the first days of civilization, wanted missionaries; and what is wanted by the spirit of the time seldom fails to appear. Missionaries sprang up.'* That missionaries were wanted is his lordship's inference from his own description of the moral state of the lower orders; and it is a virtual admission, that the Gospel in its new and modified form, so far as it was applied to their case, was an entire failure. His lordship admits also, that it was so fettered by the habits and regulations of the clergy, as to be incapable of being applied to the increasing wants of the nation. Now, no weightier reasons can be given in favor of Methodism than those couched in these

* Memoirs, &c, vol. ii, 4to, p. 551.

two most important admissions: and his lordship merits the thanks of every advocate of the system. But the quotation invites additional comment. The conclusion of the passage is conceived in the spirit of the pitiful philosophy which excludes a providential agency. Dr. Southey and other opponents of Methodism, who represent its founders as 'chosen instruments of providence,' and yet calumniate the work they were delegated to accomplish, have incurred a dilemma from which his lordship might be presumed to have thus escaped. But he tells us, that 'the spirit of the time' usually generates what is wanted; and that it produced Methodism. How then is he to be acquitted of a contradiction of his own philosophy, when he represents Methodism to be a failure? The analogy of a *blind* fortune might suggest 'the spirit of the time' to be another mysterious personification, 'cui lumen ademptum.' But if his philosophy is to be trusted, wants so imperative as even his lordship's representation of the state of society makes them, could not be appeased by any mere empirical imitation of what was so essential to its welfare. Yet this is the way in which his lordship would avoid the conclusion to which his own argument leads. Hence he broadly asserts the *empiricism* of Methodism. But, on that hypothesis, in the following quotation he sufficiently answers himself. 'Wesley,' he observes, 'had hitherto succeeded, because in a dead and motionless state of society, he who, with internal persuasion of their truth, rouses the attention of men to new doctrines, which he declares to be necessary to eternal salvation, has always a *temporary* success.'* This is sound philosophy; and is bottomed on a principle which lies deeper than any thing to be found in Lord John Russel's creed. The principle was asserted by Gamaliel in its application to the origin of Christianity. Any sort of quackery in religion, unsupported by prescription or violence, can only have a *temporary* success. Now it must be remembered, that his lordship writes when Methodism is nearly a century old; and when, with no other weapons than reason and Divine providence in its favor, it has gone on increasing, until, as his lordship tells us, it now numbers 'upwards of a million of persons.' If, however, contrary to fact and experience, the success of the system, in its pretension to meet the wants of society, had been but 'temporary;' if it had been what his lordship designates it, 'a quack medicine, soon famous, and soon forgotten;' if 'it can hardly be said that the introduction of Wesleyan Methodism permanently improved the morals of England,' what becomes of his lordship's philosophy? And how have the wants of society, which must have waxed louder and louder in their demand for assistance, and which the mockery and insult of an empirical attempt to relieve them would only render more clamorous,—how, we ask, have the yearly accumulating wants of society been met and redressed? The plain matter of fact is, that if Methodism be not what it pretends to be, no other

* Memoirs, &c, vol. ii, 4to, p. 569.

system has arisen to dispute the palm with it; and therefore his lordship's philosophy is contradicted by experience. No missionaries sprang up; and the imperative summons of 'the spirit of the time' has never been obeyed to this hour.

His lordship in the sequel shows great anxiety to obviate the conclusion, as to its real value, which is suggested by the more than temporary character and influence of Methodism. Hence he never again adverts to his philosophy, when it might really aid his inquiries; but resorts to various solutions of the fact in question, all of which, taken separately or conjointly, will never account for the perpetuity of Methodism, without admitting its positively beneficial operation on society. To this, doubtless, under Providence, it is principally indebted for its earliest and continued success. To furnish the very desideratum which, on his lordship's own observing, was called for by the state and circumstances of society when Mr. Wesley arose, was the professed object of that great man. It is true, that in the first instance he merely aimed at rousing the Church to supply the wants of the nation: but though he never abandoned that aim, he was driven by the repulses he met with, eventually to originate his system, as auxiliary to the Establishment, and capable of pervading those parts of the nation and its dependencies which are beyond the reach of the regular clergy. Now, it is obvious to the most cursory reflection, that excluded as the Founder of Methodism was from the real patronage of the State, he rested the entire claims of his system to public support on its professed adaptation to the wants of the people. In this consists its strength as a voluntary association. Without this fundamental principle of existence, and unaided by government, Methodism would have shared the fate of all impostures, unsuited to the circumstances of the time, and the wants of the people. The folly, however, of supposing any system, though really based on public utility, to be able to maintain itself without the machinery of conservative regulations, is only exceeded by that which would impute the success of a system like Methodism to its confessedly admirable construction alone. Yet his lordship is guilty of this, when he asks, —'For what purpose was framed this admirable machinery, so well adapted to insure the permanence and preserve the subordination of a religious society?'* But he is evidently ignorant how intimately the fundamental principle in question connects itself with our institutions; and that from it they chiefly derive their imperishable character. And hence he expatiates on the various subordinate merits of the system, and the personal qualifications of its Founder, to account for its success. After giving an outline of the former, he thus portrays the latter:—'A quack medicine of this kind is soon famous and soon forgotten. But Wesley was too able a head of a religious sect to permit his work to fall into decay. No man ever knew better how to govern the heart of man or woman; no one ever

* Memoirs, &c, vol. ii, 4to, p. 573.

laboured more steadily in his vocation; no one ever wielded with greater power the weapons of reason in the cause of enthusiasm. His arguments, even when his cause seems most hopeless, are beautifully though fallaciously logical. With all his credulity and simplicity, he had the spirit to act with promptitude and firmness. Among a sect with whom enthusiasm was a rule, and poverty a condition of power, there were frequent attempts at mutiny and separation: Wesley always took his resolution boldly, and in every case retained the main body in obedience. The length of his life was of the greatest advantage to the permanence of his institutions. He retained to extreme old age the vigour of his mind, and to a great degree the activity of his body.'* It is inconceiveable how any man can so trifle with the understandings of his readers as gravely to assert, that such qualities, however admirable and useful in the Founder of Methodism, could, with the most skilful machinery to aid them, control those frequent attempts at mutiny and separation to which his lordship alludes, and counteract that inevitable tendency to dissolution, which without substantial merit as its basis must have eventually subverted the system. And a more extended view of the subject serves only still further to unveil the fallacy of his lordship's reasoning. For exposed as the system has been at different periods of its history, since Mr. Wesley's death, to various internal convulsions from the agitation of the most momentous questions, those acquainted with the subject know, that those principles, in the value and importance of which, as a general and national good, all were agreed, constituted the only substantial bond of union. It was an appeal to *them* which calmed the passions of the combatants; and an obstruction to *their* diffusion was successfully alleged as the result of unhallowed contention. Another important illustration of the great principle for which we contend, namely, the adaptation of the evangelical principles of Methodism to the nation's wants, is derived from the result of its collision with an adulterated Gospel in many of our churches. Its well known success in the contest is an exact measure of its practical value, now that time has neutralized the combined influence of novelty and all mere extraneous circumstances. Dr. Chalmers has therefore justly predicted, that under a system of legal and exclusive protection of what is called high church orthodoxy, on the part of the guardians of the Church, 'her arm will wither into powerlessness;' and that 'under such a process the alienation of the people will widen every year from the bosom of the establishment.'† Such would doubtless be the result of a continued appeal to the nation to decide between the merits of 'the new kind of spiritual food,' and the restored doctrines of the Reformation, as embodied in the institutions of Methodism. His lordship has presented us, in his account of Mr. Whitefield, with a vivid description of the effects of evangelical

* Memoirs, &c, vol ii, 4to, p. 585. † Chalmers's Christian and Civic Economy, vol. i, p. 218.

preaching after its long disuse ;* and yet he cannot perceive how, like refreshing showers to a thirsty land, it alone suffices to appease the immortal longings of the human mind. But the good effected by Methodism is *indirect* as well as direct. And where it has not emptied the churches, it has in general succeeded in reviving the preaching of those truths in their pulpits which had become obsolete, and as his lordship tells us, unsuited to 'a polite age.' The increasing prevalence of evangelical principles among the clergy, therefore, is another testimony in favor of that system which made the reform of *doctrine* and discipline in the Establishment one of its leading objects from the beginning. The circumstances, also, under which the experiment of Methodism has been made, yield another illustration of the truth of the principle for which we contend. We are told, 'it was a polite age' which witnessed the labours of a Wesley ; and from that time knowledge has continued to spread more and more through the mass of the community. With this fact Lord John Russel's parliamentary career has made him most familiar. Methodism therefore having put forth her claims in an age of philosophical scrutiny and religious inquiry, her success is highly honorable to her principles, and a test of the validity of her pretensions. Such are a few of the proofs, that Methodism is precisely that which 'the spirit of the time' called for ; and that in her apostles we behold the very missionaries which sprung up in obedience to its summons. After mentioning Mr. Wesley's rules for their direction, his lordship concludes in a manner which well harmonizes with our own view of their functions in the commonwealth : —'With such rules he founded, not a religious order whose discipline acts only in the retirement of the cloister ; not a rich church, whose worldly possessions form the chief object of their care ; but a community of active teachers, spread into every corner of society, whose power and distinction rested solely on the efficacy of religious persuasion.'†

In aid of the leading design to account for the spread of Methodism on principles which do not recognise its value, besides reciting the causes of its success already adverted to, his lordship devotes an entire section to the professed enumeration of the chief circumstances which attended the progress of its Founder. His management of this part of the subject displays but little ingenuity or tact. And as he mentions only *four* of these circumstances, the ore is neither abundant nor enriches any deep vein of thought. His remarks on 'field preaching,' and on 'miracles,' need no comment. His assertion, that 'the Methodists are a rare example of a sect who have flourished without persecution,' is a striking proof of his Lordship's want of information on the subject about which he writes. What else, indeed, could be expected from an author who never appears to have read a line of Mr. Wesley's works, but has derived whatever knowledge he has of Methodism from the

* Memoirs, &c, vol. ii, 4to, p. 560. † Memoirs, &c, vol. ii, p. 570.

productions of its enemies?* The boasted 'tolerant spirit of the age,' as represented in the conduct of the majority of the clergy and the country magistrates, was not even restrained by the enactments of purer times in favor of civil and religious liberty, from frequently breaking out into overt acts of persecution. To the determination of the House of Hanover to throw its ample shield over the rights of conscience, Methodism mainly owes its existence. We have Mr. Wesley's authority for the fact. 'The storm rose higher and higher,' says he, 'till deliverance came in a way that none expected. God stirred up the heart of our late gracious Sovereign to give such orders to his magistrates as, being put in execution, effectually quelled the madness of the people. It was about the same time, that a great man applied personally to his Majesty, begging that he would please to "take a course to stop these run-about preachers." His Majesty looking sternly upon him, answered without ceremony, like a king, "I tell you, while I sit on the throne, no man shall be persecuted for conscience' sake."'† But this deliverance of the early Methodists from 'the oppressor's wrongs,' was awarded to their long and patient endurance of severe personal insults and injuries, loss of property and employment, imprisonment, and degradation of character. The 'agonies and joys' and the 'convulsions' which attended them, the last of the early accompaniments of Methodism, his lordship has honored with an elaborate description. But his picture gives a caricatured representation of the facts, by the selection of extreme cases only; and by giving a revolting prominence to extravagancies which ought to have been thrown into the shade of extenuating circumstances. In reprobating the occasional convulsions which resulted from powerful mental emotions, he forgets to suggest what, even on philoso-

* 'On these subjects, of course, his lordship does not speak from his own personal knowledge; and we regret to say, the only authorities to which he refers, and which he appears to have thought it worth his while to consult, are Southey's "Life of Wesley," and Nightingale's "Portraiture of Methodism." Every thing advanced by the former of these writers, on the peculiarities of Mr. Wesley's character, and on the institutions and tendency of Methodism, in the shape of allegation and censure, is fairly met and triumphantly refuted in Mr. Watson's "Observations on Southey's Life of Wesley." Of this work, which has been upwards of seven years in extensive circulation, his lordship takes not the slightest notice; but repeats, with the most perfect confidence, as if they were undeniable truths, several of the misrepresentations to which Mr. Watson's replies are especially directed, and which we believe the candour and justice of the Poet Laureate will induce him to expunge from his book, if it should ever pass to another edition. As to Mr. Nightingale, he lived long enough bitterly to lament that he ever wrote the scurrilous and contemptible libel which Lord John Russel quotes as authentic history. He published to the world his "solemn protest against the light spirit in which the Portraiture of Methodism was written;" and added, "I am truly sorry for having published that foolish book; and for the vile and wicked use which, on many occasions, has been made of the publication." After this recantation of his work, Mr. Nightingale sought admission into the society of the people whose principles and character he had attempted to ridicule and vilify; and died in the profession of that faith which he had formerly held up to public scorn.'—*Wesleyan Magazine*, N. S. vol. viii, p. 115.

† Wesley's Works, vol. vii, p. 210, third edition.

phical principles, might be supposed to be the effect, on minds so circumstanced, of those astounding truths which made even the accomplished Felix tremble. But here his lordship's principles are in fault. Denying as he does the necessity of the 'new birth,' all the anguish of that momentous mental conflict, he treats with ineffable contempt. We need no other proof, how widely 'the new kind of spiritual food' differs from the ancient and genuine, but more unpalatable, fare provided for us by the Founders of the English Church. The deep pathos of many parts of the Book of Common Prayer, the affecting importunity and thrilling repetition of its addresses to Heaven, assume the existence of an intenser feeling in the worshippers, than Lord John Russel's easy and self-complacent creed can explain. And the language of the Homilies is a complete justification of all the 'agonies' which his Lordship affects to hold in derision. 'This sorrowfulnesse of heart, joyned with fasting, they uttered sometimes by their outward behaviour, and gesture of body, putting on sackcloth, sprinkling themselves with ashes, and dust, and sitting or lying upon the earth. For when good men feele in themselves the heavy burthen of sinne, see damnation to be the reward of it, and behold with the eye of their mind the horrour of hell, they tremble, they quake, and are inwardly touched with sorrowfulnesse of heart for their offences, and cannot but accuse themselves, and open this their griefe unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heavinesse, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meate and drinke is layd apart, and lothsomenesse of all worldly things and pleasures cometh in place, so that nothing then liketh them more, then to weepe, to lament, to mourne, and both with words, and behaviour of body, to shew themselves weary of this life.'* Of course the 'joys' of deliverance will be proportioned to the previous agony of soul, and to Lord John Russel's apprehension, equally 'excessive.' But the fastidious taste which is so much outraged by the 'rhapsodies' of an innocent girl, is not in a mood to admire even those warm impulses of gratitude in the pardoned woman who had been 'a sinner,' which prompted her so extravagantly to kiss her Saviour's feet, to wash them with her tears, and to wipe them with her hair. That deep emotion, however produced, will occasion an abstraction of mind which makes us indifferent to surrounding objects, and forcibly dissevers the links of our habitually associated ideas, is agreeable to observation in ordinary affairs. And this effect will bear a proportion to the nature and intensity of the exciting cause. Nor are the coolest and most philosophic minds exempted from its influence; of which the extravagant demonstrations of joy attributed to Archimedes on making his well-known discovery are an example. But perhaps no case of this sort approaches nearer to the effects of supernatural impulse,

* Certaine Sermons or Homilies appoynted to be read in Churches, p. 83, 1635.

than the following:—Dr. Rush, in his able account of the Epidemic Fever of Philadelphia in 1793, favors his readers at the close of his professional task, with a sort of episode, (very unusual in medical productions,) which portrays what were his feelings and reflections during the appalling prevalence of 'a pestilence that walked in darkness, and a destruction that wasted at noon-day.' After describing most pathetically the swiftly successive deaths of relatives, pupils, friends and citizens, useful in public or amiable in private life, while consternation suspended the general movements of society, he represents how his own mind was stunned by these melancholy events into a sense of utter estrangement from his accustomed feelings. 'The ordinary business and pursuits of men appeared to me in a light that was equally new. The hearse and the grave mingled themselves with every view I took of human affairs. Under these impressions, I recollect being as much struck with observing a number of men employed in digging the cellar of a large house, as I should have been, at any other time, in seeing preparations for building a palace upon a cake of ice.'* Now when *excessive ignorance* and *barbarism of manners* are taken into account, in our attempt to explain all the phenomena of the case before us, the occasional 'convulsions' even of early Methodism ought not to be accounted so ridiculous as to discredit the genuineness of that work of God of which they were confessedly the accompaniments. And as the bulk of the people were not prepared to relish 'the delicate banquet' of 'the new kind of spiritual food,' and as a coarser religious fare was not provided for them, his lordship ought to have settled the account of these *extravagancies* between the Establishment of the country and the new missionaries. For they were clearly quite as chargeable on the defective instruction of the former, as on the attempts of the latter to dispel, though at the expense of a breach of order and decorum, so gross an ignorance. But to elucidate the case more fully, we will furnish his lordship with a specimen of true philosophy on this subject from a work which, we fear, he has not had the candour to consult. 'Mr. Wesley,' says Mr. Watson, 'had seen real good consequent upon these circumstances; but he never believed that good to flow from them *as its cause*. He went higher than that. Those emotions might be the collateral or the secondary effects of the same cause, or they might result from a different one. In every case he hoped for good, and therefore sought it; one great secret of his success. He did not stay to contend with circumstances, even when they were not agreeable to him; he applied himself directly to the heart. He instructed the ignorant; pointed the sorrowful to the only source of comfort; explained the scriptural method of salvation; and gradually drew off the mind from what was visionary, and in truth extravagant, (and both occasionally did occur,) to the sober realities of

* An Account of the Bilious Remitting Yellow Fever, as it appeared in the city of Philadelphia, in 1793. By Benjamin Rush, M. D., p. 245.

religion, taught in his own sound doctrine, and enforced by his practical discipline. This was the way in which Mr. Wesley treated all cases of extraordinary emotion; and he judged better than a thousand sciolists when he concluded, that, in ignorant and inexperienced persons, much good principle may be mixed with fancy and oblique feeling. He acted, too, in the right spirit of a Christian minister; he had "compassion on them that were ignorant," as well as "out of the way." From a frigid philosophy and a callow formality such persons would have derived nothing; their errors had remained with them, and their latent virtues perished under the load. Many a spirit, in danger both from ignorance and its own peculiar constitution, was saved by his confiding charity which thought no evil; and if in some cases there were deceptions, and in others an insuperable obstinacy, they neither impugn the sobriety of his judgment, where perhaps he himself appears most enthusiastic, nor can they dim the lustre of that benignity of mind which ensured to every inquirer patient attention and sympathizing counsel; forbearance with their weaknesses, and yet respect for their sincerity.'* Lord John Russel tells us, that Mr. Wesley at length 'discovered that many of these frenzies were mere tricks.' And he quotes in proof of this, a passage from which an unprejudiced mind would have drawn an inference in the highest degree honorable to Mr. Wesley's piety and wisdom. Careful as he habitually was, not to allow the accidental and separable associations of a real work of God with what is little and degrading, as opposed to its essential and inseparable ones with all that is holy and elevating, to have an undue influence on his feelings, he yet adopted, as the quotation proves, the most judicious, because innocent methods of detecting imposture. The indulgence which every candid mind will exercise toward this part of the history of Methodism, under a full consideration of all the circumstances, is warranted by the fact, that such extravagancies are not peculiar to it, but characteristic rather of the human mind when aroused by the Gospel under a similar melancholy deprivation of light and knowledge. Hence similar phenomena are recorded by Dr. Gillies and others, as having occurred under similar circumstances at various periods, and in different countries. But Lord John Russel's object was not to widen our sphere of psychological knowledge; but to degrade Methodism, while attempting to explain its diffusion among the lower orders, on the hypothesis of its operating, by these means, on a love of the marvellous, and a sympathetic excitement of the passions. For that more sober course of events which recommended the system to general attention he has no eye. Like the Pagan who forms his notion of the Deity from the extraordinary convulsions of nature, uncorrected by his observations of the sunshine and the shower in the noiseless revolution of the seasons, his lordship has wholly overlooked, in his description of the accompaniments of

* Watson's Observations on Southey's Life of Wesley, p. 99.

Mr. Wesley's career, the less ostentatious and more salutary course of events. This omission we will endeavour briefly to supply.

It is a topic to which Mr. Wesley frequently and joyfully recurs in his writings, that, after the neglect of ages, at length the poor 'had the gospel preached unto them.' And its prime and most essential object has been abundantly answered in the moral lives and triumphant deaths of thousands of these immortal beings, who have been reclaimed by Methodism from the lowest depths of degradation and crime. But as no religion could achieve these moral victories without carrying civilization along with it, there are other views of the subject, which would have presented themselves to the mind of a statesman of any candour. We have witnesses, however, at hand, in his lordship's absence, to depose to those points in the history of Methodism which credit her religious principles, by exhibiting the collateral benefits of civilization that flowed from their diffusion. The Christian ministry which Mr. Wesley provided for the lower orders is eulogized, among other of his contemporaries, by Dr. Priestley especially, who 'thought most highly' of it. And he bears testimony to the fact, to which he was a most competent witness, that it was 'civilizing and Christianizing that part of the community which is below the notice of your dignified clergy.'* The latter circumstance, indeed, the want of intercourse between the clergy and that part of their flocks which Mr. Wesley folded, Lord John Russel himself unequivocally admits. And though he has been prevented by his prejudices from expatiating on other views of the subject more immediately interesting to a statesman, Dr. Southey has supplied the omission. This enlightened author, while he censures the government of that day for allowing barbarism to entrench itself in the very heart of cultivated society, has the candour to admit the humanizing and civilizing influences of Methodism. 'Bad as the consequences of this most culpable omission on the part of the government have been, they must have been far more hideous and appalling, *if Methodism had not intervened, and carried with it humanity and civilization, as far as it has spread, among these poor perishing creatures.*'† In confirmation of this important fact, it is usual to appeal to the well-known examples of the miners of Cornwall, the colliers of Kingswood and Newcastle, and the manufacturers of Yorkshire and Lancashire. But the lower orders every where felt the genial influences of the new religion, which introduced among them habits of economy, a taste for the comforts of civilization, and the more substantial benefits of education. The State, meanwhile, was advantaged by the means which improved the condition of its subjects. A literature, suited to their capacities, was assiduously employed by Mr. Wesley to elevate their minds. 'Two and forty years ago,' says he, 'having a desire to furnish poor people with cheaper, shorter,

* Dr. Priestley's Letter to Mr. Burke, p. 89. † Prospects and Progress of Society, vol. ii, p. 105.

and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece; and afterward several larger. Some of these had such a sale as I never thought of; and, by this means, I unawares became rich.'* The same motives induced him to publish a monthly Journal or Magazine; and to abridge the best works then extant on Natural Philosophy, as well as on Divinity and general literature. He thus provided a compendium of useful knowledge, suited to the circumstances of his followers, who at that time had not attained the opulence which would warrant the habitual indulgences of a more advanced passion for literature. A fact so illustrative of the beneficial tendencies of Mr. Wesley's labours will surely recommend itself to his lordship, whose patronage of our modern societies for the diffusion of useful knowledge may be safely assumed. The only mortifying reflection is, that a man who has rendered himself obnoxious to the disciples of the modern school of *liberalism*, should have anticipated them in their very plans of general utility, and despoiled them of the claim and boast of a discovery! His lordship belongs, also, to a political sect, which is loud in its advocacy of the general principles of religious toleration. And in denying the persecutions of the early Methodists, one might suppose him jealous of any rival claims to the honour of having promoted their final triumph. But whether his lordship will allow it or not, it is matter of as valid history as any to be found in his volumes, that the hooted and persecuted Methodists were the pioneers in the march of religious freedom, and bore the brunt of the protracted contest with an enraged bigotry and intolerance; while the mere theorist on the rights of toleration prated his idle hour within the sanctuary of St. Stephen's. It was they who practically asserted these rights, and submitted their claims to the test of a sharp and fiery struggle. After the Reformation, few accessions were made to the cause of civil and religious liberty before the reign of William. But it was reserved for the house of Hanover to establish perfect toleration of all religions not detrimental to the State. And the meek endurance of persecution by the Methodists, whose wrongs excited a monarch's sympathy, and led to a freer discussion of the principles of toleration, hastened this crisis. Finally, the introduction of Methodism gave a great and salutary impulse to the human mind. While the theology of the new school in the Church was inimical to religious zeal, and sought to remedy the evils of society by the palliatives of an ethical morality, Methodism took profounder views of the moral condition of the species, traced those evils to their source, and saw in the obsolete and exploded doctrines of evangelical Christianity the only adequate remedy. 'There never was less religious feeling,' says Dr. Southey, 'either within the Establishment or without, than when Wesley blew his trumpet, and awakened those who slept.'† The impulse thus imparted led to the adoption of new schemes of

* Wesley's Works, third edition, vol. vii, p. 9. † Prospects and Progress of Society, vol. ii, p. 54.

civil and religious improvement. National education, the system of Sunday schools, and what has been called the 'portentous bibliolatry' of the age, with various other institutions, all 'the *effect* of that new order of principles and feelings which had been introduced into the nation,'* arose in quick succession to beautify the surface of society with the hopeful verdure of a rich eventual moral harvest.

The most important division of his lordship's remarks is devoted to a consideration of 'the nature of the sect which Wesley founded.' On proving its religious principles to be false, the theory of the *empiricism* of Methodism obviously hinges. The greatest zeal and care we might, therefore, expect to be expended on this forlorn hope of the whole enterprise. His lordship manifestly felt the difficulties of the task he had assigned to himself. Accordingly, he is perplexed by the discovery, that 'in nearly all, if not in all, his theological opinions, Wesley adhered to the Church. He differed neither upon the Trinity, nor any other great point of doctrine.'† It required some ingenuity to neutralize this admission. 'But he had this peculiarity,' we are told; 'he fixed on a particular part of the Scriptures, gave it a new sense, and preached that part, if not to the exclusion of, yet in high dominion over, all the rest.' That the objection, however, was deficient in solidity, was probably felt by its author. He accordingly waives the attempt to demonstrate the departure of Mr. Wesley's scheme of doctrine from the analogy of faith. But he does this for a reason which effectually and for ever impugns his judgment as an authority on ecclesiastical subjects: 'Fortunately, an historian is not obliged to enter the labyrinth of theological controversy.' We consequently feel ourselves at liberty to treat less ceremoniously the severe strictures which follow on the peculiarities of Methodism, as confessedly the ebullition of a haughty dogmatism, than if his lordship had proposed them in the way of calm inquiry and dispassionate discussion. This convenient 'waiving of the nicety of discussion' is a favorite practice of the noble author. Hence, on another occasion, he gets rid of his subject, by flippantly remarking, that 'those who love the thorny paths of controversy must look for the merits of the case in the direction where they are to be found.' Such advice is admissible only where no judgment has been pronounced. Now, had his lordship's reading been less restricted to writers of a particular class in theology; had he been conversant with the old divines; and had he, moreover, familiarized himself with Mr. Wesley's writings, before he undertook to decide the peculiarity of his views, he would have ascertained that his doctrines were merely a restoration of scriptural Christianity. He would have learned, that the discrepancy in Mr. Wesley's scheme from the fashionable religion of the day, arose not so much from our reformer having exalted particular tenets to a high dominion over all the rest, as from the

* Watson's Observations on Southey's Life of Wesley, p. 149. † Memoirs, &c, vol. ii, 4to, p. 573.

more modern authorities in the English Church having depressed them below their just level, as held by the divines of the Reformation, and traced in the sacred writings themselves. The truth is, that Mr. Wesley found all the doctrines of the Reformation more or less obscured, and some almost wholly extinguished. It was natural, therefore, that while he laboured to recover them all from the desuetude into which they had fallen, he should betray an excessive solicitude for the restoration of those which were 'well nigh lost and forgotten.' To this general reason for Mr. Wesley's scheme of doctrine may be added the fact, that, as a Christian philosopher of the highest order, equally conversant with the sacred oracles and the history of the Church, it was his object to ascertain from what neglected and adulterated principles of our common faith so many corruptions had at different periods flowed, and to secure his own system, as much as possible, from similar dangers. We are entitled, therefore, to proof, where his lordship deals only in assertion, of an unscriptural prominence given by Mr. Wesley to those doctrines which he urged with so much vehemence, as essential to the maintenance of a vital and efficient Christianity.

His lordship's first objection to Mr. Wesley's scheme of doctrine is, 'its wide departure from the manners of that Church which it professes to improve and to restore.'* It will cost us nothing to admit the force of this objection. For the degree of the departure in question we hold to be the measure of the Church's own declension from primitive doctrine: and we maintain, in the absence of all proof to the contrary, that it is a deviation, not from the spirit which animated the English Church in the best periods of its history, but only from that corrupt order of things which has substituted forms for the substance of religion, and by a delusive interpretation of her doctrines wrested them from their original intention. His lordship himself admits, that Mr. Wesley 'seems to have had no objection, in theory at least, to the government and discipline of the national Church.'† But he takes for granted, that the rites and discipline of the established religion of the country exert so great an influence on its members, as to render their *sensible conversion* unnecessary: and he asks with much simplicity, in reference to the doctrine of the *new birth*, 'If no one is a Christian till he is blest with a vision of what eye hath not seen, nor ear heard, what becomes of baptism, confirmation, and the whole system of discipline prescribed and practised by the Church?' We answer, that when this imposing ceremonial is unnaturally dislocated from those vital doctrines which were designed to make it efficient as well as impressive, it becomes, what Archbishop Leighton characterized it, 'a fair carcass without a spirit.' To appeal to Mr. Wesley's repeated vindication of his system on the very ground of the wide departure of the Establishment, in this respect, from the purest models of antiquity, and, above all, those of apostolic times, might be deemed irrelevant.

* Memoirs, &c, vol. ii, 4to, p. 577. † Memoirs, &c, vol. ii, 4to, p. 573.

Let an enlightened member of the Establishment, therefore, himself a statesman, and one whose unsullied career has done honor to his principles, decide how far the doctrine of the *new birth* is applicable to the generality of her professing members. We make this assertion, of course, with those charitable correctives which that admirable writer himself supplies, and with the modifying admission of the increasing prevalence of evangelical principles among the clergy. In Mr. Wilberforce's 'Practical View,' however, a redundancy of proof is adduced to substantiate the contrast of real Christianity with the prevailing religious system of professed Christians in the higher and middle classes in this country. We have not space to admit the overwhelming evidence in question. Suffice it to say, that the national religion, in the adulterated form which Lord John Russel eulogizes, falls so infinitely short of the standard of genuine Christianity, as to leave thousands of its members in as great moral darkness and depravity as was ever the unhappy lot of Jew or Heathen. The necessity of the conversion of the one, therefore, stands on the same grounds as that of the other; and we concur with Mr. Wesley in the assertion, 'We are concerned for the *substance* of the work, not the circumstance. Let it be wrought at all, and we will not contend whether it be wrought gradually or instantaneously.' In the soundness of this conclusion, fortunately for our argument, we can adduce, in opposition to Lord John Russel's views, the authority of an eminent divine of the Church of England, and one who will not be suspected of enthusiasm,—Dr. Paley. That the reader may be more forcibly impressed by their widely-contrasted opinions, we will exhibit them in parallel columns:—

Lord John Russel.	Dr. Paley.
'That the conversion of Jews and Heathens, who had hitherto lived in the twilight of form or the darkness of idolatry, to the sublime doctrines of Jesus Christ, should, by a strong metaphor, be called in Scripture a new birth, is no more than might be expected from the glowing and figurative language of the sacred records. But when the dogma of instantaneous conversion and sudden sanctification is adopted in a country where law, property, and opinion, all combine in support of Christianity, the whole system of established religion must be put aside; if no one is a Christian till he is blest with a vision of what eye hath not seen, nor ear heard,	'At this day we have not Jews and Gentiles to preach to; but persons in as really an unconverted state, as any Jew or Gentile could be in our Saviour's time. They are no more Christians, as to any actual benefit of Christianity to their souls, than the most hardened Jew, or the most profligate Gentile, was in the age of the Gospel. As to any difference in the two cases, the difference is all against them. These must be *converted* before they can be saved. The course of their thoughts must be changed, the very principle upon which they act must be changed. Considerations which never or hardly ever entered into their minds,

what becomes of baptism, confirmation, and the whole system of discipline prescribed and practised by the Church?'*

must deeply and perpetually engage them. Views and motives which did not influence them at all, either as checks from doing evil, or as inducements to do good, must become the views and motives which they regularly consult, and by which they are guided: that is to say, there must be *a revolution of principle;* the visible conduct will follow the change; but there must be *a revolution within.* A change so entire, so deep, so important as this, I do allow to be *a conversion;* and no one who is in the situation above described can be saved without undergoing it; and he must necessarily both be sensible of it at the time, and remember it all his life afterward. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from a shipwreck. Whether it was *sudden*, or whether it was gradual, if it was effected, (and the fruits will prove that,) it was a true conversion: and every such person may justly both believe and say of himself, that he was converted at a particular assignable time.'†

As an additional illustration that Methodism is a wide departure from the manners of the Church, his lordship alludes to Mrs. Wesley's epitaph, which states her to have

'Mourn'd a long night of griefs and fears,
A legal night of seventy years.'

His lordship's inference is harsher than the language warrants. 'So that the most entire belief,' he concludes, 'in all that the Church of England teaches, and the performance of all that the Church of England enjoins, does not even entitle a person to be called a Christian.' The sentiment rightly understood, and chastened by a just and charitable allowance for the want of a thoroughly evangelical ministry, does not unchristianize this excellent woman, but merely represents her as having long lived below the privileges which result from the full assurance of faith. The epitaph then goes on to state, that as soon as these were pointed out to her, and cordially embraced,—

'The Father then reveal'd his Son,
Him in the broken bread made known;
She knew and felt her sins forgiven,
And found the earnest of her heaven.'

* Memoirs, &c, vol. ii, 4to, p. 577. † Paley's Works, vol. ii, p. 430.

The difference between Mr. Wesley's views, and those embraced by his lordship, is, that while the latter considers faith in the light of a mere assent of the understanding, the former defines it to be a trust of the heart. To the same point the Church of England also bears a clear and decided testimony:—'And this is not only the common beliefe of the articles of our fayth, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ.'* From such a faith, so cordial and appropriating,† flow all the joys which, as the gift of the Holy Ghost, are inseparable from a consciousness of our filial relation to our heavenly Father, now reconciled to us through the death of his Son. It is the originating principle also of that 'perfect love which casteth out fear,'‡ especially the fear of death.§ Irresistible as are the evidences to an unprejudiced mind of the superiority of such a faith, as well as of its receiving the decided sanction of inspired writ, we prefer arguing the point with his lordship by an appeal to the experience of those individuals who have lived in the possession of 'the most entire belief (the belief of assent) of all that the Church of England teaches, and in the performance of all that the Church of England enjoins.' And yet in the prospect of death have felt and acknowledged how utterly unsatisfactory were such faith and performances, and have finally embraced and died in the enjoyment of a higher and more evangelical confidence. We may cite the example of Bishop Butler, one of Lord John Russel's worthies, and to whose merits he has paid so just a tribute. 'When his lordship lay on his dying bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin and to please God, to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer; "*but how shall I know that he is a Saviour for me?*" "My lord, it is written, Him that cometh unto me I will in no wise cast out." "True," said the Bishop; "and I am surprised, that though I have read that scripture a thousand times over, *I never felt its virtue till this moment; and now I die happy.*"'‖ An equally interesting and instructive account of the 'last hours of Dr. Johnson,' has been recently published, which affords another satisfactory illustration of the subject. 'In the near approach of death Dr. Johnson expressed great dissatisfaction with himself, and with the state of his heart; and in reply to one of his friends, who, in order to comfort him, had referred to his writings in defence of virtue and religion, he said, "Admitting for a moment that all you say is true, yet how

* Homilies of Fayth, p. 22.

† "Therefore have a sure and constant faith, not only that the death of Christ is sufficient for all the world, but that he hath made a full and sufficient sacrifice for *thee*, a perfect cleansing of *thy* sins, so that thou mayest say, with the Apostle, he loved *thee* and gave himself for *thee*. For this is to make Christ *thine own*, and to apply his merits unto *thyself*."—*Homilies. Sermon on the Sacrament, First Part.*

‡ 1 John iv, 18. § Heb. ii, 15. ‖ Missionary Register, 1813, p. 334.

can I tell whether I have done enough?"' The result was, that he sought and obtained the spiritual assistance of a Mr. Winstanby, a clergyman. This gentleman, through timidity, occasioned by a debilitated state of his nervous system, communicated his advice to the Doctor in a note, from which we shall extract what is most material to our purpose. 'I can conceive,' observes the writer, 'what must be the subject of your inquiries; your views of yourself may be changed with your condition; and that in the near approach of death, what you considered mere peccadilloes, have risen into mountains of guilt, while your best actions have, in your esteem, dwindled into nothing. Whatever side you look at, you only see positive transgression or defective obedience; and hence, in self despair, you may be inquiring, "What shall I do to be saved?" I say to you, in the language of the Baptist, "Behold the Lamb of God that taketh away the sin of the world!"' 'When Sir John Hawkins, who read this letter to Dr. Johnson, came to this passage, the Doctor interrupted him; anxiously asking, "Does he say so?" It was read again to him; upon which he said, "This is just the man I want to see: write to him again." A second note was sent; and a second answer was returned. In the second letter Mr. Winstanby enlarged on the subject of the first; and this communication, together with some conversations with the late Mr. Latrobe, (who afterward visited the Doctor,) were evidently blessed by God in bringing this great man to a complete renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he could not find elsewhere, and which, when the world was fading from his view, filled the aching void, and dissipated the gloom even of the valley of the shadow of death. It is thus God puts honour upon the doctrine of faith in a crucified Redeemer.'* The last example we shall quote is, that of the late celebrated Dr. Mason Good, whose enlightened mind was gradually drawn off from the Socinian heresy to 'a cordial persuasion, that the evangelical representation of the doctrines of Scripture was that which *alone* accorded with the system of revealed truth.'† Yet even he, with the advantages of a far more enlightened ministry, acknowledged on his death bed, that he had not exercised to the full extent a Christian's trust in 'God as his Father and his Saviour,' and had consequently not felt the corresponding comforts of the Holy Spirit. 'I cannot say,' he candidly owned, 'I feel those triumphs which some Christians have experienced; but I have taken, what unfortunately the generality of Christians too much take, I have taken the middle walk of Christianity; *I have endeavoured to live up to its duties and doctrines, but I have lived below its privileges.*'‡

He who denies that such a transition as is implied in the *new birth* ever occurs in our personal history, may be expected to sneer

* Wesleyan Methodist Magazine, N. S., vol. viii, p. 744. † Dr. Olinthus Gregory's Memoirs of Dr. Mason Good, p. 382. ‡ Ibid. p. 455.

at the results ascribed to the doctrine of regeneration. Accordingly, in the remarks which follow on 'the witness of the Spirit,' and its sensible comforts, we are inundated by the pitiful effusions of an intolerant liberalism; such as, 'the confusion made in a strong understanding,' 'the glowing raptures of a Methodist,' 'enthusiasm,' 'hypocrisy,' 'fanaticism,' 'cant,' and a host of similar opprobrious expressions.* We have seen, that the fair investigation of the preceding topic was eluded by 'waiving the nicety of discussion;' and his lordship thinks the employment of a coarse and unmeasured abuse in the case before us, a sufficient refutation of the supposed absurdities of Methodism. This is insulting, truly, a body of Christians not inferior to their neighbours in education or good sense; but, worse than this, it is paying a very equivocal compliment to the judgment of that class of readers for whose instruction the book was written. There is only one observation of his lordship on this topic which deserves an answer. He first premises, that 'over a calm and pious temper the gale of Methodism blows without effect.' He then infers, as a general rule from a few exceptions, that individuals of a timid nature, 'if convinced by the arguments of Wesley, become unhappy,'—an assertion which every one's observation will enable him to refute; as also, that persons constitutionally predisposed to melancholy 'are seen to mourn all their days,'—a statement also, which, to the credit of Methodism, might be reversed as to many individuals; and he then asks, in conclusion, 'What are we to think of a Christianity from whose comforts and joys persons of sober temper or gloomy disposition are excluded?' Such are the blunders which persons who form their views of real life in the closet are perpetually incurring. Accordingly, in reply to Mr. Wesley's asseveration, that 'persons of a melancholy and gloomy constitution, even to some degree of madness, I have known in a moment brought (let it be called a miracle, I quarrel not) into a state of firm, lasting peace and joy;' his lordship theoretically affirms, 'This might be the case during the first enthusiasm of a new faith, but can hardly be expected now.' This also is said in utter ignorance of numerous facts to the contrary. And as to the exclusion, to any amount, of 'persons of sober temper or gloomy disposition' from the comforts and joys of our religion, and that any considerable number of Mr. Wesley's followers 'are seen to mourn all their days,' these are statements founded on the most superficial observation. If we admit even in the general demeanour of this body of Christians, a settled

* Lord John Russel tells us, that Dr. Jortin 'hated to see the want of argument supplied by abusive names;' and he censures the 'rough ridicule' of Warburton. But few writers against Methodism ever indulged in more uncourteous invective than his lordship has done. Witness the following degrading calumny:—'They multiply miracles far beyond the regular and limited practice of the Romish Church. If a Methodist preacher wants a dinner, a suit of clothes, or a few pence to pay a turnpike, he puts up a prayer, and his want is miraculously supplied. Thus between bigotry and fanaticism, sober and genuine Christianity is utterly lost.'—*Memoirs*, &c. vol. ii, p. 581.

sobriety of manner and expression, approaching in some instances to sadness, there is nothing in this circumstance which does not admit of the most satisfactory explanation. Like the northern poetry, the essence of which has been placed by competent judges in melancholy, in opposition to the joyous spirit of the classical productions of the ancient mythology, the peculiarity to which we have adverted in the public deportment of the Methodists is the result of the very genius of Christianity. For while on earth, and surrounded by those who sympathize neither with our joys nor sorrows, 'the soul, resting as it were under the willows of exile, breathes out its longing for its distant home.'* His lordship should have mingled with us in private society, and in those social religious meetings which he so dogmatically censures, to have witnessed in their uninterrupted exercise a class of feelings which have wholly escaped his notice. In sneering, however, at 'the glowing raptures of a Methodist,' Lord John Russel virtually deprives Christianity itself of one of its noblest attributes. Its divine Founder gave a widely different view of the genius of his religion when he promised the 'Comforter' to sojourn with his followers to the end of time. And how otherwise could they have endured the 'trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment,' and martyrdom itself, in all the horrific forms described by Tacitus, Juvenal, and others? Experimental religion, however, was not always thus decried in the Russel family. There have been periods in its history, and trying ones too, when the weakness of suffering humanity would have sunk under the accumulated pressure of affliction, but for the consolations of the Holy Spirit. We allude to the memorable sorrows of Lady Russel. And the venerable John Howe, in his well-known consolatory letter to her ladyship, urges this very topic with much earnestness:—'It is then upon the whole most manifest, that no temporary affliction whatsoever, upon one who stands *in special relation to God as a reconciled, and, which is consequent, an adopted, person*, though attended with the most aggravating circumstances, can justify such a sorrow, so deep or so continued, as shall prevail against and shut out a *religious holy joy*, or hinder it from being the prevailing principle in such a one. What can make that sorrow allowable or innocent, that shall resist *the most natural design and end of Christianity itself?*'† Lady Russel herself, as her inimitable letters every where testify, acknowledges how deeply she felt herself indebted to the same divine source of consolation. We have room for only one quotation. 'This comfort,' says her ladyship, 'I think I have in my affliction, that I can say, Unless thy law had been my delight, I should have perished in my trouble. The rising from the dead is a glorious contemplation, Doctor! nothing raises a drooping spirit like it; *his Holy Spirit, in the mean time, speaking peace to our consciences,*

* Schlegel's 'Dramatic Literature,' vol. i, p. 16. † Memoirs of the Life of the Rev. John Howe, by Dr. Calamy, p. 91.

*and through all the gloomy sadness of our condition letting us discern that we belong to the election of grace, that our persons are accepted and justified.'**

But his lordship becomes more intolerant as he proceeds; and while he 'beholds the mote in his brother's eye, considers not the beam that is in his own eye.' Hence his next objection to Methodism is 'the *intolerance* it is too apt to engender.'† This is put forth partly as a theoretical and partly as a practical inference. The theory is, that 'it is impossible that common minds should bear with humility the intoxicating belief, that they alone have a revelation from God; and that all but those whom they call believers are excluded from salvation.' The tendency to an exclusive and uncharitable orthodoxy might be urged as an accusation not only against all other evangelical Christians, but against Christianity itself, with as much reason as against Methodism. Accordingly St. Paul warned the Gentile converts against unwarrantable inferences in their own favour, and uncharitable conclusions against the self-exiled proselytes of Judaism.‡ The principles on which his admonition rests apply with equal force to the case before us, and are distinctly recognised by the Methodists. The *unmerited* character of the 'revelation from God,' and the *universal* offer of its blessings, are with them conclusive inducements to humility, and excitements to 'the wonder, Why such love to me?' His lordship admits that 'Wesley was, in part, free from this sin.' And had he been familiar with his writings, he would have concluded, that the frequent and pointed admonitions of an author so justly admired and so much read by his followers, could not fail to mitigate the uncharitableness to which uneducated persons are prone. One quotation must suffice. 'The thing,' says Mr. Wesley, 'which I was greatly afraid of all this time, and which I resolved by every method to prevent, was a narrowness of spirit, a party zeal, a being straitened in our own bowels, that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this, frequently to read to all who were willing to hear, the accounts I received from time to time of the work which God is carrying on in the earth, both in our own and in other countries; not among us alone, but among those of *various* opinions and denominations. For this I allotted an evening every month; and I find no cause to repent of my labour. It is generally a time of strong consolation to those who love God, and all mankind for his sake; as well as breaking down the partition walls which either the craft of the devil or the folly of men has built up; and of encouraging every child of God to say, (O! when shall it once be?) "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."' His lordship's philosophy, indeed,

* Letters of Lady Rachel Russel, ninth edition, p. 111. † Memoirs, &c, vol. ii, 4to. p. 579. ‡ Romans xi, 20.

to say nothing of the forbearance which Christianity dictates, might have taught him to view the failing in question, which is in some degree common to every sect of Christians, as the misfortune quite as much as the fault of those whose minds have not had the benefit of the elevating influences of polite literature. He is equally unfortunate in his *facts*, which are to support the theory. 'Their zeal in making proselytes,' may be accounted for on the most unexceptionable principles. 'Their contempt for all human learning' is an utter slander. On this point Mr. Wesley thus speaks:— 'When you say, "The contempt with which these men treat human learning," you do me great injustice; as likewise when you say, "They agree that human learning is of no use at all to a preacher of the Gospel." I do not agree with any who speak thus.' The English Conference has followed up the sentiment of their Founder; as have also the American Methodists, who have two regularly organized colleges, a third in a course of preparation, and eight or ten public seminaries of classical learning. That a perverted feeling may still exist, and formerly more generally prevailed, on this subject, among the most illiterate Methodists, will not be denied; and the venial cause of it was a prejudice excited in their minds by the conduct of the clergy of a former age, who too frequently did not recommend their learning by a correspondent piety. With regard to 'all human piety which does not square with their own,' instead of despising it, their feelings are those of anxiety, in the case of the Socinian and the mere moralist, that it should rest on a scriptural basis; and in more doubtful ones, of the charity which 'hopeth all things.' 'Their denunciations of the most innocent amusements' (those at least which Lord John Russel would account such) are sanctioned by moralists of the highest reputation. 'Their obtrusion of advice and reproach' rests on the same abstract principle of right as his lordship's rebuke of the profligacy of the French nobility. It has, moreover, the recommendation of a high-minded virtue, which his lordship's has not, because it has invariably exposed them to the 'proud man's contumely.' But it is a duty also enjoined by Scripture; a duty which, had it been half as faithfully performed by all other Christians as by the Methodists, the corrupt principles of society would not at this moment have shown so bold a front. We may admit, then, that both as Christians and patriots, the Methodists take high ground in their zeal to stem the tide of national profligacy; 'while far below them the little struggles of party rise, conflict, and expire.' But this is a very different thing from Lord John Russel's uncharitable representation of the matter, that 'they look down upon men of all other persuasions as sunk in error and subjugated by sin.'* Whence did his lordship acquire so unfounded a suspicion, but from the very illiberal temper of mind which he condemns in others? With such unworthy notions of

* Memoirs, &c, vol. ii, 4to, p. 563.

Methodism, and doubtless involuntary ignorance of the learning and respectability of many of its ministers, there is no improbability too monstrous for his lordship's credulity to bolt. Hence he tells us, as the climax to this tissue of absurdities, 'Could the Methodists be invested, indeed, by some revolution, with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a more humane age, the Conference would equal Rome itself in the spirit of persecution.'* Will his lordship condescend to state explicitly the '*reason*' on which he grounds such absurd fears? The acts of that respectable body of ministers are before the public in the shape of annual 'Minutes of the Conference,' and we challenge him to produce one, or any number of them, which will sustain so intolerable a calumny.

'Another defect of Methodism,' says Lord John Russel, 'is, that by the confession of Wesley himself, it borders close on doctrines destructive of all morality.' He alludes to the tenets of an unguarded Calvinism and a gross Antinomianism. But why that should be called a defect in Methodism which is agreeable to the whole economy of nature, is not apparent. Every virtue lies in hazardous contiguity to some vice; liberty verges on licentiousness; and truth is separated from error by no impassable gulf. The only security for a sound and virtuous exercise of the judgment is to be sought in the condition of the heart. And the man whose genuine repentance for sin has led him to faith in Christ, is precisely so circumstanced with regard to his moral feelings, as to be secured from a delusive and presumptuous appropriation of the offers of the Gospel. This conclusion is fully borne out by the reasoning of St. Paul in his Epistle to the Romans, who shows the perversion of which, in men of corrupt minds, the doctrine of '*justification by faith alone*' is susceptible; but who demonstrates also, how effectually it is secured against the abuse of leading to a loose and careless conduct, by that very state of mind in which alone this faith can be exercised. If it be objected, that the doctrine confides too hazardous an alternative to human weakness, the same may be said of the perilous responsibility to which the freedom of the human will exposes us as moral agents. The simple meaning of Mr. Wesley, doubtless, was, that the doctrine in question is liable to abuse, like every other provision of the Divine benevolence for the benefit of man. And the only warrantable inference is, that it should be guarded in proportion to its liability to perversion. But Lord John Russel himself admits the numerous 'qualifications and limitations' by which Mr. Wesley habitually 'protected his doctrines.' The objection, too, let it not be forgotten, applies with equal force to the Church of England, and all other evangelical churches. In the true spirit of an advocate of the merit of works, and the availableness of *human* piety, his lordship is very angry also with Mr. Wesley's pointed rebuke of the Roman Catholic perversion of the

* Memoirs, &c, vol. ii, 4to, p. 579.

doctrine of justification. Nor does he seem aware how he is fighting the battles of Rome in thus identifying Methodism with the Reformation; while in both cases his censures are levelled at the very doctrine which Luther so highly valued as to denominate it the '*articulus stantis vel cadentis ecclesiæ.*' He has the temerity also to denounce, as obscure and indefensible, the thirteenth article of the Church of England; thereby exposing the utter variance of his own creed with its fundamental doctrines. 'Great,' says his lordship, 'was the mischief produced by the earnestness and frequency with which he dwelt upon a doctrine so obscurely stated in the articles of our Church, and so liable to be perverted by ignorance or licentiousness.' After this flourish of trumpets, however, he comes forward on the stage as the champion of Methodism, and founds his defence of the system on its tendency to promote the morality he has just stated to be in such imminent peril. But he shall be heard *propria personâ*. 'Let us, however, do justice to the intentions and the good deeds of Wesley. The main doctrine he taught was, in a few words, this,—"You are born to sin, death, and eternal punishment: God has given his only Son for your redemption; believe in him, and be grateful for this immense benefit; the way to show your gratitude is by holiness of life, which he has made indispensable to salvation. Perform good works, therefore, not as giving you any title or merit of your own, but as a proof of your love for God and Christ." It must be owned that this faith, if not carried to excess, is well adapted to elevate the soul, and improve the lives of men. The whole heart is brought in aid of the precepts of morality; natures, which nothing else could reach, may be reclaimed by the belief, that a just and holy deportment are a due return to Him who has laid down his life to save us. As the foundation of all morality is gratitude; in souls, where every moral precept has been quenched, gratitude, the lamp of nature, still burns: a religion founded on gratitude, therefore, may touch the hardest bosoms. Hence the good produced by Methodism, when it was first preached; the dissolute man became regular, the drunkard sober, and the people who went away stiff in their sins from the service of the Church, became as potter's clay in the hands of Wesley. "Multitudes of the vilest and most reprobate wretches," says an historian of Methodism, "were brought from a state bordering upon downright barbarism, to become sober, steady, useful members of society; the comfort of their families and friends; the praise and admiration of the wise and good; the distinguished ornaments of religion and virtue."* Thus does his lordship blow *hot* and *cold;* and such is his contradictory panegyric on the system, which it is the leading aim of his entire remarks to hold up to public scorn. But, as if recollecting himself, and perceiving the inconsistency of so large a concession with the general tenor of his observations, he quickly

* Memoirs, &c, vol. ii, 4to, p. 582.

reverts to his original hypothesis of the *empiricism* of Methodism, and the merely *temporary* character of its moralizing influences. 'Upon the whole,' he observes, 'it can hardly be said that the introduction of Wesleyan Methodism *permanently* improved the morals of England. It resembled some very powerful drug, which suddenly obtains a reputation in physic, and is renowned for the wonderful cures which it performs; but presently the efficacy of the remedy ceases, and many of the cured either relapse, or fall into some new and incurable disease.'* Now the *onus probandi* of this deterioration of the system lies with his lordship. But instead of furnishing us with any facts in disproof of the continuance of the beneficial influences of Methodism on society, he seeks to shelter himself behind a quotation from one of Mr. Wesley's sermons, which he interprets as an acknowledgment by the Founder himself, toward the close of his career, of the entire failure of his system. The justice of this interpretation deserves a moment's scrutiny.

'But, alas!' says his lordship, 'all things which are conducted by man, and especially religious creeds, are carried to excess. The Methodists grew vain of their peculiar sanctity; disputed with the world and with one another; and, in their search after an unattainable perfection, became infected with worse vices than their neighbours, whom they despised. Wesley himself has recorded this melancholy result. Toward the end of his life, he says, "Truly, when I saw what God had done among his people, between forty and fifty years ago, when I saw them warm in their first love, I could expect nothing less than that all these would have lived like angels here below; I looked to see *a chosen generation, a royal priesthood, a holy nation, a peculiar people.* But instead of this, it brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another: all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all direful fruits, not of the Holy Spirit, but of the bottomless pit." Let us here pause to reflect. Neither Wesley's, nor any other scheme, will ever produce in the mass of mankind what Wesley, in his enthusiasm, expected to see. Perfection is not a plant of earth. A good, meek, and charitable man may be rendered better, meeker, and more charitable by the Methodist faith. But for the generality, the bad passions which you dam up in one place, will burst out in another, and probably with greater violence and more disastrous effects!'

As the above quotation from Mr. Wesley's Sermon on 'God's

* Memoirs, &c, vol. ii, 4to, p. 584.

Vineyard' has been laid hold of by the most implacable opponents of Methodism, it will be important to ascertain Mr. Wesley's meaning, which has been grossly perverted. With all our respect for Dr. Southey, he has assuredly been guilty, whether intentionally or not, of taking a most unwarrantable liberty with the passage, by omitting an important intermediate clause. Lord John Russel, indeed, we acquit of all intentional perversion, because we believe him to have servilely copied Dr. Southey's *garbled* quotation. We regret to employ so obnoxious an epithet; but it becomes the more necessary, because we have been gravely told, that the employment of such fraudulent quotations, and the leaving out of an intermediate clause, 'may be very innocently and properly done, where its being retained is not necessary to the sense.'* Who is to be the arbiter in such matters? Is a party disputant to be entrusted with powers so unlimited, and so capable of abuse, as those of deciding on what clauses are or are not essential to the whole meaning? With so profligate a code of criticism as this, what security would there be for the validity of any principles, or the purity of any testimony, human or Divine? But the clause omitted in the passage, as quoted by Dr. Southey, is not an unimportant member of it, but one which most materially affects the sense of the entire quotation. The paragraph, which opens with the most exquisite pathos, first represents *the Deity* tenderly expostulating with those who had abused his favors; and afterward *Mr. Wesley's* own reflections, which he introduces in his own character, in order to embody the results of his long personal observation of the circumstances which had lessened the success of his mission. But Dr. Southey, after quoting part of the tender expostulation, misquotes Mr. Wesley's own reflections, by omitting the very important intermediate clause,—'*Was it not reasonable to expect, that these fruits would have* OVERSPREAD HIS WHOLE CHURCH?' And we have seen how Lord John Russel commences the quotation. The paragraph, unmutilated, is as follows:—'What indeed could God have done more for this his vineyard, which he hath not done in it? This having been largely showed, we may now proceed to that strong and tender expostulation:—"After all that I had done, might I not have looked for the most excellent grapes? Wherefore then brought it forth wild grapes? Might I not have expected a *general* increase of faith and love, of righteousness and true holiness; yea, and of the fruit of the Spirit,—love, joy, peace, long suffering, meekness, gentleness, fidelity, goodness, temperance?" *Was it not reasonable to expect that these fruits would have* OVERSPREAD HIS WHOLE CHURCH? Truly, when I saw what God had done among his people, between forty and fifty years ago,' &c, &c. Had not Lord John Russel, after consulting Dr. Southey's Life of Wesley, turned a deaf ear to all that the accused have to say in their defence, he would have learnt from Mr. Watson's able

* Robinson's Letter on Church Methodism, p. 92.

'Observations' in reply, that the Poet Laureate mistook the scope and design of Mr. Wesley in the passage. He would have found that 'when he speaks of those circumstances which had arisen to obstruct the spread of that work which once promised very rapidly to leaven the whole nation, his observations have a wider range than Dr. Southey assigns to them.'* We do not mean to maintain, that Mr. Wesley's censures in this and the following passages have no allusion to his own societies. But that they are restricted to them, or bear most heavily on them, we do not believe. It is true, the sermon, as a whole, is designed for their spiritual improvement. But there is a discursiveness of thought in it, not to be trammelled by mere 'logical' precision. Thus his rebuke of the *rich* sweeps beyond the limits of his Connexion; for one ground of accusation against them is, their refusing to be united with it, and to hear any preachers but clergymen, or men of learning. And the quotation under discussion obviously embraces a wide historical review of the various occurrences which had chequered his career as a Reformer. It is in this character he speaks, and in the bitter language of disappointment, that the work in which he was engaged had not, by its *indirect* as well as *direct* operation, overspread with the choicest fruits *the whole Church*. He had anticipated as his language proves, a *general* diffusion of pure and undefiled religion. The design of the passage, therefore, is not to represent Methodism as an inefficient system, nor the Methodists, as a body, defective in religion and morality; but rather to show, that a widely different conduct from what had been exhibited might have been expected from several classes of people, who had come within the influence of the system. Mr. Wesley seems even to have hoped, (as is not obscurely hinted in another part of the sermon,) not only that the whole Christian Church in this country would have been leavened by this revival of true religion, but that it would 'put forth great branches and spread over the earth.' And the rebuke is as extensive in its infliction as Mr. Wesley's discursive range of thought, and may be presumed to apply to his rupture with the Moravians,† the angry schism of the Calvinists, and other baneful secessions from the body. For instead of so lamentable a result, he emphatically observes, 'I could expect nothing else than that *all these* would have lived like angels here below.' Most natural was it, that he should censure that spirit of division which thus obstructed the joint coöperation of those who alone had the means in their hands of reforming the nation, not excepting even those Evangelical clergymen who at first assisted but afterward opposed him. A careful attention to the nature of the charges, and the verbiage[!]

* Watson's Observations on Southey's Life of Wesley, p. 167.

† See Journal, No. iv. In reference to this rupture, he emphatically says on one occasion, (Dec. 19, 1739,) 'Here I found every day the dreadful effects of our brethren's strivings and disputings with each other. Scarce one in ten retained his first love; and most of the rest were in the utmost confusion, biting and devouring one another.'

of the passage, will convince any one of this who is conversant with Mr. Wesley's Journals, and especially his 'Short History of the People called Methodists.' The enthusiasm of which he speaks evidently refers to the extravagancies of George Bell and others, whose conduct brought so great a reproach on Methodism, that Mr. Wesley, after recording it, adds, 'I have had more care and trouble in six months, than in several years preceding.' But we infer this, not only from the probability that such occurrences were calculated to make an indelible impression on his memory, but from the very identity of the language in recording at the time those very evils which are the subject of his complaint many years afterward. 'A few (very few compared to the whole number) first gave way to *enthusiasm*, then to *pride;* next to *prejudice* and offence; and at last separated from their brethren. But although this laid a huge stumbling block in the way, yet the work of God went on. Nor has it ceased to this day in any of its branches: God still convinces, justifies, sanctifies. We lost only the dross, the enthusiasm, the prejudice and offence. The pure gold remained, *faith working by love;* yea, and increased daily.'* Such, in our opinion, is the design of the passage; and, so far from being intended to prove 'the inefficiency of Methodist ordinances,' may be considered as the highest encomium upon them. For Mr. Wesley assumes throughout, that the system contains every thing which God himself could consistently provide for the moral and spiritual benefit of man; and the great object of the sermon is to censure all who came in contact with it, and refused to be reformed and sanctified. It is, in short, an elaborate eulogy of Methodism, both as to doctrine and discipline. Of the latter he emphatically asserts, 'It is certain that, in this respect, the Methodists are a highly favored people. Nothing can be more simple, nothing more rational, than the Methodist discipline. It is entirely founded on common sense, particularly applying the general rules of Scripture.' The opponents of Methodism, therefore, are singularly unfortunate in attempting to impose a meaning upon any part of the sermon which palpably contradicts the design of the whole. Finally, the passage ought also to be viewed in connection with others which he published, and with the general tenor of his conduct, in order to ascertain Mr. Wesley's real sentiments,—a mode of examination which will defeat the aim of those who have made this sole passage responsible for his calm and entire opinion. The sermon on 'God's Vineyard,' bears the date of Witney, Oct. 17th, 1787, and was inserted in the Arminian Magazine for January and February, in the following year. We afterward trace him, in his Journals, still persevering with unabated zeal in his labours, and bestowing on the work of

* Wesley's Journals, vol. iii, p. 151. This important passage is transplanted into his 'Short History of the People called Methodists,' written eighteen years afterward; thus proving that length of time had not changed his views. Vide Ecclesiastical History, vol. iv, p. 253.

God in his various societies those occasional eulogies which disprove any diminution of the interest and satisfaction he had felt in them from the beginning. In the very year after he wrote the sermon in question, we find him, in the Minutes of that year, coöperating with the Conference in securing the chapels to the Connection by a strict enforcement of the Conference Plan.* He was thus labouring 'to fix them upon such a foundation, as is likely to stand as long as the sun and moon endure.' But if he had meanwhile discovered that Methodism was a cheat, and that his followers had ceased 'to walk by faith, and to show forth their faith by their works,' he was, while thus perpetuating their system, grossly departing from the spirit of his own recorded anathema, that in the event of such a declension, '*God would root out the memorial of them from the earth.*' To aggravate his inconsistency, he had also, only three years before, taken steps for extending the delusion to America, by the ordination of Dr. Coke and Mr. Asbury, the framing of a Liturgy, and other measures. Moreover when he laid the foundation of the City-Road chapel, April 21, 1777, which was long after the occurrence of many of the painful events to which he alludes in the passage under consideration, we hear him declaring, after showing how *pure* and *rational*, how free from *superstition*, *bigotry*, and a *persecuting zeal*, is the religion of the Methodists, 'Such a work, if we consider the *extensiveness* of it, the *swiftness* with which it spread, the *depth* of the religion so swiftly diffused, and its *purity* from all corrupt mixtures, we must acknowledge, cannot easily be paralleled in all these concurrent circumstances, by any thing that is to be found in the English annals since Christianity was first planted in this island.'† Let us hear again how Mr. Wesley himself, in 1779, repelled a series of charges, substantially the same as Lord John Russel's, which Dr. Smollet, in his Continuation of Hume's History of England, had levelled against 'the delusions of a superstition styled Methodism:' 'Poor Dr. Smollet! thus to transmit to all succeeding generations a whole heap of notorious falsehoods! "*Imposture* and *fanaticism!*" Neither one nor

* Lord John Russel is guilty of a gross misstatement in reference to the settlement of the chapels of the Connexion. Evidently anxious to fasten on Mr. Wesley the charge of ambition, he speaks of the preachers, as being retained in perpetual dependence on the governing body of the society, and then adds:—'The chapels, built by subscription, were for similar reasons vested in Mr. Wesley and the Conference,' (p. 570.) This is wholly untrue; and every one acquainted with the subject knows, that our chapels are not the property of either preachers or people separately, but *conjointly*. Conference is legally invested with the power only of appointing preachers to conduct the worship of God; and the trustees with the right of interference, if the preachers depart from the principles of the Connexion. In the Arminian Magazine for 1790, p. 104, Mr. Wesley says, speaking of the Methodist chapels, 'Here is no dispute about *the right of houses* at all. *I have no right to any preaching house in England.* What I claim is, a right of stationing the preachers.' In the same volume, p. 328, he adds, 'There never was any dispute about the *property of preaching houses*; that was an artful misrepresentation: but merely about the appointing of preachers in them.'

† Wesley's Works, third edition, vol. vii, p. 427.

the other had any share in the late revival of scriptural religion, which is no other than the love of God and man, gratitude to our Creator, and good will to our fellow creatures. Is this *delusion* and *superstition?* No; it is real wisdom, it is solid virtue. Does this fanaticism "hang upon the skirts of religion?" Nay, it is the very essence of it. Does the Doctor call this *enthusiasm?* Why? Because he knows nothing about it. Who told him that these "obscure preachers" made "pretensions to *divine illumination?*" How often has that silly calumny been refuted to the satisfaction of all candid men! However, "they found means to lay the whole kingdom under contribution." So does this frontless man, blind and bold, stumble on without the least shadow of truth! Meantime what faith can be given to his history? What credit can any man of reason give to any fact upon his authority?* In like manner, his 'Short History of the People called Methodists,' at the end of his 'Ecclesiastical History,' dated London, November 16, 1781, concludes with a decided eulogy of Methodism, both as to its principles and their moral effects on his followers. And the same sentiment must have animated him, when with his last breath he exclaimed, 'The best of all is, God is with us!' Nay, as if to prevent any such use being made of the passage as that which we are refuting, Mr. Wesley, at the very close of the sermon on 'God's Vineyard,' speaks of '*the general spread of* TRUE RELIGION,' as a fact to be exulted in, and to be made the occasion of thankfulness to Almighty God.

Lord John Russel's admission, that 'neither Mr. Wesley's nor any other scheme will ever produce in the mass of mankind what Wesley in his enthusiasm expected to see,' goes far to neutralize his lordship's inference from the passage he has quoted. On the principle asserted by Dr. Southey, (from whom his lordship has quoted the passage and adopted his reasonings,) that because Methodism had not rendered all the people pious who had been brought within the range of its influence, the Protestant Reformation itself was a failure. For when were all who were brought under the influence of that great revival of religion thoroughly reformed in their conduct? It is superfluous to enlarge on the state of national morals after the Reformation. We may refer to the notorious ignorance and immorality of the people in the reign of Elizabeth. And yet which of the Reformers is there who would not have anticipated a different result? Like Mr. Wesley, they must all have expected a return of the golden days of primitive Christianity. And who that witnessed the introduction of Christianity into the world, and perceived its adaptation to the wants of man, and the character of its evidences, but would calculate on its rapid and universal dissemination, diffusing purity and happiness through the earth? To admit, however, the soundness of Dr. Southey's conclusion would imply that Christianity itself was a failure; for evils greater than

* Wesley's Works, vol. iv, p. 148.

those mentioned by Mr. Wesley existed even in the apostolic churches. Our Lord had predicted, that the love of many would wax cold. St. Paul declared the same thing, when addressing the elders of the church at Ephesus.* And the disorders which are reproved among the Corinthians, and in the seven churces of Asia, are in point on the same subject. It would be disingenuous to deny, that in some parts of his writings, Mr. Wesley also bewailed the existence of evils in his societies, evils affecting certain classes especially, as calculated to grieve the Holy Spirit and obstruct his gracious influences. His sermon on the 'Causes of the Inefficacy of Christianity' is an example of this. And on a general view of the Christian world, he there exclaims, 'What a mystery is this, that Christianity should have done so little good in the world!' His sermon on 'the Mystery of Iniquity' is based on a sentiment of this kind; and he there describes the Patriarchal, Jewish, and Christian churches in general to have been so overspread by corruption, as to deprive his occasional censures of the Methodists, however severe, of all authority to warrant the conclusion, that Methodism is a failure. History furnishes us with many examples of Reformers bewailing the little success of their exertions in comparison with their fervid anticipations. Such effusions of disappointed hope, however, are in general overcharged from the excitement of the writer's feelings. For such a state of mind predisposes us to magnify painful objects, and prevents a just appreciation of those to which at other times we advert with an estimate more proportioned to their merits. But nothing can be more monstrous, than to infer our opinion of the good in such cases from the occasional aggravated expressions of disappointment. A just judgment can only be formed by balancing these exaggerations with statements given in cooler moments. The impassioned song of Moses is a divinely sanctioned example of this kind of writing, from the denunciations of which one might hastily infer, that the vast apparatus of the Jewish religion would wholly fail to accomplish its designs. Many similar examples might be gleaned from the writings of the Reformers. Thus in connection with the remark, that in darker times, 'those that were very Papists and professed the Pope's doctryne, maintained and gave livinges to the scholers,' Latimer asserts, that 'now that the knowledge of God's worde is brought to light; and many earnestly study and labour to set it forth; now almost no man helpeth to maintain them. But now charitie is waxen cold; none helpeth the scholer, nor yet the poore.' He then indignantly inveighs against the citizens of London, the very throne of Protestantism, and blessed with a pious and Protestant Prince, and thus enumerates their crimes:—'For is there not raigning in London as much pride, as much covetousness, as much crueltie, as much oppression, as much superstition, as was in Nebo? Yes, I thinke, and much more to. Therefore I say, Repent, O London, repent!'†

* Acts xx, 29, 30. † Latimer's Sermons, 1575, p. 14.

Lord John Russel's inference from the quotation from Mr. Wesley's sermon, that the beneficial influence of Methodism was only *temporary* contradicts his previous conclusions, when he tells us, what is 'the main doctrine' of the system, and how it operates on souls, in which, though every moral precept may have been quenched, 'gratitude, the lamp of nature still burns.' For Methodism remains the same; and the constitution of the human mind is unchangeable. Now his lordship has represented to us, not only the extensive good produced by Methodism, when it was first preached, but furnished us also with an explanation of the fact, which makes the preaching of its 'main doctrine' as certain in its beneficial results as the unvarying laws of nature. Neither the *modus operandi* of the remedy, therefore, nor the cure which he describes as having been wrought, bears any resemblance to the temporary effect of a quack medicine. If his lordship infers the *temporary* influence of Methodism from the diminution of that class of society on which it first operated so beneficially, the fact assumed is in proof of the permanent character of its influence, because no other missionaries sprung up to effect the change. But the assumed change itself does not exclude the services of Methodism, and demonstrate the necessarily *temporary* nature of its influence; because his lordship has elsewhere shown, that there are other classes of society which it can benefit, besides those in whom 'every moral precept has been quenched.' For he tells us, that 'a good, meek, and charitable man may be rendered *better*, *meeker*, and *more charitable* by the Methodist faith.' And of course the intermediate classes between these extremes of character will widen the range of its influence. To make the inference as to the *temporary* character of the beneficial influences of Methodism harmonize with his previous statement, how the worst men may be reclaimed by doctrines which impart an igniting impulse to 'gratitude, the lamp of nature,' and 'bring the whole heart in aid of the precepts of morality,' his lordship has recourse to a sophism, which, if admitted, would overthrow all fixed principles in reasoning on moral subjects. 'But for the generality,' he observes, 'the bad passions which you dam up in one place will burst out in another, and probably with greater violence and more disastrous effects.' 'Perfection,' he tells us, 'is not a plant of earth.' But surely his lordship will not hence infer, that a mere exchange of vices is all that can be effected, when men are reclaimed by principles which secure the allegiance of the heart!

We have devoted more time to an inquiry into the scope and design of Mr. Wesley's censures in the passage so often referred to than its intrinsic importance warrants, because the most implacable opponents of Methodism have availed themselves of it to support their groundless charges, and especially because Lord John Russel has mainly derived from it his grand conclusion; namely, that, 'upon the whole, it can hardly be said, that the introduction

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of Wesleyan Methodism *permanently* improved the morals of England.'* Having disproved his lordship's argument, we demand the production of *facts*, to establish an allegation which implies, that Methodism, as a national reform, is a failure. For as his conclusion is chiefly drawn from a passage which he has misinterpreted into an exclusive censure of the Methodists themselves, we feel ourselves entitled to make this challenge. Let Lord John Russel then imitate the disciples of Drs. Gall and Spurzheim. Let him pursue his inquiries in our prisons, and ascertain the proportion of capital and other offences committed by *bona fide* Methodists. They are a people spread through the land; they constitute no mean portion of almost every rank in society; they exist in the army and navy, and have been engaged in fighting the battles of the country, both by land and sea; they pervade all the learned professions, and have sat with his lordship on the same benches in the Senate. Will he demonstrate their inferiority to their neighbours in any thing essential to good citizenship? Will he adduce proof, that the various duties which they discharge in society are less efficient or conscientiously performed? Why, if the Methodists are so despicable in his lordship's eyes, has he stooped to the humiliating task of attempting to consign them to a deeper degradation! 'Against whom is the King of Israel come out? Against a flea! Against a partridge upon the mountains?' Does his lordship flatter himself, that his accusations will engross the public mind with a conviction of their truth, so complete as to indispose it to listen to the defence of the accused? On the contrary, we fearlessly predict, that his inconclusive philippic will fall pointless and powerless on the nation's sense of justice. Nevertheless, that the public may be furnished with the means of judging fairly between us, we have condescended to reply.

With regard to the *moral* tendency of the doctrines of Methodism, we have in part anticipated the discussion in our reply to his lordship's specific objections. Besides, it would be superfluous to fight over again the battles of the reformation on those points in which, by his own admission, we agree with the Church of England. The doctrine of '*justification by faith alone*,' for example, susceptible as it is of abuse, is infinitely less so than that of human merit in the creed to which it stands opposed. And Mr. Wesley valued the doctrine, as an effectual barrier to the abominations of Popery. Both parties, in truth, view it as the chief characteristic distinction between the two Churches. Thus Pallavicini, a most Catholic historian of the Council of Trent, asserts, 'that the doctrine of justification is a test by which Catholics may be distinguished from heretics, and the root from which all other doctrines, true or false, germinate.'† Mr. Wesley, on the other hand, asserts, that 'nothing but maintaining this (the Protestant) doctrine can

* Memoirs, &c, 4to, p. 584. † M'Crie's History of the Reformation in Italy, p. 171.

effectually prevent the increase of the Romish delusion among us.' While Methodism thus swells the ranks of Protestantism at a time when she needs fresh recruits, and is a great and growing bulwark to the Church of England, she holds, in common with all other Evangelical Churches, those opinions from the impulse of which 'Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good.'* The doctrine too, by its ascription of the entire merit of our salvation to Christ, awakens a sentiment of gratitude, and 'brings the whole heart in aid of the precepts of morality.' After our justification by faith in Christ, 'then cometh our duty,' says Latimer, 'that is, to doo good workes, to make a declaration of our thankfulness.' Lord John Russel's objections to the doctrine of the '*new birth*' are the offspring of that vanity which, as Haller tells us, has induced our new philosophers to deny the corruption of human nature?† But those who have looked it through and through, have admitted the melancholy truth, that it can furnish no virtue or greatness altogether pure and genuine. Schlegel ascribes a conviction of this kind to Shakspeare, that great master in the knowledge of the human heart.‡ With the testimony of experience coincide the asseverations of holy writ; while they denounce the denial of our innate depravity as an error, which is fundamentally at variance with all sound theology. The correction of this malady of our nature is not to be accomplished by mere palliatives. Methodism, therefore, insists on our 'regeneration,' as the only radical cure. And the moral effects of 'a change so entire, so deep, so important as this,' to recal Dr. Paley's description of it, stand registered in the sacred volume. 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.' The *immorality* is all on the other side. Hence, Mr. Wesley's denunciation of the error of baptismal regeneration,' as a substitute for that further change which is imperatively required in nearly all who have been baptized in infancy. After enumerating the crimes of such persons,—crimes of every character and hue,—he exclaims, 'Lean no more on the staff of that broken reed, that ye *were* born again in baptism.' The *Antinomian* tendency of such views, as a subterfuge of corrupt nature, is too palpable to require further proof. The doctrine of the Holy Spirit's agency, as '*the Comforter*,' is another of our opinions, which has incurred his lordship's reprobation, as a most visionary and unprofitable dogma. But the fact is quite otherwise. And it is only by the possession of 'the peace which passeth all understanding,' and 'joy in the Holy Ghost,' that, in a world of guilt and gloom, a state of mind can be secured which effectually promotes a virtuous exercise of all its powers. But the consciousness of the Divine favor is subservient to morality, as a delicate but

* Rev. Robt. Hall's Fast Sermon. † Haller's Letters to his Daughter, p. 21.
‡ Schlegel's Dramatic Literature, vol. ii, p. 139.

important test of the true state of the heart. 'But where the corporal frame is in a state of perfect good health, and where every nerve is strung up to its proper pitch, if this painful sense of alienation from God, so emphatically and beautifully styled in Scripture *the hiding of God's face*, still subsist, it will then be necessary to commence a deep and impartial scrutiny, both of the inward thoughts and of the outward conversation. Sins may have been committed, and repentance may have been neglected. Or if external pollution has been avoided, the imagination may have been for some time past deliberately and habitually tainted with impurity, inflamed with hatred, or too eagerly and exclusively employed upon sensible objects. Should such, upon a candid examination, appear to have been the case, we may rest assured, that our *offences* have separated between God and us, and that our *iniquities* have caused him to withdraw the cheering light of his Holy Spirit.'* Such are the great practical tendencies of our peculiar doctrines. We advisedly call them *peculiar*, because their novelty is relative only and incidental to a resuscitated Gospel. Novelty in theology is a certain indication of error, except when it is identical with the revival of opinions and practices which had been long obsolete during the stagnancy of error. The fact accordingly has been, that no other system perhaps ever arose in this country, which has so effectually checked the *Antinomianism* of an unevangelical Arminianism on the one hand, and a high Calvinism on the other. No man ever insisted more clearly and strongly than Mr. Wesley on an indissoluble union between *faith* and *works;* and between *the witness of the Spirit* and *the attestation of a holy life and conversation.* No man laid more stress on *practical piety* than he. To promote this capital end of all preaching, the prominence he gave to the doctrines of grace never allured him for a moment from the steady exhibition of the moral duties which are founded upon them. Hence, his sermons, as a body of divinity, cannot be surpassed for the pure Christian morality which they inculcate. Hence also his employment of brief but pregnant apophthegms which imply, that 'we are every moment pleasing or displeasing to God, according to our inward temper and outward behaviour.' His love of practical religion made him loathe those subtle and unprofitable discussions which have occasioned so much dissension in the Christian world, and from which he laboured to withdraw the minds of his followers. Those truths only he thought worth contending for which directly tend to promote personal holiness. 'We may die,' says he, 'without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right toward God, that you know and love the Lord Jesus Christ, that you love your neighbour, and walk as your Master

* Fuller's Practical Treatise on the Ordinary Operations of the Holy Spirit, p. 130.

walked, and I desire no more. I am sick of opinions: I am weary to bear them: my soul loathes this frothy food. Give me solid and substantial religion; give me an humble gentle lover of God and man: a man full of mercy and good works, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love.' As an additional security for the maintenance of good works, and to guard his followers against those wretched deceits of Antinomianism or enthusiasm, in which the human heart is too prone to entrench itself, he drew up in 1743, the 'Rules of the Society,' which are an admirable code of the practical obligations of Christianity, with which every leader is expected to furnish every member of his class, and see that they actually fulfil them.

That Mr. Wesley considered doctrines unavailing unless enforced by the strong arm of discipline, was a lesson inculcated on him by the state of morals in the whole of Christendom. 'Is it any wonder,' he asks, 'that we find so few Christians; for where is Christian discipline?' We shall briefly demonstrate therefore a vigilant regard for the preservation of Christian morals, as pervading that system of discipline and regulation which he framed for the government of his societies. And the first thing which strikes us is, that all 'our institutions have received their character from the superior importance attributed to the work of God in the heart.' In this peculiarity our doctrines and religious economy harmonize. There is no wonder therefore, that Lord John Russel should pour equal contempt on both. He has been silent indeed as to any evils resulting from *class meetings*. Our province is to enumerate the advantages. 'Prudential' as this scheme was in its origin, 'a scheme,' says Mr. Wesley, 'for which I can never sufficiently praise God; its unspeakable usefulness having ever since been more and more manifest,' it soon assumed in his eyes the character of a providential restoration of an apostolical usage, and became an integral and permanent part of his economy. 'Thus began,' says he, 'that excellent institution, merely upon a temporal account; from which we reaped so many spiritual blessings, that we soon *fixed* the same rule in all our societies.'*

[After other remarks on this excellent institution, Mr. Sandwith thus continues:]

In no other way indeed than by a subdelegation of authority could the pastoral duties of an itinerant ministry be adequately discharged. Hence the importance of class leaders, as subordinate religious teachers, to whose care and instruction the people are assigned in numbers not too large for their faithful personal superintendence. And a medium of communication, by the interposition of leaders' meetings, at which the preachers preside, is established between pastors and their people in the absence of a direct pastoral superintendence.——The pastoral functions are more fully

* Wesley's Eccles. Hist., vol. iv, p. 179.

discharged, however, by personal and social visits from house to house,* and still further by the quarterly visitation of the classes. This important branch of our discipline cannot be too vigilantly maintained. For ample scope is there given for the exercise of the utmost fidelity, minuteness, and wisdom, on the part of a Christian pastor, who is expected 'to inquire into the things most connected with the personal and family godliness of our members, and administer suitable advice and exhortation.'†——The primary object of class meetings was to mark disorderly walkers. 'Some of the others were desired to overlook the rest, that we might know whether they walked worthy of the Gospel.'‡ And a leader, as an inhabitant of the same neighbourhood with his members, has the best possible opportunities for the observation of their moral conduct. An ordinary share of sagacity too will enable him to ascertain religious declension, which hypocrisy itself cannot long enable to stand the ordeal of a close and searching personal inquiry. This advantage is wholly lost in religious meetings of a more vague and indefinite character, in which a defective piety is screened from the cognizance of the church. Class meetings favor that decision and fixedness of purpose which lie at the foundation of true moral excellence. They cherish also that intimate knowledge of character among Christians which inspires mutual confidence and esteem. 'As they had daily a more intimate acquaintance with,' says Mr. Wesley, 'so they had a more endeared affection for, each other.' The warmest sympathies are thus excited in numerous bosoms, and the communion of saints is delightfully verified, whether they 'rejoice with those that rejoice,' or 'weep with those that weep.' Lord John Russel's remarks on *band meetings* demand a few words in reply. We acknowledge that the band rules, as drawn up by Mr. Wesley, are strongly worded; and to such persons as are unacquainted with the general practice of the Connexion must have a revolting appearance. But these meetings were never intended for indiscriminate use: they were never designed for unregenerate persons, who are living under the power of sinful habits; but for such as are 'renewed in the spirit of their minds.' Lord John Russel's illustrations of the subject from the self-convicted libeller, Mr. Nightingale, reflect no credit on his habits of historical accuracy in the selection of his authorities. The substance of them is in this case a gross libel. Dr. Southey's statement of the injurious tendency of band meetings, as quoted by his lordship, is utterly incredible. 'It is not possible,' he asserts, 'for innocence to escape

* Mr. Wesley laid great stress on this branch of pastoral superintendence. 'March 3, 1759. I rode to Colchester, and found that out of the hundred and twenty I had left here last year, we had lost only twelve: in the place of whom we had gained forty. *Such is the fruit of visiting from house to house!*'—*Wesley's Eccl. Hist.*, vol. iv, p. 225.

† See Rev. Jabez Bunting's able 'Sketch of the Character of the late Rev. Joseph Benson.'—*Wesleyan Methodist Magazine, N. S.* vol. i, 1822, p. 77.

‡ Wesley's Eccl. History, vol. iv, p. 192.

contamination.' So writes the Poet Laureate in his closet. Mr. Wesley, on the other hand, who studied their effects in real life, has recorded, 'The good consequences of their meeting in band, I know; but the very bad consequences, I know not.' Mr. Watson also, in his reply to Dr. Southey, asserts, 'It is a sufficient answer to all the fears which the author has expressed as to the effect of these meetings, that among the most eminently holy of our people are those, generally, who observe the bands. It is allowed, that their benefits altogether depend upon the prudent use made of them; but they are not capable of the abuses which Mr. Southey anticipates; for they are not at all to the taste of trifling and undecided persons.' As in his lordship's objections to the doctrine of 'justification by faith,' so in the contemplation of this subject also, he wholly overlooks that security against a perversion of the institution which is to be found *in the state of the heart.* From so superficial a view of the matter, of course, all its moral advantages lie concealed. But profounder thinkers, like Dr. Jeremy Taylor, have recommended the practice of mutual confession to 'some spiritual person,' as a means to multiply the motives which restrain from evil, and impel to higher attainments in piety.* Nor will any choose to expose themselves to the flagellations of so harsh a 'rod of spiritual discipline,' but the most decidedly devoted Christians. Dr. Hammond strenuously recommends mutual advice and reproof among Christians. One important benefit of this practice he states to be, 'the bettering our judicative faculty in general, which is much betrayed and decayed by loneness; and is most naturally improved by comparing ourselves with other men, *hearing their undisguised opinion of our thoughts and actions.*'† The ingenious Mr. Foster, in his 'Essay on a Man's writing Memoirs of Himself,' comes to an analogous conclusion, as to the advantage of 'a mutual ingenuous acknowledgment' of our faults. 'In this confidential communication,' he observes, 'each will learn to behold the other's deviations fully as much in that light in which they are infelicities to be commisserated, as in that in which they are also faults or vices to be condemned; while both will earnestly endeavour to improve by their remembered improprieties. The Apostle seems to encourage such a confidence, where he says, "Confess your faults one to another, and pray one for another."'‡ But his lordship, limiting his views to the flagitious, can see in such confessions little else than 'an excitement to the commission or repetition of sin.' And he quotes the vulgar ribaldry of Nightingale, to abuse the public mind by representations which are based on wilful falsehood. He borrows an absurd illustration of the subject also from 'licentious novels,' and the profligate readers of them. But if all 'narratives of repentant frailty' are to be classed with 'licentious novels,' the sacred Scriptures themselves must be subjected to the blasphe-

* Holy Living, chap. ii, sect. 4. † Works, vol. i, p. 292, edit. 1684. ‡ Foster's Essays, p. 82.

say of so sweeping a libel. The candour of the inspired writers, however, was employed for far other and holier purposes than catering to the depraved tastes of corrupt readers. The possibility of abuse nevertheless did not withhold their pens. Neither a man's private memoirs of himself, therefore, in which he has traced his failings with a faithful hand for the inspection of an intimate friend, nor his confidential confessions of error, as in the institution denounced by Lord John Russel, are justly chargeable with the evils which their possible perversion and abuse might foster. His lordship's futile remarks on *watch-nights* and *love-feasts* are those of a person wholly unacquainted with the subject. For a further defence of our religious doctrines and discipline, and a demonstration of their moral tendency and effects, we refer his lordship and the public to Mr. Wesley's incomparable writings at large.

It is enough, that our system secures the allegiance of the heart to scriptural principles, and watches over the development of their practical results with a sleepless anxiety. No Christian church can do more; few do so much. Nor is it any answer to say, that 'the bad passions which you dam up in one place will burst out in another.' Methodism as an experiment, has been long enough in operation to furnish his lordship with verifications of his assertion, if any are to be obtained. But these, to be conclusive of its *empirism*, should be both indisputable, and numerous enough to outweigh the evidence of those examples to which we confidently appeal in proof of its moral efficacy. We have already adverted to the proof deducible from the personal history of her disciples, who are 'her epistles known and read of all men.' We have briefly descanted also on some of the collateral benefits of Methodism, which accompanied Mr. Wesley's earlier career. And they are still felt and seen after the lapse of nearly a century, which has served only to mature the fruits of that moral harvest of which society at that time presented but the hopeful verdure. The moral wastes then reclaimed from a state of savage barbarity,* still, in proportion to the prevalence of Methodism, 'blossom as the rose.' Now as we wish to avoid vague and declamatory statements, we shall adhere to matters of undoubted history, and infallible observation. And any single fact, which is decisive of the moral efficacy of our principles, will suffice to confirm our assertion. We appeal therefore at once to the *loyalty* of our members in the manufacturing districts, when Radicalism was at its height, only eleven years ago.† And it is a fact of the utmost value, be-

* Mr. Wesley frequently put on record in his Journals facts illustrative of those moral renovations of a whole neighbourhood, which were effected by his preaching. Thus, in describing its effects in the west of Cornwall, he writes as follows: —'And that scandal of humanity, so constantly practised on all the coasts of Cornwall, the plundering vessels that struck upon the rocks, and often murdering those that escaped out of the wreck, is now well nigh at an end.'—*Wesley's Eccl. Hist.*, vol. iv, p. 185.

† By 'loyalty' in this passage, we understand Mr. Sandwith to mean that firm

cause nothing could more surely tend to dissipate a counterfeit religion than the political excitement of that period. That Methodism should have struck its roots deep in the manufacturing districts, may be considered on many accounts a great national benefit. We have shown its influence in counteracting a spirit of disaffection. Politicians have also laid great stress on it as speculatively a valuable accompaniment in the introduction of cotton manufactures into Ireland. For no system is more inimical to the Roman Catholic superstition.* Methodism operates beneficially in the manufacturing districts in another way. It is the inevitable tendency of the manufacturing and commercial system to cherish a covetous and worldly spirit. This spirit, so incidental to the industrious and frugal habits which accompany the progress of religion in the middle classes, Methodism has had to contend with from the beginning. It gave Mr. Wesley more anxiety almost, than his ordinary 'care of all the churches.' Nevertheless the system possesses within itself a strong counteracting power to moderate the spirit in question. Besides being based on the voluntary supplies of its members, it cultivates and calls forth a spirit of liberality, which has its widest sphere of exercise in the promotion of the objects of an elevated philanthropy. These objects are numerous, and, in the shape of various distinct funds, relate to the spread of the Gospel both at home and abroad, the support of worn-out preachers, the education of the preachers' children, and the assistance of the poor: and the standard of liberality is steadily advancing among us. We possess one institution, the Benevolent or Poor and Strangers' Friend Society, which demands a few words in illustration of its value, because the Christian Remembrancer has uncharitably said, 'Speaking from experience, we deny, that as a body "they (the Methodists) have extensively mitigated the distresses of the poor."' It is well known that in all cities and in numerous towns, our societies have an eleemosynary institution of this kind attached to them, which is in constant operation, especially in winter. It is true, their funds are not wholly derived from the Methodists; nor, on the other hand, are the charitable contributions of the Methodists restricted to sectarian objects. In London the Benevolent Society is nearly half a century old; it gives

adherence to *constitutional law* and *order*, in opposition to anarchy and riot, by which Methodism has always been distinguished. This is a principle of the last importance to the stability of a *republican* government, equally with that of the limited monarchy of England. It is at the utmost distance, however, from a spirit of passive obedience to any tyrannical subversion of the constitution, on the part of the government itself:—a spirit of abject servility which true patriots in England no more include within the term loyalty, as used by them, than we do in America. 'The present government of England itself is, in fact, based on a diametrically opposite principle.—AMERICAN EDITORS.]

* Earl Mount Cashel, in his place in the house of lords, truly asserted, that 'the Wesleyan Methodists were a most useful body of persons; and there could be no better soldiers to fight against the Pope and his party. This had been long experienced in Ireland.'—*Hansard's Parliamentary Debates*, part xvii, sess. 1829, p. 1311.

employment to about three hundred visiters; it visits annually upwards of seven thousand cases of distress, chiefly families; and distributes between two and three thousand pounds. It is a cheering fact, that these admirable institutions are rapidly multiplying among us, and engrossing a more general interest and support.* It appears that they originated in the noble and Christian feeling of commiserating the misfortunes of strangers. Hence, says Mr. Wesley, in his Journals, 'In the morning I met the Strangers' Society, instituted wholly for the relief, not of our society, but for poor, sick, friendless strangers. I do not know that I ever read of such an institution, till within a few years ago. So this also is one of the fruits of Methodism!'† The institution at present includes the poor in general as well as strangers. Now Dr. Southey, after remarking that 'the spirit which built and endowed monasteries is gone,' puts the important question, 'Are you one of those persons who think it has been superseded for the better by that which erects steam engines and cotton mills?' He admits, indeed, that the manufacturing system is a necessary stage in the progress of society; and the long and tremendous conflict which we sustained with the late tyrant of France, he considers as an illustration of the value of the wealth which it created. But we agree with him, that mammon has obtained a supremacy in commercial countries, which, as Latimer also pointed out, discredits the cause of Protestantism. But we are persuaded, that the multitudinous institutions of the age, supported solely by voluntary contributions, are gradually exalting the standard of our liberality, as a nation; and we rejoice that Methodism also possesses within herself an increasingly counteracting influence to the opposite and still too prevalent vice.———With some abatement of the respect which he [Dr. Southey] has shown for a good which we consider more equivocal from the gross admixture of superstition with piety, we admit there is some truth in his representation of the matter. And there is yet more in his reflections on the supineness and indifference to religion which, to the discredit of the Reformation, succeeded to the abolition of Popish ceremonies. Now, if we have not wholly misapprehended the genius of Methodism, we think it is a system which so busies itself with the spiritual interests of man, imposes so many active religious duties on its followers, and mingles its spirit so diffusively with the innocent recreations and business of life, that what Dr. Southey affirms to have been *peculiar to the times before the Reformation*, is applicable to the times we live in, wherever the influence of Methodism prevails; namely, 'that the momentous truth, that the improvement of his moral and spiritual condition ought to be the first concern of every intellectual creature, is impressed upon the peo-

* The munificence of the late Timothy Bentley, Esq., who recently bequeathed the interest of £1000 for ever, to the Methodist Female Benevolent Society of Huddersfield, ought to be exhibited as a stimulus to the liberality of our societies.

† Journals, vol. iv, p. 469.

ple by example as well as by precept.'* Methodism stands opposed also to the dissipation of manners, which is so largely imported from France, and which Popish machination zealously labours to convert to its own advantage, by lulling Protestantism into a state of apathy.——The subject is not exhausted; but we can only at present allude to the great and manifold *indirect* benefits which have sprung up in the Church and the nation from the introduction of Methodism. The candor of the Poet Laureate has induced him to expatiate at large on this fruitful topic: and we refer his lordship again to those volumes which he appears to have read with a desire to extract only whatever tended, in his apprehension, to the discredit of the system. We shall close our defence with two or three brief interrogatories and replies. Who first set the example of bestowing religious care upon the Negro slaves to the planters of the West Indies? Mr. Gilbert, who was a Methodist.† Who first organized the admirable institution of Sunday schools? Mr. Webb, of Stroud, a Methodist.‡ Who projected, and by the blessing of God on their exertions, succeeded in giving birth to, the Naval and Military Bible Society? Mr. Cussons and Mr. John Davies, of London, who were both Methodists.§ But we have done. In these 'portentous and monster breeding times,' Methodism, we trust, we have shown, is not the

'Monstrum horrendum, informe, ingens, cui lumen ademptum'

which Lord John Russel has represented it to be, but an important and influential part of the Church of Christ. And we presume to caution his lordship against similar rash and censurable attempts in future, in language which ought to make him tremble:—'What a wretched abasement will overwhelm *on that day* some of the pompous historians, who were called by others, and deemed by themselves, the high authoritative censors of an age, and whose verdict was to fix on each name immortal honor or infamy, if they shall find many of the questions and the decisions of that tribunal proceed on principles which they would have been ashamed to apply, or never took the trouble to understand! How they will be confounded, if some of the men whom they had extolled are consigned to ignominy; and some that they had despised are applauded by the voice at which the world will tremble and be silent!'‖

Bridlington. HUMPHRY SANDWITH.

* Progress and Prospects of Society, vol. i, p. 155.
† Watson's Observations on Southey's Life of Wesley, p. 51.
‡ Welsh on the Wesleyan Polity, p. 170.
§ Wesleyan Methodist Magazine, New Series, vol. ii, p. 737.
‖ Foster's Essay on the Aversion of Men of Taste to Evangelical Religion, p. 430.

ON THE OMNIPRESENCE OF GOD;

A SERMON,

By the Rev. Professor Durbin, *of Augusta College, Kentucky.*

'But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built,' 2 *Chron.* vi, 18.

A consideration of the character and condition of the author of the text, will show clearly, that the highest degrees of *vital piety* are perfectly consistent with the most consummate *wisdom*, *grandeur*, and *power*. The words of the text are the words of Solomon, king of Israel, and the grand successor of the illustrious David, son of Jesse. A consideration of the chapter will convince us that his heart was fired with the liveliest devotion, of the most rational and exalted kind. It is the dedication service of the celebrated temple at Jerusalem; and was performed by the king himself, in the midst of the thousands of Israel; being a *prayer* which he pronounced, in the attitude of kneeling, on a slightly elevated stage in the midst of the temple. The character and condition of the author, in regard to worldly wisdom, grandeur, and power, are too well known to require special notice in detail. As it regards his wisdom, it has passed into a *proverb* in all nations. 'As wise as Solomon,' is an adage pronounced by every tongue, when it would express the highest attainments in wisdom. As it regards his *grandeur*, the account of it, as detailed in the Scriptures, almost exceeds, and indeed would exceed, belief, did we not know their rigid integrity in stating the truth. His power, of course, must be considered, in this age, relatively: and although we cannot rank his kingdom with the great empires and kingdoms of modern days, we can, with propriety, pronounce it the first in his own age, and not so much inferior to modern powers as we might imagine. These observations establish the proposition, *That the highest degrees of vital piety are perfectly consistent with the most consummate wisdom, grandeur,* and *power.*

An examination of the character of this extraordinary man in another view, will produce conviction on another important point, viz. *That no selection, or combination, of any, or all the pleasures of the world, can permanently satisfy the rational spirit of man.* Solomon, like most persons in similar circumstances, was well nigh ruined by being brought up in luxury and ease, and succeeding to an immense amount of wealth and power. During his prodigality, (he himself has left it on record,) he indulged in every species of pleasure and gratification that heart could wish, or a licentious, warmed, and excited imagination could devise. And yet he pronounced the whole 'vanity and vexation of spirit,' and in proof of his conviction he became deeply and uniformly pious. His is but the experience,

on a broader scale, of every devotee of pleasure: but few make so happy an escape.

By a close examination of this prayer, it will be clearly seen, that the whole service proceeds on the supposition, that God would make his abode in the temple built for him; from this place manifest his presence; and listen to the prayers of his creatures. The subsequent history of the Jews proves that this expectation was realized. This idea was not peculiar to the Jews, or Solomon's temple. All nations, in all countries, in reference to all religions and deities, have considered their houses of worship as the peculiar residence of their gods, and have of course held them sacred; and required a corresponding sanctity in the utensils of worship, and in the persons and deportment of the worshippers, while in the temples. And this is consistent with the best dictates of reason and utility, and should be strictly observed in all Christian churches.

Impressed with this view, Solomon uttered the text, which is a parenthetical exclamation of surprise, hesitancy, and assurance, blended and alternating. From it we may learn,

I. *The strong inclination in the human heart to exclude the presence and superintendency of the Divine Being from the world, and the affairs of men.*

The *evidences* of this inclination are found in every portion of our lives. But we shall notice only *two*.

1. *Our conduct.* Because we lay our plans, and execute them, without any reference to God. In forming a scheme of wealth, ease, or honour, how few have any respect to the approbation of the Divine Being! Or in *executing* our plans, even when they are virtuous, how few look for success to the blessings of heaven!

2. *We call not on God in prayer.* If we did believe in the actual, and personal presence of God, and his continual agency in human affairs, it would be the clearest dictate of reason to 'make known our requests to him in prayer,' in order to obtain his favor. Of course, we should lay plans, and execute them, only when and in the manner he approves. The notorious fact, then, that men generally live most of their lives without the habit of prayer, establishes the fact, *that we are strongly inclined, by nature, to exclude the presence and superintendency of the Divine Being from the world, and the affairs of men.*

The *causes* of this inclination, waiving the consideration of the native enmity of the human heart to God, are,

1. *The invisibility of the Divine Being.* Accustomed to think only by means of those impressions which we receive through our bodily senses, we are inclined to forget, or rather are almost incompetent, in our natural state, to conceive well of the omnipresence of God, because we see him not. Hence, at first, we ignorantly and involuntarily, and afterward habitually, exclude the presence of the Divine Being from the world.

2. *The imposition of our senses on our minds.* Accustomed to see

effect follow cause when we act, we conclude ourselves the *remotest and only agents.* And observing that the effects partake of the complexion of their causes, we suppose there is something like an unalterable connection and dependence between them. Hence, following implicitly the dictates of our bodily senses, we, as Paul says, 'walk after the flesh,' forgetting the Power that established, sustains, and controls the connection between cause and effect. Thus *we exclude the superintendency of the Divine Being from the affairs of men.*

From the text we learn,

II. *The infinite goodness of God in condescending to dwell 'in very deed on the earth among men,' and in superintending their affairs.*

But in what sense may God be said to dwell on the earth?

1. Some suppose the Divine Being present only *by the regular operations of the laws of nature;* by an inherent energy with which he has impressed matter. This opinion, when more fully developed, is this:—The Divine Being, having created and organized the world, gave to all its parts and relations, life and motion, by causing the Spirit to brood over it, and bring it into life and action, as it were, by incubation. That these, life and action, were thus rendered equal in duration with the world, or matter; and operate without reduction or increase of force, or derangement of tendency. Thus the world, abstractly, may be considered as a piece of *mechanism,* and with the addition of the laws of nature, *a piece of mechanism in motion,* which continues until the action is either spent or deranged, without the interference of the Maker: yet the wisdom, power, and skill of the Maker may be said to be present, though he himself be far distant. In this manner some reason in regard to the Divine Being, and thus exclude him from the world. I scarcely need proceed to show the deficiencies of this hypothesis of the presence of God in the world. I may only suggest, *first:* It is deficient, because no such energy (as we can conceive) could be left impressed, and active, on matter, and the original Source of that energy be completely separated, and remain detached from it. It is impossible for us to conceive of an effect continuing, when the cause has ceased. Therefore, as the impressed energy, constituting the laws of nature, was the effect of an *action* of the Divine Being, (implying his contact with, and operation on, every particle of matter receiving the energy,) this action having ceased, the effect must have ceased also. But this is contrary to the experience and observation of every day. *Secondly:* this hypothesis is deficient when compared with the *nature* and *perfections* of the Divine Being. Every enlightened mind conceives of God as possessing, *necessarily,* all possible perfections. Of these perfections *omniscience* is one. But omniscience is founded on his personal *omnipresence:* as a being cannot actually know, of himself, what does not come within his own inherent power of knowing.—Consequently, if the Divine Being were not personally pre-

sent, he could not know of an absent transaction, or a distant operation of the laws of nature, except by information derived from another; and if there were such information thus obtained, he would then be dependent on the being which gave it, for his knowledge of the event: which destroys the idea of a perfect Divinity. And in the possible event, that there were no being present to receive the information by observation, the Divine Being might never be conscious of such an action, or event:—and thus it would appear that the knowledge of God might be limited, and of course, the whole series of events might, in all and each of their parts, be but *imperfectly* known to him. Thus we see, that the hypothesis, of *God being present only by the regular operation of the laws of nature*, is at variance with the nature and perfections of God.

2. Some suppose that the *laws of nature* are, in fact, only the continual exercise of his energy, through all parts of the universe: and thus understand the omnipresence of God to be *the continual presence of his energy, giving life, action, and direction, to all things which exist.*

This hypothesis differs but little from the foregoing. The principal difference is this: It admits a modified connection between the Divine Being and the world. It supposes that he, from the place of his proper abode, exerts a continual influence on physical and moral existences; but does *not* suppose his actual *personal* presence. It is liable to most of the objections which may be urged against the preceding opinion. And, in addition, it is liable to another serious objection, to wit: It limits the abode, and confines the personal presence of the Divine Being; and thus deprives him of his *personal immensity;* and this deprivation mutilates the idea of a perfect Divinity. Moreover, as this hypothesis attaches the idea of *locality* to the Almighty, it *must*, of course, attach the idea of *distance*, in regard to the objects on which he operates by his energy. And as we cannot conceive of any power operating that is not affected by the *distance* or *space* through which it operates, (that is, increasing as the distance or space decreases, and decreasing in the same proportion, as the distance or space increases,) so we may not only conceive the distance or space between an object and the source from whence the operating energy emanates, to be so great as to modify the force of the energy, but even to be removed *beyond* it; and thus place bounds to the exercise of the Almighty's power, and, of course, deprive him of his omnipotence which would destroy the proper idea of God.

3. Without denying the existence of the laws of nature; or objecting to the opinion of those (on this point) who suppose the laws of nature are the continual and universal exertion of the Divine energy, the true idea of the omnipresence of God may be completed, by adding to these laws, or this energy, *the personal, universal, and continual presence of the Almighty, as a perfect and intelligent Being, in all possible places or spaces at the same time.* It must be distinctly

understood, that the Almighty is *not* present, in all possible places or spaces, every moment of time, by a *diffusion* of his essence; for this would imply *divisibility;* which is inconsistent with the character of God: but his essence, or substance, that is to say, *himself, as he is,* is in every possible place or space, every moment, precisely as if he were in but *one* place or space: and he is in any one place or space precisely as if he were in *no other.* Thus he is in *hell,* as truly as in *heaven:* and in the *earth,* and in the planets, and fixed stars, and all the worlds, as in this world: and if there be *empty space,* where there is no created existence under any modification whatever, still God is there, as he is amid the glories of heaven.

With this view of the omnipresence of God, the existence and phenomena of all worlds, and systems of worlds, may be satisfactorily explained. Conceiving rightly of the character and perfections of the Divine Being, we find him competent to all, so soon as we conceive him every where present, *personally,* and perfectly as a Being. Looking through all the orders, classes, genera, and species of existences, operations, and actions, they are perfectly intelligible when referred to the continual personal presence of the Almighty. Are starry worlds seen existing in different parts of the heavens? God is there, sustaining their existence. Is a little microscopic insect seen in the dust, or in the down of a peach, or in a drop of water? God is there, sustaining its existence. Are planetary worlds seen revolving in their orbits harmoniously and steadily? God is in each, giving it motion and direction. Do the tides of the oceans act perpetually, and periodically? God is in them, to give their impulses, and to assign their times and bounds. Do we see the principle of *vitality* active in every substance—in earth, air, water, fire—and under every modification of form, size, density, colour, celerity, direction, and force of motion? God is present, to give efficiency and direction to this principle of vitality. Do we look into the *mineral* world, and observe an internal action continually kept up among the integrant particles of bodies, operating according to the laws of crystallization, and thus producing the most beautiful substances, and in an innumerable variety of primary and secondary forms? God is present, to give, and keep up, the energy and direction of each operation, on each separate particle. Do we examine the vegetable world, and see the unnumbered kinds and species, from the hugest tree, descending to the microscopic blade, bud, stamina, or even *vegetative dust* of flowers—do we see them assuming all possible forms, and varieties of colours, and emitting all the degrees and compounds of scent, from the most offensive to the most agreeable;—do we look into the principles, machinery, and process of vegetable life, and see all the tubes and juices, having regular forms, dimensions, and directions, and definite qualities, as taste, smell, colour, acidity, sweetness, density, &c; astonished at the action, and results, we imagine (and possi-

bly correctly) that vegetables, like animals, must have a heart, veins, arteries, nerves, digestive and productive organs, &c. And when we see all these principles, and organs, operating, toiling, and labouring in the swelling bud, striving for birth, then blooming, fading, decaying, and again appearing in the following spring, with all the energies and principles we have seen apparently terminate in decay,—when we see all this system of vegetable life operating for thousands of years, without derangement of tendency, season, or use, or reduction of force,—what solution of this series of wonders can be given? The doctrine of the text gives a satisfactory answer. God is present, to do, of himself, all these wondrous things; and men, seeing the *effects*, and not the cause, say, *These are the operations of the laws of nature;* when they are, in truth, the works of a present Deity. Yes, the great and universal Operator is personally present, performing his wonders, in the hand of a little child, when it holds a swelling rose-bud in the act of bursting into bloom. How near does this bring God to us! Not only does it compel us to admit that he is every where, but that he is every where at the same time, operating, directing, superintending, and observing all things. We are constrained to say:

> 'These, as they change, Almighty Father, these
> Are but the VARIED GOD. The rolling year
> Is full of Thee.' THOMSON.

Or with a still more extensive and appropriate view: He

> 'Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent.' POPE.

It is to be supposed, that the foregoing reflections on the *inferior* existences and phenomena of nature, have produced a permanent and efficient conviction of a *perpetually present Deity*. What, then, would we feel, were we to ascend into the *superior* orders and classes of animal and intellectual existences and phenomena? Here we acknowledge our incompetency, in common with all who have approached the subject. The celebrated GALEN is said to have fallen on his knees, in wonder, astonishment, and adoration, upon contemplating the wisdom, power, and goodness, displayed in forming a *human body*. What then must be the emotions of an enlightened intellect, when it ascends into the regions of the principles, materials, and machinery of *ratiocination*, and examines its powers and action? Mute, and motionless with astonishment, wonder, and delight, he contemplates the operations of intellect, while it analyzes intricate and complex matters, and combines the simple elements of whole theories, or ranges of thought, marking the development to conviction and demonstration; until the *observing* intellect itself becomes joyously conscious of a similar existence, and of similar powers, from feeling the same operations and faculties active in himself. His thoughts immediately rush upon his own

heart, and with them comes the full and clear conviction, that *the power and wisdom of God only could have formed such a thing as* INTELLECT; *and that his perpetual personal presence and agency only are competent to keep up perpetual intellectual action.* Awful thought! How then can the mind resist the conviction, that God is not only present with each person, but actually in possession of his heart, his mind, his thoughts; nay, the very springs and materials of his thoughts; or even the indefinite, and almost indetectable emotions of his mind!

Such is the true doctrine of the omnipresence of Jehovah. Let us then proceed to inquire how mankind should be affected by this doctrine.

In the *first* place, *they should be resigned to the dispensations of Divine providence in the world, whether they regard a captive or a king; an insect or an empire.*

This doctrine of resignation to all the dispensations of God's providence and will, is a pleasing part of the Christian's creed, and is founded on this plain deduction from his omnipresence, viz. *That God attends to every individual creature, and its concerns, as perfectly as if there were no other creature.* This constant and minute inspection of the Divine Being gives attention to the smallest, as well as greatest events, and administers such encouragements to virtue, and punishments to vice, as he, in his infinite wisdom, judges proper; and of the propriety of which the good man can never doubt; and, therefore, says, 'Thy will be done,' because he knows that will is right; and it is the first principle of a Christian's heart to rejoice in that which is right, though it seem afflictive to him personally; or clouds and darkness rest upon it.

In possession of these views and feelings, the good man only is rationally and permanently cheerful. No cheerfulness but his is beyond the power of fortune, or the influence of earthly events. If prosperity smile on him, and he and his country are full to overflowing; he does not become proud and vain in his heart, and forget his God. His devotion becomes more intense and uniform by the addition of a large amount of gratitude: and, instead of using the power which the abundance of his wealth gives him, to do harm, he uses it, and his wealth also, to diffuse relief and joy among the afflicted, and thus disposes a thousand hearts to rise up and bless him.

Besides this, he has the pleasure of the consciousness of doing good, and being good: a pleasure, beyond a doubt, the purest and highest a human heart can feel on earth, except the pleasure of the sense of the pardon of sin, and the favour of God. Moreover, I may add, he is in *haste* to do all the good he can, during his prosperity, for he knows not but that it may be out of his power, by some sudden reverse of fortune, in a very short time. He seizes quickly the opportunities of 'laying up for himself a good foundation against the time to come,' that his Saviour may say to him,

with others: 'Come, ye blessed of my Father, inherit the kingdom; for I was hungry and ye fed me; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and in prison, and ye visited me; for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' With this exalted end in view, he hastens to do all the good he can, during his prosperity.

But should he be a child of adversity, from his youth up; or should he be the subject of the deepest reverses of fortune; do riches take wings and fly away; do friends forsake; does health fail; does he stand like some desolated tree, on the bleak mountain peak, stripped of all its branches, and scathed with the storms and lightnings of ages; has the very genius of desolation and sorrow taken him into captivity? Under any, or all these circumstances, he does not, like the ungodly man too frequently, throw away his life foolishly, in a fit of despair; but with a firmness and resignation peculiar to a good man, he bows to the awful dispensations of his God, and repeats, with a chastened smile, 'Thy will be done!' and though that will is awfully mysterious at the present time, yet he is sure its issues will be best. Of such a one, under such circumstances, we may well say with the poet:

> 'Like some tall cliff, that lifts his awful form,
> Swells from the vale, and midway leaves the storm;
> Though clouds and tempests round its sides are spread,
> Eternal sunshine settles on its head.'

In the *second* place, this doctrine of the omnipresence of God should powerfully *restrain from every species and semblance of vice, and encourage to the cultivation of every virtue;* because we are compelled to conclude, that God knows the moral character and condition of each of his intelligent creatures.

The knowledge of the character and condition of each implies, not only a knowledge of the general conduct and deportment of each person, but a knowledge of the private actions, secret deeds, unuttered thoughts, and inmost emotions of each one's soul. This knowledge of each one's moral character is scarcely ever thought of, and still less frequently understood. It is to be feared, most persons suppose the Almighty regards not the petty interests and actions of individual men; but only 'the greater affairs of empires, worlds, and systems;' and of course feel no restraint from the doctrine of the omnipresence of God. This erroneous opinion is supposed, by Dr. Dwight, to arise either from *want of examination; or, an apprehension that it is beneath the dignity of God to regard such things; or, a dread in their minds to such attention, on the part of God, to their concerns, because they will not bear Divine inspection.*

That their mistake is principally owing to the *first* and *third* of these articles, there can be no doubt. How should those, who examine not the nature and perfections of God, conclude he is interested in the personal character of each individual? Certainly, not

any more than those who do examine his character properly could be ignorant of this truth.

But it is beneath the dignity of the Almighty. This rash opinion is owing to an ignorance of the character of God. Those who make it seem to forget that God is *necessarily* present every where, and, of course, observes all things, whether they relate to an atom, or a world; an insect, or an angel; and *observing* all things, he must *understand* all the variety of their bearings and relations. Hence, from the nature of the Divine Being, *he must know the moral character and condition of each person,* and be attentive to the *minutest event* in the life of an ephemeral insect, *if he is so,* as well as to the revolutions of empires. Of course, they err very seriously, who suppose the *smaller* events in the history of the world and its inhabitants, are not noticed by our great Creator.

This very serious error not unfrequently arises from another cause: *a dread in the mind, of such attention, on the part of God, to our personal conduct; because it will not bear Divine inspection.*

We are always inclined to disbelieve that which we find it our interest and pleasure not to believe. Hence we seldom take pains to discover an error, the *indulgence* of which is so pleasing, and the *reverse* so terrible. When the *seducer* has marked some lovely, inexperienced, and unsuspecting creature for his victim; when all his passions, with increased force, and with accelerated and inflamed action, urge him on his ruinous enterprise; when the temptation is *well circumstanced,* from the thoughtless gayety and confidence of his object; can it be supposed he will pause to ask himself, *Is God attending to my project?* No. If such a question glance through his mind, he shuts up his understanding until the painful emotion has vanished, and then affects to chide himself for an *unmanly misgiving of heart.* Though he might know, at a single thought, *God is the avenger of the wronged,* does he pause to contemplate the desolation and wo he is about to work? does he think of the premature death of aged, fond, and doating parents? does he reflect on the bitter cup of shame, mortification, and infamy, which awaits his unfortunate victim? does he imagine, for a moment, the unutterable pang which shall break her heart; and the fell despair which shall devour the desire of life, and force her to the commission of self murder? does he recollect, *God is present to take knowledge of the whole project, and each stage of its development, and stands pledged to avenge the injured, and arraign and punish the destroyer?* No. If the image of this train of unutterable anguish rise faintly in his mind, he *strangles* it: because, the acknowledgment of its existence and truth would be the death-knell to his peace and pleasure. This he cannot endure, although they be false and criminal. He, therefore, *will not know,* God is present, marking all his purposes, thoughts, passions, and actions. He dreads this knowledge, as he dreads the pains of hell; and persuades himself, *God doth not know.* Foolish, cowardly, and guilty sinner!

Thou shalt one day *know* God saw thee; and *acknowledge* it too. Better, then, know it whilst thou mayest make thy peace with thy Maker.

An abiding sense of the omnipresence of God, evidently, is the only efficient barrier against vice in all cases. If the *defrauder* would only recollect, when he is putting down an incorrect account, or affixing a spurious signature, *God sees me!* could he proceed? If the *witness*, about to swear away the property, reputation, or life of a fellow being, would only recollect, Though none other can know I am swearing falsely, yet *God does know;* could his accursed tongue pronounce the fatal words? No. It would become *palsied* in the attempt at utterance. Could the *murderer*, though spurred on by every possible agency—by want, oppression, avarice, revenge for some unpardonable insult done to his person, or hi-honour, or by any, or all possible provocations—accomplish his destructive plot, did he but recollect at the time, *God is witnessing the whole transaction!!* And so of all the other deeds of wickedness which men do commit. How would the amount of crime in our world be lessened, were it not for man's guilty forgetfulness of the omnipresence of God—if men constantly recollected, 'God searcheth us, and knoweth us; he is about our paths, and about our beds, and spieth out all our ways; he hath beset us behind and before, so that there is no fleeing from his presence.'

This doctrine of the omnipresence of God, *should encourage to the cultivation of every virtue.* As it regards those which may be termed the *passive* virtues, such as forbearance, and, frequently, quiet submission under a sense of injuries, nothing can dispose us to the practice of them so properly, and so strongly, as a continual sense of the presence of God. Because we are assured, He is interested in the wrongs men suffer, and has declared himself the *avenger of the innocent;* saying, 'Vengeance is mine, I will repay.' With this assurance, men should not be hasty to take satisfaction for the wrongs done them. Let them recollect, forbearance, on proper principles, and to a proper extent, combines two vastly important advantages: *it gives the character and rewards of mercy:* (blessed are the merciful, for they shall obtain mercy;) and yet it does not deprive the individual of the assurance, that *full retribution shall finally be rendered for the wrongs he has suffered.* This doctrine runs through all the New Testament: 'With what measure ye mete, it shall be measured to you again.' 'They shed the blood of saints and prophets, and thou hast given them blood to drink, *for they are worthy.*' 'Seeing *it is a righteous thing with God to recompense tribulation to them that trouble you.*'

But as it regards the *active* virtues, nothing so strongly inclines men to cultivate them as a sense of the continual presence of God, and, of course, a conviction that he is interested in our moral characters. The vague doctrine of *disinterested benevolence*, as sustained by some, i. e. *the doing good, and practising virtue, entirely*

for the sake of good and virtue, and without any regard to the rewards and advantages of such acts, has no foundation, either in the constitution of man's mind and nature, or in the Holy Scriptures.

In reference to the constitution of man, all *responsible* acts must have some adequate *motive;* which cannot be, without the power of interest, under some modification, or name. A consciousness of this truth may be read on every page of the common history of this world. Interest, in its proper and extensive sense, is that power which induces us to act, and is only another name for motive. Consequently, there can no more be a disinterested, responsible action, than there can be a responsible action without a motive. Hence, we find the doctrine of disinterested benevolence at war with the constitution of man.

Nor does this view, as some think, degrade the nature and dignity of the actor, or subtract from the excellency of the action. The dignity of the actor is founded on this single consideration: *he acts under the direction of reason;* and the *excellency* of the action is to be tested by the soundness and weight of the reason, which induced it. But reason implies the consideration of some things which have power to interest, and move the mind to action; and hence become *motives.* The *origin* of the word, also, will confirm this view. *Motive* is derived from *moveo, to move.* Hence the substantive, *motive,* is that which tends to produce motion. The power to produce motion must be either *physical* or *moral.* Physical power is absolute force applied to move *matter.* Moral power is the force of obligation and duty, founded on the will of God, and the fitness of things, operating on mind; *yet not so as to destroy the power of the will, which is capable of determining the momentum of the influence of the operating motives.* Hence motive, or the power to move, is antecedent to, and different from the motion induced by it. This single law of mental action, therefore, destroys the doctrine of disinterested benevolence; because, disinterested benevolence proposes to practise piety and virtue merely for the sake of piety and virtue; which is to suppose that an action is the motive of its own commission, which is absurd. For it would be to suppose that that which is not, operates to produce itself.

In conclusion, on this point; this doctrine of disinterested benevolence allows, *necessarily,* that there is no *obligation* to do those disinterested acts. Because, if there be an obligation on a responsible being, he is *necessarily interested* in discharging it. *Two* conclusions, therefore, follow from this doctrine. *First:* We are under no obligation, whatever, to perform the highest virtuous acts of which we are capable. Because, we are told, such an obligation would destroy the disinterested nature of the action. *Secondly:* If there be no obligation to do these disinterestedly benevolent actions, there can be no *criminality* in not doing, or neglecting to do them. And this would be to say, *It is not criminal to neglect to perform the highest virtuous acts of which our nature is capable:* which is evidently

absurd. From what is supposed to be known, therefore, of the nature and laws of *intellect*, it is fair to conclude, there is no such thing as *disinterested benevolence*, in any creature, human or angelic.

But to return to the proposition. *The doctrine of disinterested benevolence receives no support from the Scriptures.*

In proving this point, it will also be established, that the doctrine of the omnipresence of God, necessarily including his interest in our moral characters, is the strongest incentive to the cultivation of every virtue, and all piety.

The holy Scriptures uniformly present and insist on *two* motives to benevolence, or works of virtue and piety; in both of which motives we are deeply interested. First: *the maintenance of a good conscience.* Secondly: *the hope of reward.*

The maintenance of a good conscience is a motive of *double* interest; as it implies peace with *ourselves;* and hence involves the pleasure of self-approbation, and the pleasure arising from the consciousness of doing and being good. It also implies, peace with *God;* and hence excludes the pains and apprehensions peculiar to guilt. In all ages, in all countries, and among all nations, these have been considered the purest, and most powerful sources of moral action. As a specimen of the sentiments of the best heathen moralists, let a selection be made from Horace:

> Hic murus æneus esto;
> Nil conscire sibi, nullâ pallescere culpâ. B. I, Ep. 1.
> *Let this be my defence, as a brazen wall: to be conscious of no guilt, to turn pale with no crime.*

The security which conscious innocence gives, is well expressed by the same poet, in another place:

> Integer vitæ, scelerisque purus
> Non eget Mauris jaculis, neque arcu,
> Nec venenatis gravidâ sagittis,
> Fusce, pharetra;
> Sive per syrtes iter æstuosas,
> Sive facturus per inhospitalem
> Caucasum, vel quæ loca fabulosus
> Lambit Hydaspes. B. I, Car. 22.
>
> The man, who knows not guilty fear,
> Nor wants the bow, nor pointed spear;
> Nor needs, while innocent of heart,
> The quiver, teeming with the poison'd dart,
> Whether through Lybia's burning sands
> His journey leads, or Scythia's lands,
> Inhospitable waste of snows,
> Or where the fabulous Hydaspes flows. FRANCIS.

But to settle the question for ever, let a quotation be made from the New Testament. 'Our rejoicing is this, *the testimony of our conscience,*' &c. 'I exercise myself to have always a conscience void of offence, toward God, and toward man.' These quotations are from the writings of the Apostle Paul; and many more might be made.

As a good conscience implies self-approbation of one's own actions and condition, there must be some test or standard higher than the individual's own powers, by which he may judge his own actions, and try his own condition. Where, then, is this test or standard? Some have answered: *The eternal fitness of things.* Others: *The immutable principles of right and reason.* But who determines this fitness of things? or who establishes these immutable principles of right and reason? And if they be *necessarily* eternal, who is to explain them? These are difficulties which have perplexed philosophers and moralists not a little, and will continue to do so until they refer (as they should do) to the *will of God*, for this standard. Here, then, the Christian man fixes the scale by which to try himself; and to this he comes, and perceives in it the obligation which is the foundation of all religious worship; binding the creature to submission and adoration of his Maker; and his Maker to afford him protection, peace, and happiness. It is very plain, however, that there could not be this constant reference to the will of God, by all creatures, unless there be a constant conviction of his continual omnipresence. And the fact of such reference implies, that we have an interest in pleasing him. Hence the Christian's prayer, '*Thy will be done.*' A consciousness that the will of God is done in us, and by us, is one of the highest and purest pleasures of which a moral being is capable.

The *second* motive presented in the Scripture is, *the hope of reward.*

By *reward* is understood some advantage, privilege, or benefit received from another, or resulting from a particular act, or course of action. With this definition it will be safe to affirm, No creature performs a responsible act, without being under the influence of this motive. Indeed it is the most powerful and proper that can operate on any created intellect. God himself never acts without a competent reason for his action; and reason always implies motive. Because it is the province of reason to discern good from evil, right from wrong; and such discernment must influence every good being.

It has been said above that the Holy Scriptures present the hope of reward, as well as the maintenance of a good conscience, as a motive to piety and virtue. In proof; Moses is said to have chosen 'rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: FOR HE HAD RESPECT UNTO THE RECOMPENSE OF THE REWARD.' But the question must be considered as settled for ever, in view of what is said of the Saviour of the world; '*who*, FOR THE JOY THAT WAS SET BEFORE HIM, endured the cross, despised the shame, and is set down on the right hand of the throne of the majesty on high.' The same inducement is presented to the Christian in his pilgrimage, on every page of the New Testament. 'If we suffer with him, we shall also reign with him.' 'Be thou faithful unto death, and I will give thee a crown of life.' 'We

endure as seeing him that is invisible.' 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; which hope we have as an anchor of the soul.' Whole pages might be transcribed to the same end.

The *consciousness* of the good man on this point, attests the doctrine. He endures the cross that he may wear the crown. Being 'a good soldier of Jesus Christ,' 'he does not entangle himself, that he may please him who hath called him to be a soldier.' Moreover he studies to show himself approved unto God in all things. All this course of conduct supposes the Divine Being is intimately observant of our actions, and interested in our moral character; because he is always present to know what we do. And as he is bound by his very nature and perfections always to discover and punish all wickedness, and to notice and reward all piety; of course his favour is life, and his displeasure worse than death.

Hence we see, that the constitution of man, the nature of reason, the observation of every day, the consciousness of each pure heart, and the uniform testimony of the Holy Scriptures, confirm the doctrine, *that a sense of the continual personal omnipresence of Jehovah, is the most powerful restraint on vice, and the most efficient encouragement to virtue.*

THE AMERICAN QUARTERLY REVIEW.

The American Quarterly Review is edited, we believe, by a gentleman of the Roman Catholic persuasion. As a literary and critical journal, it has in general sustained a character of high respectability, and we have, from its commencement, received it regularly, and read many of its articles with pleasure. We have noticed, indeed, its occasional bias to Romanism; a feature, which the thin veil thrown over this trait in the work has not been sufficient to disguise. Its religious and moral principles, have also appeared to us abundantly lax to satisfy even the most *liberal*, as the cant term now is. Its kindly notice of the posthumous works of Mr. Jefferson, may serve as a sufficient specimen of the former, and its article on Sunday mails of the latter.* As a contemporary journal of in

* When we speak of the posthumous works of Mr. Jefferson, we refer solely to their openly and grossly infidel character, and have no allusion to their bearing in any other respect, politically or otherwise. Our early education and associations all tended to impress us rather partially than otherwise toward that eminent man. Those of his friends, however, who have published his posthumous works, have, in our estimation, fixed upon his memory a blot which no time can efface. These works are, in our humble judgment, unfit for any Christian library; and we see not how they could be reviewed without express and strong reprobation, by any man who has one spark of regard for the Christian religion. Thus much a faithful discharge of duty, and justice to our readers, compel us to say.

other respects an interesting and valuable class, we should not have considered it our duty to notice the American Quarterly with any animadversions of ours, had it not thought proper so far to depart from its legitimate province to make an invidious and virulent attack on the Christian communion to which we have the happiness, and, we think, the honor, to be attached.

In a review of the Life of Summerfield, by Holland, the American Quarterly, in its number for March, 1830, takes occasion to say:

'If this biography had been designed exclusively for the denomination of Christians to whom Summerfield belonged, we should not object to the peculiar dialect, the hazy, mystical style, the passionate eulogy or idolatry, the technical cast of language, feeling, and doctrine, by which it is marked throughout; and probably we should not have ventured to speak of it here. We abundantly esteem sincere piety, and we think, with Edmund Burke, that as long as men hold charity and justice to be essential, integrant parts of religion, there can be little danger from a strong attachment to particular tenets in faith. But an elaborate volume respecting Summerfield, could not be intended nor reserved for his own sect alone; it is necessarily given to all Christians, and all readers; and therefore we, or others, may, without uncharitableness or injustice, irreverence or spleen, represent it as it affects our understandings and wishes. The strain and belief of Mr. Holland are broadly Methodistical; many of his pages will excite derision or disgust in persons who are not familiar with the history, creed, and phraseology of Methodism. Had we not frequently, in our youth, visited tabernacles, and re-perused lately, that masterly and most engaging work, *Southey's Life of Wesley*, we should have been ourselves often shocked, and often again moved to laughter or ridicule, by Mr. Holland's tone, and his choice of incidents and terms. We do not utter this in an invidious sense, or from original prejudice or disrespect; but with real regret for the error which we think has been committed, in not exhibiting the qualities and achievements of Summerfield in the manner most widely efficacious.

If the subject had been kept clear of the matter and dress likely to prove offensive, or seem ludicrous, to others than thorough Methodists and congenial religionists, it would have redounded more to their credit and advantage, and more to the good of society.'

It seems, then, that whatever 'strain and belief' is 'broadly Methodistical,' is, in the estimation of the Catholic editor of the American Quarterly, simply fitted to excite 'derision or disgust,'—except to 'thorough Methodists and congenial religionists.' In addition to his having frequently, in his youth, 'visited tabernacles,' it seems too that he has 're-perused lately, that masterly and most engaging work, *Southey's Life of Wesley*,'—and from this production, consequently, has most probably taken his 'tone.' It is not our intention any further to notice here this sort of vulgar slang respecting Methodism and Methodists, and all 'congenial religionists,' except simply to make our readers acquainted with the fact

of its existence in the American Quarterly. It may aid us at least in defending ourselves against the charge of papistry, from which, among others equally astute and valid, we have not been wholly exempt. Had we been of this class, with the 'history, creed, and phraseology,' of which the editor of the American Quarterly we presume is even more 'familiar' than with those of Methodism, we should doubtless have found in his sight somewhat more of favor; and he would have been still less likely to be 'shocked,' or 'moved to laughter or ridicule.'

We take leave, however, to inform the editor of the American Quarterly that, 'broadly Methodistical' as *he* may have considered Mr. Holland's Life of Summerfield, it was nevertheless not published by the Methodists, nor, we believe, written by a Methodist; nor has it ever, so far as our knowledge extends, received among Methodists as a body any considerable approbation;—but very much the reverse. Its circulation and patronage have been by far greatest, we apprehend, among those who would little thank the American Quarterly for branding them with the distinction of being 'broadly Methodistical.' There are a variety of reasons, at the same time, why we have been desirous rather to remain silent respecting this biography, to which, as a whole, we could not give our sanction; and have now said thus much of it solely in self-defence. The character of 'that masterly and most engaging work, *Southey's Life of Wesley*,' from which the American Quarterly derives its last and freshest impressions of the offensiveness and ludicrousness of Methodism, may be amply seen in that 'masterly and most engaging' review of it by the more masterly hand of Watson, entitled 'OBSERVATIONS ON SOUTHEY'S LIFE OF WESLEY;' a work of which the enlightened and *impartial* reviewer in the American Quarterly does not appear ever to have heard, or, if he has, to have deigned to look into it; though it seems he has taken the pains lately to *re*-peruse Mr. *Southey's* work, obviously with a view of sharpening his arrows against Methodists, and congenial religionists, with their ridiculous 'doctrines of *new birth*, *perfection*, and *grace*,'—'direct communion with the Godhead,'—'immediate interpositions of Omnipotence,'—'illapses of the Holy Ghost,' &c, &c. All which are sufficiently 'broadly Methodistical' to participate abundantly in the low sneers of the American Quarterly.

In a late number, (for September, 1830,) the American Quarterly has attempted to introduce into this country, and to spread through the Christian community of this nation, the licentious abuse of the Lord's day practised by Romanists, particularly in foreign countries, and extensively we fear even in this. In adverting to this topic here, we have no design to add any thing to what we have heretofore said on the Sunday mail question as such; but to confine ourselves solely to the institution and design, and the proper and religious observance of the Lord's day. The extract from the Edinburgh Review, with which the American Quarterly

concludes its article, we should have conjectured, had we seen it any where else, to be a portrait drawn from life,—but not of any *Protestant* priesthood. How just it may be in another application of it, the editor of the American Quarterly doubtless knows better than we. 'The advantage of the priest (he quotes the Edinburgh to say) consists in his being able to persuade the rest of his fellow creatures that they do not understand what is the will of the Divine Being; but that he does. If he can establish this belief in its greatest possible extent, it is evident that his power is unbounded; and exactly in the degree in which he can establish it, is the extent of his power,' p. 196. Again, (he still quotes from the Edinburgh,) if the priests can persuade the people that the will of God is something unaccountable,—'that the mode of pleasing him is not that which would please a very wise and good man, but that which is best calculated to please a weak and wicked one,—not wise and good conduct, but an excessive courtship to himself, it is easy, in that case, for the priest to frighten the people with an idea that they cannot know the will of God, and that infinite evil will fall upon them in consequence; but that the priest does know it; and that they can therefore do nothing better than throw themselves upon the priest, and follow implicitly his directions.' * * * * 'In the course which they pursue, to make a number of modes of offending the Deity sufficiently great to keep the minds of men in a continual state of apprehension, and consequent dependence upon themselves, is found the motive for multiplying excessively ceremonies and rites. If these are so numerous and so intricate, that a man is every moment of his life in danger of neglecting, or misperforming some of them, and thereby of incurring the dreadful displeasure of an Infinite Being, his need of the priest as an intercessor is incessant, and his dependence extreme,' Ib. p. 197.

We have been gratified to perceive that the licentious article in the American Quarterly, above alluded to, has met with a just and dignified rebuke from the pen of the venerable Bishop White, of Philadelphia. We do not indeed concur in every thing which the Bishop has taken occasion to say, in the three letters which he has addressed to the editor of the American Quarterly on this subject. The great body of the matter contained in them, however, is so appropriate and just, and withal so calm as well as forcible, that we shall take the liberty to transfer it to our pages, adding occasionally, in the margin, a few brief notes, on some of the principal passages which we apprehend either require explanation, or on which we are compelled to differ from the Bishop.

The first of these letters is dated September 18, 1830, and is as follows:

'*To the Editor of the American Quarterly Review.*

'Dear Sir,—My attention has been drawn to a production in your Quarterly Review, which appears to me to have a very per-

nicious bearing on the religion and the morals of the community. The subject is on the much agitated question of the Sunday mails.

The charges which I allege against the composition are these three,—1st, that the author of it, to all appearance, is destitute of the knowledge of the grounds on which Christian churches generally, and almost universally, contend for what may be called, in metaphor,* the Christian sabbath: 2ndly, that the abrogated sabbath of the Jews appears to have been entirely misunderstood by him: and, 3dly, that his performance has a tendency to desecrate the first-named institution, and to abuse it to licentious living. To the first of these heads my present letter will be confined.

It is stated by your author, concerning those who insist on a strict and devotional observance of the day, that "they put their case wholly on that commandment given by the Almighty to the Jews,—remember the sabbath day to keep it holy." Now, whatever may be the grounds on which the petitioners against Sunday mails have rested their cause; and I am not prepared to say, that they have rested it wholly on this ground; yet the broadness of the position comprehends all who plead for a strict and devotional observance of one day in seven.

It may be affirmed confidently, that in the estimation of the Christian church, generally, the command in the decalogue, affirmed to be the whole ground of the claim, has ceased with the Jewish dispensation; and the obligation, ever since, has been rested on the sanctifying of the seventh day at the finishing of the work of the creation, concurrently with the change of the day, in commemoration of the resurrection. From that date, the command in the decalogue is defunct,† as well in substance as in name: and as names give their aids to the subjects to which they belong, the following facts are presented.

No sooner had the Apostles begun to act, under the commission received by them during the festival of pentecost, than the first day of the week, for the reason given, became the day of assembling for Christian worship. It is called, in several places in the Acts, "the first day of the week;" which countenances, on this point, the phraseology of a respectable society among us. In one place of the sacred volume, it is called "The Lord's day," and this is the term under which it is generally known, in the age immediately after the apostolic, and downwards; although the Christians of

[* We think this phrase unhappily interjected here, and that it would have been much better omitted. In other passages in these Letters, Bishop White does not scruple to call the Lord's day the Christian sabbath, without the qualification of 'in metaphor.'—Editors M. M. & Q. R.]

[† We understand Bishop White, in this place, and in a preceding passage respecting the ceasing of the command in the decalogue with the Jewish dispensation, to speak simply of the Jewish seventh day sabbath, as such, together with the peculiarities enjoined in regard to it, under the Jewish economy. In any other view we should consider the expressions in this paragraph quite too broad, and unguarded. But that this is the view intended, we think apparent from the subsequent matter in these Letters.—Editors M. M. & Q. R.]

those days did not hesitate to apply the words "The Lord's day" and "Sunday" indifferently; the idea of dedication being easily transferred from the material sun to the Sun of righteousness lately risen on the world. I am sorry that our reformers did not make use of the other term in our liturgy; especially as it is constantly used in the Roman Catholic ritual; from which it was a professed object not to deviate unnecessarily.

It is an unequivocal fact, that, throughout Christendom, the only bodies of professing Christians who apply the term "The Sabbath" to the first day of the week, are the Church of Scotland, the dissenters in England, and their descendants in America. In that application it is unknown, not only by all the Roman Catholic and by all the Greek churches, who in this, have uninterrupted tradition on their side, but by the Church of England, by all the Lutheran churches, and by all those which are Calvinistic, on the continent of Europe. The deviation in Great Britain was begun by a certain Dr. Bound, in the reign of Charles the First. It fell in with those prejudices of the Puritans which ended in the prostration of the Church and of the States; and the error had an influence on the proceedings of the assembly which framed the Westminster Confession. The framers of this instrument were, universally, of the class of people called Calvinists, while yet their master, Calvin, erroneously, as I conceive, and in a contrary extreme, in his "Institutions," had gone so far from the current doctrine, as to rest the observance of one day in seven entirely on human institution.

The extravagance of Dr. Bound, as to the obligation of the Jewish sabbath, was much promoted by the public indignation against the book of sports issued by the king; the licenses of which, by the bye, were far short of those of your author; and I should not wonder if the austere theory should be now aided by the theory which sinks the day into an opportunity of festivity and amusement.

On the ground of the preceding statement, we need not to wonder, on finding St. Paul dispensing with the observance of the sabbath, in the 16th verse of the 2nd chapter of the Epistle to the Colossians; further, on the not finding of notices of any religious assemblies held on the sabbath days, although they appear to have been held on the first days of the week: all which is evidence of the ceasing of the command in the decalogue, with the rest of the institutions which were merely judaical.

In the primitive church it was reckoned a reproach on a professing Christian, that he was said to sabbatize: and although on the Lord's day, the successor to the sabbath, it was considered as a day not of dejection, but of joy and gladness; yet, of its being spent in festivity and amusement, we have not a word: but the joy and gladness meant, were of a religious cast of character. When we come down to the fourth century, and to the then taking of Christianity under the protection of the State; and when, in the

imperial edicts to this effect, there must be no small evidence of the practice which had descended through the three preceding centuries; there was so far from being allowance for what has been contended for in the Quarterly Review, that there were prohibitions of public games and of exhibitions of the theatres. Of this there is evidence in the Theodosian and Justinian codes. To all these points there would probably have been extended the notice of the author of the publication, but for the error at his offset, in supposing that under the Gospel there was presumed to remain authority in the fourth commandment in the decalogue.

It may be asked—this being set aside, on what ground is there now pleaded for the observance of one day in seven? The answer is, as was intimated above, on the original sanctifying of a day at the creation, concurrently with a change of the day, in memory of the resurrection.

I am not unaware of the opinion of some learned men, that the mention of the sabbath in the beginning of Genesis, or rather its being then in view, as supposed, in the decalogue, is, by a prolepsis of a command, not to be given until the exodus from Egypt. I hold this opinion to be untenable, for the reasons to be given.

When Cain and Abel, as it were at the gates of paradise, brought their respective offerings, it was "at the end of days;" this being the strict translation of the words rendered "in process of time;" which has strong appearance of the termination of a week: there not being, as yet, any other notice of a division into periods. However slight the subsequent references to the sabbath—for there are such—yet, that it was known and acknowledged before the giving of the law, is evident from what Moses said to the Israelites, to account for the two days' supply of manna—"See, that because God has given you the sabbath, therefore he giveth you on that day the bread of two days." It is probable that the institution had become much neglected during the sojourning in the wilderness. Nevertheless, the legislator refers to it as of existing obligation: and this was a considerable time before the giving of the decalogue. To me it is matter of surprise at the very eminent Dr. Paley, that he should have considered the beginning of the sabbath to have been related in the 16th chapter of Exodus. On the contrary, the words of Moses are expressive of an institution already familiar to the Israelites.

There was a time when I was inclined to the opinion, that the institution began with the recital in the 16th of Exodus; and that the mention of it in the beginning of the book, was by the said figure of prolepsis. What influenced me, was there being no intermediate notice of it, from the time of the creation. But when, on a more mature investigation of the subject, I perceived that from the time of Moses to that of David, a space of about five hundred years, there is no mention of the sabbath, although the hallowing of it rests on undeniable evidence; and further, that through many

ges of the keeping of the passover, there is no record of it in the brief history of the Bible; it seemed to me, that the negative argument is borne down by the positive; independently on the corroborating circumstances, which I proceed to state.

The attention of Noah to the precise length of seven days, in three instances, for the ascertaining of the state of the deluge, seems not a little indicative of a periodical return, during the antediluvian centuries. In the Pentateuch, before the delivery of the law, there are several notices of weeks, as the subdivisions of time; with the appointment of which, that of the sabbath must have been coeval. Even among the most ancient nations of the Heathen, there are found traces of the same division of time; and among them one passage from Homer, and another from Hesiod, are commonly quoted.

Whatever degree of weight may be allowed to the preceding considerations, and even if they should be pronounced utterly inconclusive, I hold the fact to be unequivocal, that in the Christian church generally, the religious observance of one day in seven, is held to rest primarily on the sanctifying of the day in paradise; for, whether it were then put into the shape of a command, or as a few learned men suppose, the command were subsequently bottomed on the sanctification of the individual day, specially referred to in the decalogue, and the seventh from the exercise of the creative energies, is a point which does not affect the essence of the argument. As to the change of the day; perhaps it was thought no unreasonable accommodation of the original command, from the consideration, that the latter could never have been kept by the continually increasing family of men, with the precision of the observance among the Jews; whose territory was of small extent, and the smallest from east to west. This permitted regard to the same hours, by all the population of the land; whereas, it was impossible over a great extent of country, because of the course of the sun from east to west.

You will doubtless have perceived, sir, that if the observance of the sacred day has been rested on its true foundation, there is in it nothing favourable to the austerity and the gloom so much deprecated by your author. This, however, when hampering the consciences of any, I would never treat with levity, much less with severity; unless, as sometimes happens, there be "the straining at a gnat, and the swallowing of a camel." Doubtless, in the minds of many, with some in sincerity, and with others marked by ostentation, there are notions for which no authority can be shown in the Scriptures. It is well known, that in some trades, there are operatives whose limbs are cramped by their sedentary labours. A man thus circumstanced has censure thrown on him, on acknowledging that, for the recreation of his bodily organs, between the hours of public worship, he has taken a solitary walk. I have known instances of this, and of other cases, in which scrupulous

persons have hesitated to give the civility of the hat, in their way to a house of worship; much more, to notice the weather, or any subject not strictly religious. It cannot be conceived, that these extremes are within the purview of the theory here advocated. Even on the ground of the Jewish prohibitions, they cannot withstand the declaration of the Saviour, that "the sabbath was made for man, and not man for the sabbath." But, if the overstrained pretensions of some of that people are to be regarded, there would be no force in what was said by the same Saviour—"Doth not each of you loose his ox or his ass from the stall, and lead him away to watering?" A superstitious Jew might have retorted, that it had been in the power of the owner of the ox or of the ass, to lay in a sufficiency of water on the day preceding the sabbath. This is a case, wide of the plea of strict necessity, under which it is often ranged.

Another consequence from the principles advocated, is, that they deprive your author of a considerable proportion of the charges of inconsistency, which he has heaped on the hallowers of one day in seven. Many of the refreshments of life come within their demands for the religious observance of the day; and admit of the devoting of a considerable proportion of it to the duties of meditation and prayer; although not reaching to any such assemblies of men and women as withdraw them from those duties, and are incentives to dissipation and licentiousness: at all events, detaching their minds from every religious association.

I trust it has been shown, concerning the production in question, that it manifests in the author entire want of information of the grounds on which—not the sabbath, but the Lord's day, commonly called Sunday, rests in the estimation of Christian people generally. I hold myself responsible to you on the other two points: but I spare you, as well as myself, at present, with the design, God willing, of an early resumption of the subject.'

The second Letter, which follows, is dated September 22, 1830

'Dear Sir,—I renew my attention to the publication in your Quarterly Review; having laid myself under an obligation to prove, that the author of it entirely misapprehended the nature of the sabbath, as prescribed to the Jews in the decalogue. According to the statement made, it went no further than to a day of rest, with a designed provision for festivity and amusement.

According to this representation, how different was the intended celebration by men, from that described of superior intelligences, and of inanimate nature metaphorically, in the very early book of Job; when "the morning stars sang together, and all the sons of God shouted for joy." This was suitable to the sanctifying of the day: nothing of the kind, according to the argument on the other side, was to be exacted of the intelligent race, who were especially interested in the new-born world.

Your author has laid his hands on a critical and practical expositor of the Pentateuch, who, tracing back the Hebrew word translated "holy," to its original sense, finds in it nothing more than the idea of separation. It ought to have occurred to him, that etymology is very insufficient proof of the meaning to be annexed to a word, wide of present custom. To go no further than to the English language; the taking of etymology for our guide, would land us on innumerable extravagances; and of this, the words "knave" and "villain," are familiar examples. The unnamed author considers the word as denoting any separation whatever, from a common to a peculiar use, especially when that use is instituted by God. But, why was there no reference to the word, as applied to God himself, independently on his institutions? This throws light on the subject, and, therefore, the omission of it is material. Without noticing the almost innumerable places, in which God is called "holy," and "the most holy," let there be taken the sublime description of him in the 6th chapter of Isaiah; where the seraphim cry one to another and say—"Holy, holy, holy, is the Lord God of hosts." Let there be supposed this sublime anthem attenuated to the metaphysical subtlety of severance from all things else; and what a departure must be seen from the sense of inspiration, which designed it to be a display of the moral excellences of God.

Next, take the term as applied to man; since it is said both in the Old Testament and in the New—"Be ye holy, for I am holy." If there be attached mere severance to this, without an imitation of the moral attributes of God; who will say, that the sense of inspiration has been comprehended?

Holiness is attributed in Scripture to certain garments, to certain vessels, and to a temple made with hands; and the uses of these materials come within the definition of the critical commentary, as interpretative of the meaning of the word, according to the senses of the different places, as involving the circumstance of religious use, without the restriction of "especially." But where will the place be found, in which there is any connection with festivity, or other sensual enjoyments? There is no such place; and we may safely take the definition of the commentary, with an understanding which would defeat the design of the writer in the Review, of a severance which has sometimes no relation to religion. Whoever the critical and practical commentator may be; it may be affirmed of the word translated "holy" and "sanctified," that instead of its denoting of "any separation whatever," it has uniformly a relation to a religious person or thing;* and not, as the author says, "especially when there is a use instituted by God."

[* On an examination of the passages in which the word קדש, translated 'holy,' and 'sanctified,' occurs in the Hebrew Scriptures, it may perhaps be thought, at first sight, that this affirmation of the Bishop is rather too strong. This term is undoubtedly sometimes applied to persons and things very remote from, and even opposite

It has been generally held, that one of the best sources of the interpretation of a law, is invariable practice under it, and with a reference to it clearly declared. Now, while there may safely be given a challenge to produce a single case, in which, among the Jews, their sabbath was connected with festivity, or with any other recreation; we can exhibit abundant proof of its being devoted to exercises of piety. The authorities to be produced, shall be from the three foremost of the prophets.

Isaiah writes, (chapter lviii,) "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord," &c. Will any one pretend, that in this there is no indication of any thing further than rest from labour? And will any reader of this text fail to remark of it, that there is manifested direct contrariety to the article in the Review, as to the very design of the appointment; which, according to that work, was for purposes wide of the offices of devotion? In the same prophecy, (chapter lxvi,) the Almighty is introduced, announcing a state of affairs to be brought about before the consummation of all things, with this circumstance attending it, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship me, saith the Lord." The only meaning that can be annexed to the place, is, the new moon and the sabbath being presumed to be dedicated to devotion, that at the time predicted, the sphere of it shall be enlarged, so as to embrace frequent worship between every two intervals of each of the celebrations spoken of.

In the Lamentations of Jeremiah, one source of his sorrow, was the mocking of the enemy at the sabbaths of Zion. While it is a low sense, to suppose that the mocking was directed to the mere cessation from labour; there must have been manifested enmity to the religious exercises, for which the other was suspended; and this sense is more conspicuous in the 6th and 7th verses of the 2nd chapter, where the causing of the sabbath to be forgotten in Zion, is connected with "the taking away of the tabernacle," the "destroying of the places of the assembly," and "the ceasing of the altar."

In the prophecy of Ezekiel, the Almighty is introduced, saying,

to, true religion,—as, for instance, to war, and to prostitutes. Yet, on a closer and more accurate investigation, we shall find that even in these applications of it, however at first seemingly perverted, the original radical idea of *separation* or *dedication*, and that by religious rites, and for religious purposes, (so esteemed,) was still preserved. In the case of war, this term was used in reference probably to the professed religious objects of it anciently, or rather to the religious solemnities and ceremonies with which it was commenced and conducted. And in the case of prostitutes, in reference to the fact of the impurities in the religious rites (so called) of the Heathen, in which it is well known that persons of this description, both male and female, were *set apart*, for the practice of such abominations, even in their temples, and on their most sacred occasions. Hence the transfer of the term, in the associations of the mind in such circumstances.—Editors M. M. & Q. R.]

(xx, 12,) "Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know, that I am the Lord that sanctifieth them." Of what was the sabbath a sign? Was it simply as a day of rest? There seems no congruity between the sign and the thing signified. But, if it be understood as calling the attention of the people to the worship, instituted at the finishing of the creation, there is great significancy in the terms. It was an outward and visible sign of an inward and spiritual sense: and, therefore, with great pertinency it is added, "that they might know, that I am the Lord that sanctifieth them." In the same prophecy it is said, (xlvi, 3,) "the people of the land shall worship before the Lord, at this gate, in the sabbaths and in the new moons." Here is a prescribed command for devotional offerings on the sabbath day; and a decisive testimony to its being a day, not of festivity, but of devotion.

The synagogue worship was not established until after the return from the captivity; but when it became established, must have been for social engagement in duties, which, until then, were left to every man in his individual capacity, or in his family. This kind of worship was current, when our Saviour was on the earth; and how far it bears evidence of the day of worship, and of the exercises to which it was appropriated, may be seen, where (Matt. xii, 9,) on his being present in the synagogue, he was asked, "Is it lawful to heal on the sabbath day?" Likewise where it appears, (Mark i, 21,) that "on the sabbath day, he went into the synagogue and taught." Also, (Matt. iv, 23,) "Jesus went about all Galilee, teaching in their synagogues;" and there are other places to the same effect. The Apostles kept up the devotion to the synagogue worship. When Paul and his company had come to Antioch, (Acts xiii, 14,) they went into the synagogue on the sabbath day, and sat down; and there preceded the reading of the law and the prophets. The same Paul, (xviii, 14,) when in Corinth, "reasoned in the synagogue every sabbath day." More authorities to the point might be produced, but they are unnecessary; and it is wonderful, considering the declension of morals in our Saviour's day, that they had not yet discovered the error, so plain to the author in the Quarterly Review, of superstition in the religious observance of the sabbath, and of its being a bending of the day from the original design of the institution.

We are not confined to scriptural testimonies on this point. Others might be produced; of which let two suffice.

The very respectable historian of the Jews, Flavius Josephus, whose works have been always considered as decisive, in whatever regards that people, states as said by an enemy, "they have a custom of resting every sabbath day, without either bearing arms or tilling the ground, or attending to any common business whatsoever; but they employ it wholly in their temples and upon their devotions, from morning to the evening." What says the great

historian to this? Does he deny it? Not at all; but he asks, "what can be more heroical, than to postpone life and country, to what we owe to God's holy law and religion?" Here is ground of the presumption, that strongly as the seventh day's rest was grafted on the character of the people, it was not without the accompaniment of the religious uses, to which the rest should be dedicated.

The same fact is established by the Jewish Mishna; an exhibition of the worship of the synagogue, published long after the apostolic age; but universally allowed to be a faithful tradition of what had been practised in the preceding ages. Besides the reading of the law and the prophets, with devotional exercises from the Psalms, all in Hebrew, there were added, for the benefit of those to whom the Hebrew was not vernacular, eighteen prayers, full of rational devotion, and still extant. This must have been the service attended on by our blessed Saviour, and by his Apostles after his death; and by the countenance thus given to it, is an argument for a prescribed form of prayer.*

I wonder at its never having occurred to your author, that according to his idea of the sabbath, as merely a day of rest, it must have kept a great proportion of the community in a state of ennui and thoughtless solitude. As to those who had been employed in the labours of the body, through six successive days, the torpid idleness of the seventh would have the use of refreshment, preparing for a renewal of their exertions. But there must have been very many, and nearly all of the higher classes, who had no wastes to be repaired. In what condition were those persons to exist, other than in a state of idleness, from which labour would have been relief? But take into the account an application to religious meditation and prayer, and then there will be seen a contemplated provision for mental exercises, in too much danger of being entirely omitted during the engagements of the former days of the week, and a suitable preparation for the week ensuing. Perhaps your author will supply the vacancy by the substitution of his festivities

[* It would be entirely out of place here, had we even the inclination, to commence a tilt against 'a prescribed form of prayer.' We ourselves use forms on sacramental and some other particular occasions; and always, in private and in public, that admirable 'form' called the Lord's prayer. We must beg leave to say, however, that the argument on this topic pulled into this place by the venerable Bishop, seems to us so very weak a one, that we marvel that he should resort to it; or else it is one which might be urged with at least equal effect against himself. If our Saviour's attendance in the Jewish synagogue, where a prescribed form of prayer was read, gave such countenance to this custom as to furnish an argument in its favor, would it not furnish at least an equal argument in favor of the continuance of the *Jewish sabbath*, on which *day* it was that our Saviour thus attended? Would it not also furnish an argument in support of many other Jewish usages, which existed in assemblies or places where our Lord was occasionally present? The truth, however, we apprehend, is, that our Saviour's attendance in the synagogues, or in assemblies in other places, was wholly unconnected with any view to the countenancing or establishing of such circumstances; and that his object was simply to avail himself of such assemblies and occasions, to instruct the people respecting himself, and his approaching kingdom.—Editors M. M. & Q. R.]

and of his amusements. But setting aside that we have no intimation of these in what we read of the appointment of the day, and of the observance of it, or in what is handed down to us of the manners of the Jews, it is certain that they would have required the subservient ministrations of the very classes of persons for whose rest from labour the day was principally and confessedly set apart.

After all, let it be still remembered, that in the estimation of Christendom, the hallowing of the Lord's day, or Sunday, does not rest on the command in the decalogue. The contrary opinion cannot but render us self-condemned, for glaring inconsistencies. On that day we kindle fires in our houses, which was forbidden to the Jews; and none of us, in the country, scruple to ride six or eight miles to church or to meeting: which would have been a great enormity, committed for the worship of the synagogue; among a people, with whom the extent of permitted peregrination was what they called a sabbath day's journey; considerably short of a mile, and that on foot.

I have finished, sir, the second of the points for which I had made myself responsible. It would be a gratification to me to stop at this stage of the business, did I not feel myself compelled by conscientious convictions, to carry on your attention to what I think the demoralizing tendency of the publication in your Review.'

The third and last Letter, which we subjoin, is dated September 24, 1830.

'Dear Sir,—It is very painful to me to charge any production edited in your Quarterly Review, with a tendency to immorality; especially if it be from the pen of any gentleman whom I esteem. But believing the charge to be well founded, I proceed reluctantly and conscientiously, agreeably to the third point stated in a preceding letter.

The institution of the sabbath, as severed from the exercises of religion, is explicitly stated on your 180th page: where it is declared that there "is not denied the propriety of adopting the day of appointed repose for the day of religious worship, but such is not the obligation of the law." So far, religious exercises are permitted to rest either on toleration, or on that equal liberty which may be a ground of right not to be restrained, without an invasion of the rights of others. Utility is unacknowledged; and if this view of the subject be correct, or rather not calculated to produce immense mischief, our legislatures are remiss in their duty, in not bringing our churches and our burial grounds under the laws of taxation: and in permission given to the putting of chains across the streets, during divine service; much to the annoyance of those who devote the day to their pleasures; and it may be acknowledged, much to the invasion of the rights of complaining citizens, who have cause to complain; if, for no public good to be accomplished, there are impediments to their passing in carriages or on horseback.

As to any commendation of going beyond the design of the appointment, and of the ingrafting of religious exercises on it, to all appearance it would never have occurred to the mind of your author, throughout his work, but for his having seen that lately edited in England by a Rev. H. H. Milman; with whom he agrees in the position, that "so far as cessation from labour is taken advantage of, for the grateful contemplation and acknowledgment of the blessings and bounties we receive daily from a just and beneficent Creator and Father, and for his public worship, it is worthy of all commendation and observance." With this concession, there is carefully guarded against the supposition that the commended practice was a part of the institution. On the contrary, it is contended to have been introduced in later times; and even then, "only a proportion of the day, probably a small one, was thus appropriated; and the rest was given to the indulgence of innocent mirth and pleasure."

The Rev. Mr. Milman has lately made his appearance as an author, and is said to be a man of talents. I have not seen his work; but in respectable periodicals, which I have seen, conducted by members of the Church of England, it is treated as abounding with such artful insinuations, such deceptive colourings, and such manifest endeavours to divest the early transactions of the Jews of a divine agency, that it has been considered as infidelity in disguise, and is said to have been hailed as such, by the infidels of that country generally. When a writer of this cast alleges that "the rich and poor, young and old, master and slave, met before the gate of the city, and indulged in innocent mirth, or in the pleasures of friendly intercourse," it is so contrary to what has reached us of the habits of the Jews in ancient times, handed down among their descendants to the present, that there is required something better than a new name to give credence to so novel an allegation. There is even a fallacy in the statement, that the introduction of public instruction into the observance of the day, was "in later times." It was precisely as late and as early as the instituting of the worship of the synagogues; which was the bringing of the scattered rills of individual and of family worship into the broader stream of that which is social.

Throughout the work in your Review there are strong indications, not only of the belief of a severance between the intended purpose of the day, and religious exercises to be performed in it; but of the persuasion, that the proper improvement is in such indulgences, as are seldom popularly engaged in without being carried to excess; and such as, however temperate and justifiable as relaxations of the mind, are not congenial to, or likely to encourage, the solemnity of spirit which we should carry with us into the especial presence of God, or that gratitude for his mercies, or that sense of transgression against his righteous laws, which should be the objects of our "going into his tabernacle and falling low on our

knees before his footstool;" but would make an awkward combination, with such a measure of mere pleasure and amusement, as might be admissible in proper times and places.

To recite some of the passages which must have received their tincture from the preceding prejudice. The true construction of the Mosaic law, as intimated in the 178th page, is that "the sabbath should be kept as a day of festivity and gladness; and not by gloomy lectures and religious worship." Here, religious worship is expressly denied to be contemplated: and as none will plead, that the lectures should be gloomy in any offensive sense of the word; it follows, that the idea of gloom is connected alike with the worship and with the lectures. It would be easy to find, in our accounts of the primitive times, abundant proofs that the Lord's day was celebrated, not as a fast but as a festival; and therefore an occasion of joy. But it was joy of a religious cast, and not such as counteracts the end of the institution.

On the 179th page, "the ordinary enjoyments and most innocent amusements" pleaded for, occupy so extensive a ground, that there are no recreations, not in themselves sinful, which may not and will not be thought to be very harmless in the spending of the Sunday, to the entire exclusion of religious exercises suited to the day; for which there is no claim on a part of the time.

At page 180th, the abstaining from usual amusements, from festivity, and from social intercourse, such as is allowable on every other day; and the devoting of the Sunday to the solemn offices of religion, to the worship of God, public and private; is denied to be the meaning of the commandment, and affirmed to be "the reverse of it;" of which the evident consequence is, that the latter employment is contrary to the will of the Divine Lawgiver, and therefore sinful.

On the same page it is said, "that there is no interdiction of mirth and amusement" on the day; and "no intimation that it is to be devoted to religious worship;" all on the ground of the not taking of the true sense of the sanctification of the day.

On page 193, there is again pleaded for innocent mirth, the pleasures of friendly intercourse, and harmless recreations; and here, your author unaccountably slides from the Jewish to the Christian Sabbath, introducing the name of Dr. Paley, in a form calculated to mislead. The question before your author was not, as it is represented by him, "what is the law of God binding on Christians?" but what was the law of God binding on the Jews? Here it is, that he brings in the name of Paley; who, as quoted, is speaking to the other point; and showing that Christians are not bound by the command given to the Jews. This eminent man being noticed, it will not be irrelative to express the wish, that your author had submitted to his authority, where he delivers opinions in direct contrariety to those which your work has recently promulgated, as in the 16th chapter of his 5th book; in which Dr. Paley declares the

use of Sunday to be, "that by suspending many public diversions, and the ordinary rotation of employment," it "leaves to men of all ranks and professions sufficient leisure, and not more than what is sufficient, both for the external offices of Christianity, and the retired but equally necessary duties of religious meditation and inquiry." Again, in the 7th chapter, after discussion of the subject at large, he pronounces in the conclusion, that "the assembling upon the first day of the week, for the purpose of public worship and religious instruction, is a law of Christianity, of Divine appointment." He considers the resting on that day, in regard to which the time of one man may be subject to the will of another, as of human institution; yet binding on consciences, in countries in which a weekly sabbath is established. There is not here recollected any author, whose sentiments are less to your author's purpose, in relation to the dedicating of the day to religious assemblies and pious meditation, without a sentence giving countenance to festivity and amusement, as the objects of the severance of the day. The contrary, is a natural impression from the connection in which there has been introduced the name of Paley. It may have been from inadvertence, but is in itself deceptive, especially because of the celebrity of the name.

It would not be a discharge of my conscience, were I to neglect to state, very respectfully but faithfully, the dangerous tendency of the production in your periodical, both indirectly, by its weakening of the sanctions which are the security for virtuous conduct; and directly, by its being in that shape promotive of licentiousness. The former part of the subject is the more ensnaring of the two, because the less likely to be met by a virtuous suspicion, putting the hearer or the reader on his guard against the latent seduction of the theory.

You cannot have been inattentive to the circumstance in the human condition, stamped on it in all times and places, of there being a line of discrimination between the rich and the poor; tempting the former to arrogance, and the latter to insolence. It has always been reckoned an advantage of public worship, that the bringing of these classes together, in adoration of the common Father of both, is calculated, on the one hand, to limit the evil of oppression, and on the other, to interpose the precepts of our holy religion, between rights originating in social institutions, and a physical strength, always competent to the prostrating of them, unless kept down by considerations which religion only can supply. What will be the effect of the displacing of the service of the Lord's day, for the substitution of general festivity and amusement? It will be such a severance in those indulgences, between the two descriptions of the persons spoken of, as will make one of them, more than ever, objects of jealousy and envy; and will stamp the brand of vulgarity more conspicuously than has been as yet seen, on the low enjoyments of the other.

In this our state of Pennsylvania there is at present at work a

spirit, avowedly directed to the confounding of the interests of the rich and of the poor, and to the considering of the property of the former as equally liable to the claims of the latter. I am mistaken, if, in investigating the characters of these levellers, it would not appear that without the countenance to be derived from the principles with which your author has armed them, they are persons who have become released from the restraints which religious observances would have imposed on them: and how far their extravagances may have been the result of the entire desertion of the duties of Sunday, by persons who move in a higher sphere, is worthy of the consideration of the latter.

The subject applies in a similar manner to the relation between parents and their children. These are interests which ought to be the sources of affections binding them to one another. But feeble is the influence on the minds of the offspring, when there is an inheritance to be looked forward to, or when there exists the spirit of insubordination, and an indisposition to bear with the infirmities of age, further than is counteracted by the sense of duties, which can be sustained only by religious instruction, and by some seasoning of devotion on the filial mind. Alike necessary are the same incitements to the parental duty of educating children in the fear of God. How little there is of all this in families who are let loose from the religious exercises of the Sunday—I speak generally, and without an eye to individual cases—is a matter of too general notoriety, to require proof of it. There may be the acknowledgment of the being of a God, but there is no fruit of it in domestic adoration of him.

So, in the relation between masters and their servants, the only security of the former against the unfaithfulness of the latter, is in the religious impressions which, in many instances, are derived from instructions exterior to domestic discipline, tending to lessen the estimation in which the superiors ought otherwise to stand with their dependents. The latter, even at the tables of the other, are often in the way of hearing the expressing of sentiments tending to their corruption; any further than there may have been obtained profitable instruction from the service of the sanctuary; for which the arrangements of families do not always furnish opportunities; and of which, when furnished, there is too little inclination to make improvement; by a departure from ungodly example, proving more influential than any counsel when given. In him who now writes there is full conviction, that this is a principal cause of the complaints so commonly made of persons in the state of servitude; and we may hope that it will be an alleviation of their guilt, in the day when they shall be judged according to their works.

It was reasonable to expect of the author in the Review, that, as a citizen, he would have hesitated to present to the public, opinions not only in contrariety to the laws under which he lives,

but likely to bring him under embarrassment in judicial proceedings; such as even ordinary citizens are called to, in the character of jurors. He may possibly be of such a grade as to be called to fill a department of the magistracy of the commonwealth. Christianity was established as obligatory, by one of the first laws under William Penn; and was affirmed to be the religion of the state, by our Supreme Court, so lately as in 1824. It is only on this principle that we can justify our legislatures in their closing of the public offices, and in their suspending of judicial processes, on the Lord's day: possibly, as much to the inconvenience of individuals, as would be the closing of the post offices on the same day. Not only so, in the teeth, as it were, of what your author supposes to have been the purpose for which the day was appropriated, we have a legislative provision against "hunting, shooting, sport, or diversion, whatsoever." If any judge or inferior magistrate, after having embraced the doctrine of your periodical, should be obliged to sit on a cause brought before him for a breach of this law, what a conflict must there be in his breast between the sense of his official oath to administer the laws of his country, and his sympathy with a fellow citizen, in the hard case of being punished for the spending of the day in the very species of engagement for which it was set apart! Your author scouts the idea of toleration, as presupposing an establishment: but I hold up the truth, that Christianity is the law of our land; and that if so, the abuse of the one day in seven can shield itself only by the plea of toleration, and is liable to the restraints of law.

You will concede to me, that the withdrawing of efficient incentives and supports from the cause of morals, is the giving of a loose to the passions of the human heart; and, therefore, at the least indirectly, an encouragement of immorality. If so, the charge is applicable to whatever desecrates the one day in seven, or operates as a dispensation from the hallowing of it. Accordingly, its usefulness has been acknowledged by some of the wisest men, who have flourished in different times and places.

But, the tract in your Review is chargeable with a more direct tendency to licentiousness. If we go no further than to the population of this city; it is certain, that no small proportion of its inhabitants, without being indebted for it to the pen of any ingenious writer, have reconciled their minds to the absorption of the gains of a preceding week, in the festivities of the tavern and of the grog shop. While the wealthier of their fellow citizens shall be properly spending the Lord's day in festivities of a genteeler style and taste, there ought not to be censure or contempt cast on the coarser indulgences of the classes, not competent to the same expense. From my limited intercourses, however, with the class of daily labourers, and especially of those of them who devote themselves to their species of festivity on the Sunday, I have adopted

the opinion, that on the Monday they are less qualified than on any other day of the week, for an early renewal of their labours.*

If we go on beyond this limited sphere, and examine the condition of districts; for there are many such; destitute of the religious observance of the day, for so many years, that a generation have grown up under a cessation of its exercises, it will be found that there are so many states of society, progressing in ignorance and vulgarity; of which the only remedy will be in the efforts of our various denominations to carry religious instruction to every corner of our land. If it have sometimes the alloy of error, there is so much of the native gold, as to make it preferable both to ignorance and to infidelity, and to the vices of which both of them are fruitful.

You will have perceived, that in the above, there is no tracing of the subject in its bearing on that of the Sunday Mails. Whether the federal legislature be competent to what is requested of them, and whether the measure would be wise, are questions on which I have not entered. My opinions on these points, and on some others in your Review, are currently expressed by me on suitable occasions; but at present I think it expedient to limit myself to the single point of contradicting a specious argument for the desecration of the Christian Sabbath.

Whether my remarks will be judged by you to have any weight, is more than I can conjecture. But with my wishes and my prayer, that they may shake your confidence in the opinions by which your author has endeavoured to influence the minds of the public, to the great detriment of their morals, I remain, very respectfully,

Your very humble servant,

WILLIAM WHITE.

CLOSET EXERCISES.

[The following excellent article, with some small alterations and additions, is selected from the Wesleyan Methodist Magazine. We beg for it the earnest and prayerful attention of all those who know that the world is passing away, with its lusts, and who sincerely desire to make their calling and election sure.]

The remark is frequently made, and its truth perhaps as often acknowledged, that religious declension ordinarily begins at the

* This opinion, if confined to that portion of daily labourers who spend their Sundays in the coarse indulgences of the tavern and the grog shop, or other similar haunts, is doubtless correct. In any other application we should differ from it wholly. And, indeed, although there is somewhat less of perspicuity in this paragraph, as well as in a few others in these Letters, than we could have desired, yet we are persuaded it cannot have been the intention of their venerable author to express it as his opinion that that portion of daily labourers who properly spend the Christian Sabbath are, on the Monday, 'less qualified than on any other day of the week, for an early renewal of their labours;' while others are only 'especially' so.

closet. A full view of the annual statistics of Methodism would, I fear, bring before us a very large amount of religious declension. Our statement of increase is, as the tradesman would say, not gross, but nett. All deficiencies must be supplied before any increase can be reckoned. There will be many deaths returned, and some conscientious and unavoidable removals from us. But still we should find the number returned under the head of 'backsliders' painfully large. And if we were to add these numbers together for half a dozen or a dozen years, I am apprehensive that the amount would swell so under our hands, that we should come from the calculation trembling and dispirited; and while we should still rejoice in the mercy that gave to us more than we had lost, so sad a view of human negligence, ingratitude, and guilt, would be sure to make us rejoice with trembling. An observant friend of mine once remarked to me, '*Sir, these large cities and towns swarm with backsliders:*' and of these the word of truth, the rule of future judgment, declares, 'As for such as turn aside to their crooked ways, the Lord will lead them forth with the workers of iniquity.' I am not writing controversially; my remarks must, therefore, be founded on the admitted principles of the body. And speaking on these principles, not only are the injuries which backsliders inflict on the public character of religion so great, but their own state in reference to God and eternity is so awful, that it becomes a deeply important question,—By what means may the annual amount of backsliding be diminished? Many replies, and all of them valuable, might be given to this inquiry. I am going to direct attention to one only; and that, as suggested by the first sentence in this paper; returning to which, I would again say, ordinarily, religious declension begins at the closet. One remedy, therefore, against backsliding, one important preventive of an evil of such terrible magnitude, must be found in the closet; in a more punctual and diligent attendance on its sacred duties. Here, too, I have a large subject before me: too large, indeed, for entire investigation in the present paper. On one of its branches only am I going at present to remark. Some of the regular contributors to the Magazine may, perhaps, be induced to take up other branches; and thus the readers be presented, number after number, with a succession of practical essays, which may, by God's blessing, contribute largely to their Christian preservation and establishment. Should this be the case, I trust that I shall, in the privacy of my own closet, humbly and devoutly praise God that I was led to form, and enabled to carry into effect, the design of opening the way for the valuable remarks of others, by a few plain ones of my own.

The point to which I wish to conduct my readers will appear to them when I ask, Even where, as to the mere fact of performance, closet exercises are not neglected, are they not sometimes so performed as that they leave but few blessings behind them? They are designed, as channels, to convey to the soul the grace of our

Lord Jesus Christ; and he came not only that we might have life, but that we might have it *more abundantly*. Now, may we not so go through them as to find in them no pleasure, to derive from them no profit? And thus may we not be merely impelled to the closet by a conviction of duty, and not at all attracted by the recollection of past pleasure, and the hope of renewed advantage? And thus, may not temptation the more easily lead us to the omission of what is comparatively unpleasant duty, and so may we not the more easily be next led to the actual commission of pleasant evil? Let the Christian examine himself, first, indeed, as to the fact of regular attendance on closet duties; but let him next inquire, Has there been, both previously and at the time, due thought and reflection? Has there been that mental preparation which ought to go before all our direct and solemn approaches to God? And though the Christian may with much benefit seize on a few hurried moments, unexpectedly occurring, for a brief elevation of his spirit, yet his regular closet exercises ought not to be such. Private worship is as really the worship of Almighty God, and therefore as truly requires preparation, as public worship itself. Our endeavour should be to disengage and collect our thoughts, and to stir up our feelings: that so, having put our shoes from off our feet, we may go on the holy ground, and commune with him whose sacred presence shall surely be with us.

As far as possible, a regular time for religious retirement should be fixed upon, and this should be conscientiously observed. Such times should be fixed with a due regard to our ordinary engagements, so that interruptions may be of very unfrequent occurrence. And when this arrangement cannot be made as part of our regular distribution of time,—and in some cases perhaps it cannot,—might it not be done weekly, or even daily? You are not able to fix on an hour which you can observe throughout the year; for your employments may vary, and require a varying distribution of your time; but can you not do it for a month? for a week? At any rate, you can for one day. And if your power over your own time extends no further, let this be one of your first morning inquiries, What is my business to-day? What time can I best devote to a careful obedience to my Saviour's command, 'ENTER INTO THY CLOSET?' If possible, the arrangement should be made for a longer interval; but let it be made daily, rather than not at all. Let it be made in the fear of God, with a solemn conviction of duty and privilege; and, being made, let it be strictly observed.

Something, however, beyond all this, should be made the subject of previous inquiry and arrangement. We should ask, How much time can I devote to my closet? Some will be able to give more; some are obliged to give less. In thus devoting our time, the same rule holds good which the apostle has laid down for the government of the sum of pecuniary contribution:—'Let every man do as the Lord has prospered him.' Only, let time be allowed sufficient for

the work which has to be done. Part of that work is PRAYER. I say, *part* of that work is prayer,—a very important, an indispensable part, certainly; still, it is only a part, and a part which usually cannot be properly performed without more or less attention to the other. I will call that other part, MEDITATION; using the word in rather a large sense, and, particularly, as including DEVOTIONAL READING, and REFLECTION thereupon. I have often thought that the importance of meditation, as one of those religious exercises for which we are to 'enter into our closet,' has not been sufficiently recollected. The precise character and object of our reflections may indeed vary. They may sometimes flow in the channel of an adoringly-grateful remembrance of the goodness of God; whether general, as to mankind at large, or special, as it may have been manifested to ourselves. They may lead to the application of the Divine law, in its principles, or some of its requirements, to our own past conduct or present character, and so be self examination. But, whatever be the precise character they may from time to time assume, still we may not dispense with them. Meditation is a necessary part of private devotion; and in the vast majority of cases, particularly with those who have not much time for thinking, and who have not been able to acquire the habits of a commanding and easy abstraction from outward objects which have just been left, and to which they must almost immediately return, in order to devotional meditation, devotional reading is necessary. Our place of retirement ought to be furnished with a Bible, and a few select devotional works; a few brief passages from which may assist in withdrawing the mind from earth, awakening the fire, already on the altar, into a pure and bright and aspiring flame; and may thus enable us to spend that portion of our short retirement which is allotted to prayer, the most acceptably to God, and the most profitably to ourselves.

On the subject of devotional reading, I may now say that none are more highly favored in this respect than the Wesleyan Methodists, 'if they but knew their good.' Many do, and avail themselves of the opportunities with which they are thus, in the order of Divine providence, favored. I fear there are many who do not. At any rate, it may be allowed me to endeavour 'to stir up the pure mind by way of remembrance;' and to remind even the poorest among us, that the attainment of a closet devotional library is by no means difficult, much less an impossible matter.——Mr. Wesley was evidently very deeply impressed with the importance of devotional reading, and laboured diligently, and to the end, in endeavouring to promote it among the members of the religious societies which he had formed, and over which he did indeed 'watch as one' that felt he 'must give account.' Some works he abridged, others he composed, directly for this purpose. And since his removal from us, the list has not been allowed to remain without additions. Suppose that a poor man has on his closet shelf, a Bible, a Hymnbook, [Law's Se-

rous Call, Christian's Pattern,] Baxter's Saint's Rest, (both the last abridged by Mr. Wesley,) ——, Mr. Wesley's Sermons, ——, together with two or three dozen of tracts selected from our own list: to these may be added, [Portrait of St. Paul, Mrs. Rowe's Devout Exercises, Christian's Manual, &c,] as opportunity may allow, the Lives of [John and Charles Wesley, Fletcher, Benson, Garrettson,] John Nelson, Hester Ann Rogers, Lady Maxwell, &c.——He who is thus furnished, and who has already 'tasted that the Lord is gracious,' and both earnestly desires and steadfastly purposes, that his 'spirit may be saved in the day of the Lord,' is prepared for a profitable course of devotional reading. I do not mean to say that they who can afford the more expensive sacrifice should confine themselves to the pair of turtle doves and two young pigeons; I only wish to remind the Methodists, that the poorest of them may have on their closet shelf, if a small, yet an invaluable devotional library. And by the proper use of such books as I have mentioned, closet exercises would be rendered more advantageous by being made more delightful; and the certain union of delight and profit would produce such an attachment to the duty whence they were derived, that omission would never occur but when really unavoidable; and, then, there would be a feeling of real disappointment. Now, let us suppose, that in the course of the day only *fifteen minutes* could at one time be spared,—and that, surely, is an estimate so low as only to be applicable in few cases,—but take *fifteen minutes*. On entering your closet, breathe an earnest prayer for the promised presence and blessing of God. Give seven or eight minutes to reading and meditation; and then, with a mind thus composed, with affections thus rekindled, 'pour out your heart before God,' and commune with Him 'who seeth in secret.' Let the immediate matter of your communings be as your spirit may then and there prompt. Whether they chiefly consist of adoration, or praise, or confession, or prayer, or intercession, it signifies not. You are waiting upon God, and you shall renew your strength. Of the wisdom which is unto salvation,—of the love which elevates, and comforts, and purifies,—you shall receive a large increase. Thus using the appointed means, God 'shall preserve you from falling;' and you shall not be of the number 'of them that draw back to perdition, but of them that believe to the saving of the soul.' And while your closet is a spiritual armoury, whence you may come prepared for battle and strengthened for victory, often shall it be as those delectable mountains, so delightfully alluded to by honest John Bunyan. Wide, and rich, and clear shall be your prospects of the promised land; and while you are thus animated by an ever-brightening hope, earthly things shall lose their power over you, and you shall pass through things temporal so as not to lose things eternal. And in this way shall you prove, that if religious declension ordinarily begins at the closet, a practical and diligent

attention to its sacred duties is one of the most effectual means of your establishment in the grace of God here, and your full and glorious salvation hereafter. E. T.

LIFE OF BISHOP ASBURY.

In a review of the Life of the Rev. F. Garrettson, in our number for July last, we took occasion to express our regret, 'that notwithstanding the employment of a gentleman for the purpose, some twelve or thirteen years since, and the payment of a considerable sum of money, a *Life of Francis Asbury* has not yet been produced.' We added:—'The gentleman originally engaged to furnish it, failed in the execution. The task was subsequently committed, by the General Conference, to another hand, which was soon after paralyzed by death, and the work with it. And we know of no farther attempt to complete it since.'

In a paper published in Baltimore, Dr. Samuel K. Jennings of that city, thought proper, some time in October last, to issue an article on this subject, which he introduces thus:

'Mr. Asbury's Life.'

'The editor of the Quarterly Review of the Methodist Episcopal Church, on the last page of his July number, in expressing his regret, that the Methodist public and the world had not been favored with a biography of Mr. Asbury, very obviously indicates a want of information on that subject. It is due to the Baltimore Annual Conference, that the necessary facts should be supplied by the subscriber, to whom the editor has an allusion.'

It is not our intention to enter into the details of Dr. Jennings's statement, farther than in regard to those respecting which we have personal knowledge: and to what extent our former brief allusion to the subject 'indicates a want of information,' the reader will probably be better able to judge from what follows.

After reciting the resolution of the Baltimore Annual Conference that a Life of Bishop Asbury should be written; the appointment of a committee to carry the resolution into effect; his own engagement to become the writer, and that of a committee to assist him in procuring documents, facts, &c, and in the selection and arrangement of the materials, Dr. Jennings proceeds to state the difficulties and delays which subsequently occurred. He admits, however, that the greater part of Mr. Asbury's Journals then in manuscript, and unpublished, were afterward left with him; which, nevertheless, he considered altogether deficient for the production of a respectable biography. Nothing further, he says, was supplied, 'except a small bundle of papers of little value to the intended work, which was found by Mr. M'Kendree on a second visit to Mr. Hollingsworth; one small package sent from the west, by Mr. Thomas

L. Douglass; and one letter from South Carolina.' To which, in a subsequent paragraph, he adds, 'except only about five or six letters brought by Mr. Emory from England, which had been written by Mr. Asbury to his friends in that country.'

If Dr. Jennings, even after engaging to become the biographer of Bishop Asbury, on becoming convinced that, with his want of sufficient personal acquaintance with his subject, the documents and materials furnished were altogether inadequate, had thought proper to decline the task, with any reasonable notice to the committee, and without subjecting them to useless expense, we apprehend no censure could or would have been attached to him, from any quarter. And, supposing that part of his statement to which we have thus far alluded to be correct, it seems to us that, in such circumstances, this would have been the only course of propriety, whether in respect to his own reputation as a biographer, to the committee who had employed him, to the Baltimore Annual Conference, to 'the Methodist public,' or to 'the world.' Dr. Jennings, however, pursued a different course, and proceeds to give such a farther account of the matter as is to us surprising beyond measure. The reasons for this we will assign, after first quoting his statement.

'Throughout the time of these delays, [he continues,] the subscriber still hoping that something more effectual would be done, had continued to write out scraps and paragraphs, in prospect of various topics, which he expected to notice in the contemplated work; amounting to several hundred pages; intending when the necessary materials should be collected, to submit his scraps, together with those materials, to the judgment of the committee, expecting their assistance in selecting and arranging them, agreeably to his understanding with Mr. Roszel, at the commencement of the undertaking.

Having read the manuscript Journal, and written many extracts from it, in addition to the scraps and paragraphs above named, the subscriber considered it was necessary to bring the business to a close. With this intention, he waited on the Conference at Alexandria, and requested a meeting of the committee. Some time after the rising of the Conference, the committee met and sent for the manuscripts of the subscriber; but neither invited, nor summoned him to attend in person, nor asked for note, comment, or explanation. The committee however proceeded with great formality to read the scraps, all crude as they were; and not being informed of their expected or intended connexions or applications, they must have been to them unintelligible. They nevertheless took notes upon this miscellaneous collection of scraps, as if it had been submitted by the subscriber, all ready for the press;—his best effort, as the writer of Mr. Asbury's Life. They continued to meet and read, and take their notes for several days; and at length formally adjourned, having directed their secretary to serve the subscriber with a copy of their notes, and a formal report condemning his work. The subscriber has never understood these proceedings of the committee, which were inevitably as offensive as they were unjust, unexpected, and apparently

hostile; and he felt determined to have nothing more to do with the business.'

If Dr. Jennings intended this statement as an *argumentum ad ignorantiam*, it might, perhaps, at some other period, in some other place, and in other circumstances, have had its effect. It might at least have served to exhibit the committee of the Baltimore Annual Conference, as a set of very rude, 'unjust,' and 'apparently hostile' simpletons:—men who could send and demand from him a parcel of 'unintelligible' 'miscellaneous scraps,' 'all crude as they were,' written merely 'in prospect of various topics,' and proceed 'with great formality' to read and take notes on 'this miscellaneous collection of scraps, as if it had been submitted by the subscriber, [Dr. Jennings,] all ready for the press;—his best effort as the writer of Mr. Asbury's Life.' But that Dr. Jennings should attempt to place this committee before the public in such a light, and to take credit to himself on such grounds, while all the members of the committee are yet living, while the thing as it was is fresh in their recollection, and while such an amount of original and authentic documents in the case is lying before us, is a proceeding which would have been beyond our belief were not the fact before our eyes. He must be aware, too, that we are in possession not only of 'information' on the subject, but of personal knowledge; and how, in view of this, he could persuade himself to put forth such a statement as he has, is utterly beyond even our power of conjecture, except on the single supposition that his memory had entirely failed him, which, in regard to this matter, we charitably hope has been the case. That he could be so regardless of what is due to the committee and to the public, as well as to himself and to truth, as wilfully to make what we know to be so gross a misstatement, would be contrary to any opinion that we had entertained of him.

Dr. Jennings has, inadvertently we hope, left his readers liable to misapprehension, from confounding two distinct committees, appointed by the Baltimore Annual Conference in relation to the subject in question. The first committee which he mentions, and of which he says, (though erroneously,) Mr. Roszel was chairman, was that by which he was engaged to become the writer of Bishop Asbury's Life, and whose assistance he was to have in collecting, collating, and selecting materials for the work. But the committee appointed by the Conference held in Alexandria, which he also mentions promiscuously with the other, was a new committee, then first appointed, in consequence of Dr. Jennings's communication to that Conference, and whose sole and express business was to receive and examine his manuscript, so far as he had stated it to be then ready, and if they approved it, to place it in the hands of the book agents for publication. When Dr. Jennings, therefore, after caricaturing the proceedings of this last committee, says, in immediate connexion with it, 'Afterward, however, the committee again assembled, and invited his attention,' &c, his readers, we

presume, must necessarily understand him to mean this latter committee. If so, it is an error; for this committee had no such after-interview, and any such proceeding on their part would have been wholly foreign from their instructions, and the purpose of their appointment.

The true history of this business, as Dr. Jennings now compels us to give it, is, in brief, as follows:

At the Annual Conference held in Baltimore, in March 1817, Bishop M'Kendree first introduced the subject of compiling a Life of Bishop Asbury. The Conference concurred in his views, and a committee to carry them into execution was appointed, consisting of Rev. Messrs. N. Reed, S. G. Roszel, J. Wells, W. Ryland, and Dr. H. Wilkins; with authority to employ a compiler. It was by this committee that Dr. Jennings was subsequently employed.

At the Annual Conference held in Baltimore in March–April 1818, Dr. Jennings came before the Conference, and gave, we believe, a verbal outline of his plan, which was favorably received. It does not appear that the complaints which he now makes, were then made to the Conference; nor even at the Conference a year afterward, in March 1819. How his 'outline' was to be filled up, remained still to be seen. That much was expected from him, is highly probable; and the Conference was, doubtless, most kindly disposed to render him its prompt encouragement.

At the Annual Conference held in Alexandria, (D. C.,) in March 1819, Dr. Jennings appeared in person before the Conference, and made a verbal communication of his successful progress in the biography. It was thereupon resolved by the Conference,

'That the book agents be and are hereby requested to publish the Life of Bishop Asbury, as soon as the manuscript shall be placed in their hands by the committee who may be appointed to examine the manuscript for publication. It was also ordered, that the secretary do give notice to the book agents of this resolution. It was, on motion, [farther] resolved, that a committee of seven be appointed to examine the manuscript Life of Bishop Asbury, with a view to its publication; whose duty it shall be to take time, and diligently and carefully to examine the said manuscript, and if in their judgment it ought to be published, to put it into the hands of the book agents; but if in the opinion of the committee it ought not to be published, it shall be their duty to report to the next Baltimore Annual Conference. In the above examination it shall always require at least five of the committee to constitute a quorum to act. Brothers N. Reed, Roszel, Wells, Burch, Waugh, Griffith, and Emory, were appointed the above committee.'

From the above resolutions, passed on the spot, and immediately after hearing Dr. Jennings, it is perfectly manifest that the Conference understood him to offer his manuscript, so far as he had proceeded, as then ready for the press. With this specific view the committee to examine it was appointed; and the instruction given to this committee was simply, if in their judgment it ought to be

published, to put it into the hands of the book agents for publication:—if otherwise, then to report to the next Annual Conference. Such was also the committee's understanding, and they proceeded accordingly; nor did they, or any one else we believe, ever hear an intimation to the contrary, till it had in some way got out that the committee was not likely to approve the work.

At a meeting of the committee appointed to collect materials, &c, held on the 5th of May, 1819,—present, Nelson Reed, Joshua Wells, S. G. Roszel, and B. Waugh,*

'The chairman, having stated the object of the meeting to be, the fixing the compensation to be made to Dr. Jennings for his services in writing the Life of Bishop Asbury, the conversation turned upon that subject. After an exchange of opinions on the case, it was resolved to furnish at present the sum of two hundred and fifty dollars to Dr. Jennings, in part for compensation for his services in the above work.

It was further resolved, that S. G. Roszel and Nelson Reed be appointed a committee to raise the above sum, by borrowing the same at their discretion in the name of the Baltimore Annual Conference; and that they do put it into the hands of Dr. Jennings.

The committee then adjourned.

Signed in behalf of the committee,

B. Waugh, Secretary.'

On the 15th of June, 1819, the committee appointed to examine the manuscript Life of Bishop Asbury, with a view to its publication, met in Baltimore: present, Nelson Reed, Joshua Wells, Stephen G. Roszel, Thomas Burch, Alfred Griffith, J. Emory, and B. Waugh.

Dr. Jennings states that this committee, when met, sent for his manuscript. Our impression is rather that he had previously delivered it to a member of the committee. This, however, is wholly immaterial: and supposing the committee to have done as he states, could any thing be more proper? They had been appointed as the organ of the Conference, in consequence of his own communication to that body, for the very purpose of examining his manuscript, with a view to its publication; and when assembled, if it had not been previously delivered to them, it was a matter of course that they should send for it. He adds, that they proceeded to read it 'with great formality.' This is true. They read it twice; not only 'with great formality,' but with great care, agreeably to their instructions. They spent more than a week on it, in successive sittings of six hours per day, and with all the attention, fidelity, and candour, of which they were capable. They were, we believe, to a man, the personal friends of Dr. Jennings, and were sincerely desirous of obtaining a Life of Bishop Asbury, and of rendering Dr. Jennings all the assistance in their power, in meet-

* B. Waugh had been appointed to fill a vacancy in this committee, occasioned by the transfer of the Rev. William Ryland (one of the original members) to the Philadelphia Conference.

ing public expectation as the biographer. Hence, after giving the manuscript one general reading, the committee took the pains to go over it a second time, to make exact minutes of all their criticisms, with a view of furnishing them to Dr. Jennings, to give him an opportunity to avail himself of them if he chose, and to reconsider, remodel, or rewrite his work, if, on reviewing it with the committee's suggestions, he should think it possible to make it such a Life of Bishop Asbury as could be at all acceptable to the Methodist community, and to the public.

But Dr. Jennings says, the committee 'neither invited nor summoned him to attend in person, nor asked for note, comment, or explanation.' It is true, they did not: and for very good reasons. Their business was to judge whether the work was in a state to be published; and, if it was, to place it in the hands of the book agents, for publication. It would have been worse than useless, therefore, to have had the author's personal presence to make comments and explanations, unless he could also go with every copy that should be printed, to give similar comments. And if the manuscript was in a 'crude' state, and 'unintelligible' to the committee, the work, when printed, could not have failed, unless the committee were singularly dull of apprehension, to appear equally crude and unintelligible to its readers. We will add, too, that if Dr. Jennings was of this opinion himself, when he reported the state of his manuscript to the Alexandria Conference, either he must have been most amazingly unfortunate in his manner of expressing himself, or the Conference and their committee consummately stupid. For it is most certain that neither the Conference nor the committee received the slightest impression that Dr. Jennings *then* thought his manuscript either 'crude' or 'unintelligible.' The committee of examination, beside, was *not* the committee appointed to assist Dr. Jennings in collecting and preparing materials. This he must have known. Had it been that committee, and the circumstances such as he now states, he not only might but ought to have insisted on being present at the reading of his manuscript, and to have refused to deliver it on any other condition. This he did not do. As it was, moreover, the committee of examination, as before stated, were engaged more than a week in performing their task. How much longer they might have been occupied had they summoned the biographer personally to attend, and heard and discussed all his comments and explanations, it is not easy to conjecture.

One of the rules of proceeding adopted by the examining committee was, that no note or objection should be inserted in their minutes, which had not been first agreed to by a majority of the committee.

After the second reading of the manuscript was finished, 'On motion of brother Wells, it was resolved, that the committee will now proceed to examine their minutes, notes, and criticisms,

which was accordingly done.' The following resolution was then adopted;—

'Resolved, that the following question be stated, and the sense of the committee taken on it; viz.,—"Can we now recommend the publication of the manuscript which has been submitted to this committee?"'

This question alone shows the sense which the committee entertained of the business of their appointment, and of their meeting. And to this question they *unanimously* answered, '*No.*'—And let it be remembered, that the work which Dr. Jennings *now* denominates a mere 'unintelligible' 'miscellaneous collection of *scraps*,' was, in truth, a folio manuscript *book*, carefully *bound*, regularly *paged*, divided into *chapters*, and *fairly written out for the press*. How Dr. Jennings can deny this, in the face of the testimony which he knows there is to prove it, or how these *facts* can be reconciled with his published statement, is more than we are able to comprehend.

After the committee had given their general vote on the manuscript, they further required each member to assign his reasons, in writing, for voting as he did. This was done. The reasons were accordingly furnished, and were then placed in the hands of a sub-committee, to be used as the basis of a report to be prepared for the Conference. In pursuance of their instructions, the sub-committee drew up a report, which was unanimously adopted and signed by the general committee. The following is an exact copy of it, taken from the original now before us, with the autograph signature of each member of the committee.

'The committee appointed by the Baltimore Annual Conference, to examine the manuscript Life of the late Bishop Asbury, by Dr. Samuel K. Jennings, beg leave to report: That they met in Baltimore, agreeably to appointment, on the 15th instant. A volume of the manuscript, containing 269 pages folio, was submitted to them, which they proceeded to read, and examine, in the following manner, viz. They first read the manuscript through, in order to obtain a general view of it, and to afford an opportunity to each member of the committee to take notes, preparatory to a second reading. They then read it a second time, carefully, and critically, taking the sense of the committee on every thing to which any objection was made; and noting the determination thereon. And after having thus gone through the work a second time, and deliberated on it, with all the care and candour of which they were capable; they unanimously adopted the following resolution, viz.:

"Resolved, That we cannot now recommend the publication of the manuscript which has been submitted to this committee."

For which resolution they assign the following reasons, viz.:

1st. The work, in their opinion, contains too much of foreign and unnecessary matter; particularly that part of it called the tracing of the cause of truth from the time of Adam, to the day of Pentecost;—the

abridgment of Mosheim; the frequent and large quotations from the Edinburgh Review, Wilberforce, Simpson's Plea, and the long letter of the London Committee of 1812. To which might be added, perhaps, the minute details of so much of the history of English Methodism, which has already been repeatedly laid before the public, by Myles and others; from whom these details appear to have been taken.

2d. It is radically defective, in not containing a single syllable of the parentage of Mr. Asbury, the time and place of his birth, his juvenile years, embracing religion, entering into the ministry, or any thing whatever respecting him, previously to his offering himself to come to America in the year 1771; although he had been several years a local and travelling preacher in the British Connection, prior to that period.

3d. It contains a variety of sentiments, on doctrines and ecclesiastical polity, which we deem at least questionable.

4th. The style has not been so carefully attended to, in our opinion, as it ought to have been, in such a work.

5th. The spirit of it has too much of a controversial aspect, and betrays too great and prevailing a disposition to goad others. And,

6th. Much of the reasoning contained in it, is of an inconclusive and unsatisfactory nature.

In coming to the above conclusion, and in assigning these reasons for it, the committee have endeavoured to discharge, although with great reluctance, what they believed to be their duty. And they only beg the indulgence to add the expression of their most sincere regret, that the situation of Dr. Jennings, or any other causes, should have hindered the production of such a Life of Bishop Asbury as might have answered the expectations of the Conference, of the church, and of the public.

Signed,

Nelson Reed,
Stephen G. Roszel,
J. Wells,
Thomas Burch,
Alfred Griffith,
J. Emory,
B. Waugh.

Baltimore, June 24, 1819.'

From the above report it may be readily imagined, that, although Dr. Jennings is of opinion as it seems, that the time and labour he had spent on the work were worth 'triple' the sum he received, yet the committee who examined it must have been of opinion that the work itself, as to any intrinsic value in it, had been much more than triply paid for. And if Dr. Jennings chose to waste so much time and pains on a parcel of 'crude unintelligible scraps', which, after all, were really worth nothing, the responsibility, we apprehend, must rest elsewhere than on the committee.

Dr. Jennings says that the committee, after having 'continued to meet and read, and take their notes for several days,—at length formally adjourned, having directed their secretary to serve the subscriber [himself] with a copy of their notes, and a formal report

condemning his work.'—This he calls 'apparently hostile.' But, though a part of the statement is true, a material part of it is not true; and the whole proceeding had a totally different design from that which Dr. Jennings seems now desirous of imputing to it. The committee, at the close of their sittings, did direct their secretary to inform Dr. Jennings by letter, of their final judgment on his manuscript, with the reasons thereof, and their purpose to report accordingly to the Annual Conference. They also directed him to return the manuscript itself to Dr. Jennings, and to inform him, at the same time, that he should be furnished with a copy of the notes of the committee, *if he requested it.* This we know was done in the spirit of frankness and kindness. And whether the notes were worth any thing or not, they were such as the committee had been at the pains to make, and which they offered to place entire at the service of Dr. Jennings, *if he desired it;*—not otherwise. This we conceive was somewhat different from an order to their secretary to 'serve' on the biographer, nolens volens, a copy of their notes, as a sheriff serves a subpena, or a capias. We believe, moreover, that a copy of the notes, in fact, never was either asked or 'served.' The following is a copy of the letter addressed to Dr. Jennings, by the secretary of the committee, agreeably to his instructions.

'Baltimore, June 24th, 1819.

Rev. Dr. Jennings,

Dear Brother,—I am directed by the committee appointed by the Baltimore Annual Conference "to examine the manuscript Life of Bishop Asbury," &c, to inform you what they have done in regard to the manuscript submitted by you to them. This doubtless will be done best by giving you a copy of the report which they intend to make to the next Baltimore Annual Conference, which is as follows, viz. "The committee," &c. I am also directed to inform you that the committee have instructed their secretary to furnish you with a copy of the notes of the committee, if you request it. And also, that I have been directed to return the manuscript to you.

With sentiments of esteem and love,

I am yours,

B. Waugh, Secretary.'

We have stated that the committee were the personal friends of Dr. Jennings. In disapproving his work, as a Life of Bishop Asbury, they conceived that they performed toward him an act, painful indeed to their feelings, yet of the most sincere friendship. Had *they* sanctioned its going to the press, *just as it was*, they had not a doubt that Dr. Jennings would have permitted it to go so. And, in such a case, they were equally sure that the consequence could not fail to be inevitable disgrace to him, to the committee, and to the church:—to say nothing of the loss which must have been incurred in paying for, and publishing, *such a Life of Bishop Asbury.*

That the committee, however, were still kindly disposed toward

Dr. Jennings, and desirous to afford him every opportunity to retrieve the untoward affair, we will produce further evidence to prove.

In consequence of information from the committee for the collection of materials, &c, that Dr. Jennings was disposed to resume and finish the Life of Bishop Asbury, the examining committee held a further meeting, just previously to the session of the Baltimore Annual Conference, in March 1820. At this meeting they agreed to withhold the report which had originally been prepared for the Conference, and to leave the matter on a more general report, together with one of a similar character from the committee appointed to assist in collecting materials, &c. This was done in order to afford Dr. Jennings more time, and to screen him from the discredit and the discouragement of a more unfavorable report. With these views, certainly in kindness at least toward Dr. Jennings personally, whether the course in itself was judicious or not, the following report of the examining committee was presented to the Conference, instead of that above mentioned as originally agreed to.

March 12th, [1820.] The committee appointed by the last Baltimore Conference, to examine the manuscript of the Life of the late Bishop Asbury, made the following report, which was read and adopted.

The committee appointed to examine the manuscript of the Life of the late Bishop Asbury, by Dr. Samuel K. Jennings, beg leave to report, that they met in Baltimore, at the request of the chairman of the committee on the 15th of June last. A volume of the manuscript containing 269 pages folio, was then submitted to them, which they read through twice, and examined with all the care and attention of which they were capable; and after mature deliberation, your committee were unanimously of opinion that the work, so far as submitted to them, was not prepared for the press; and therefore, in obedience to the resolution of the last Annual Conference, they did not put it into the hands of the editors for publication; but report their opinion to this Conference. While on this subject, your committee, considering the nature of the work, and the circumstances in which it was first placed under the care of this Conference, together with the present state of it, and the near approach of the General Conference, beg the liberty to recommend a course, which they unanimously think will be at this time the safest and most advisable; which is, to refer the whole of what has been done in this business to the next General Conference, to be acted on and disposed of as they may judge best. All which is respectfully submitted.

Signed, Nelson Reed,
S. G. Roszel,
T. Burch,
A. Griffith,
J. Emory,
B. Waugh.

At the General Conference held in Baltimore in 1820, the subject of the Life of Bishop Asbury was brought before that body, in

a communication from Bishop M'Kendree. The Conference appointed a committee to consider and report on it. This committee heard a part of Dr. Jennings's manuscript read, and received also from him personally such information as he thought proper to communicate. The committee stated in their report that they had been led to doubt whether the plan of the work was the most suitable. If published, however, they recommended that it should be done 'in two distinct forms; the one comprehending the Life and labours of Bishop Asbury; and the other forming a concise ecclesiastical history'! The latter project the Conference did not approve, but passed a resolution for the appointment of a committee of three, to assist Dr. Jennings in furnishing such further facts and information as could be obtained, respecting Bishop Asbury, and in reviewing the manuscript. Dr. Jennings does not appear even then to have alleged that his manuscript was a mere miscellaneous collection of crude and unintelligible scraps, and not, in *his* judgment, in a state for examination. This seems to have been entirely an afterthought. If otherwise, he ought to have withheld the manuscript, and, on such a supposition, would have had the very best reason for so doing. The Conference further resolved, that the sum of $225 which had been advanced to Dr. Jennings, should be reimbursed, with interest, to the committee who had advanced it: and that when the work should be completed, and placed in the hands of the book agents for publication, they, with the book committee, should determine what further sum should be allowed therefor.

At the General Conference in 1824, little or no progress having been made in completing the work, a resolution was passed respectfully to request Dr. Jennings to deliver the materials in his possession, together with the manuscript as far as he had written, into the hands of the Rev. William Beauchamp, who was requested by the Conference to become the biographer, in the place of Dr. Jennings. It is in allusion to this, we presume, that Dr. Jennings says, 'A messenger from the General Conference of 1824, called for the few remaining papers. These were delivered accordingly; and there ended the chapter.' But if the chapter did end there, we should like to know how it happens that Dr. Jennings comes to be still in possession, as he intimates, of 'two volumes of manuscript which he wrote in view of Mr. Asbury's Life.'? and whether these are the mere miscellaneous collection of crude and unintelligible scraps: which, 'crude' as they were, had been paid for by the General Conference, and were expected to be delivered with the other papers. That a leading member of the Baltimore Union Society, to the instigation, the countenance, and the patronage of which the 'History and Mystery of Methodist Episcopacy' owed its birth, should yet become the biographer of Bishop Asbury, would be indeed a curious phenomenon. 'If he should make such a publication,' he says, 'and it should afford an hundred dollars profit, he will take

much pleasure in returning Mr. Roszel's compliment.' If the return of that compliment is to rest on this ground, we fear the prospect of reimbursement is rather distant. It is hardly to be expected that any admirer of the 'History and Mystery' will ever produce a Life of Bishop Asbury calculated to be acceptable to any who believe him to have been, (we will not say a Christian, a Christian minister, or a Christian bishop, but,) even an honest Jew, or Turk, or Heathen. Nor is it probable, we should apprehend, that those who have given their countenance to the infamy attempted to be fastened on that late venerable and devoted man, will ever take sufficient interest in his biography to authorize the expectation of 'an hundred dollars profit' from its publication.

Dr. Jennings states that Mr. Roszel presented him with the sum of two hundred dollars. We had supposed that Dr. Jennings was aware that this was not any personal 'compliment' of Mr. Roszel's, but was paid to him by order of the committee which had engaged his services. It appears, too, from the proceedings above recited, that the sum actually paid was $225; (not $200, as Dr. Jennings states;) and that the sum which the committee authorized Mr. Roszel and Mr. Reed to borrow, in the name of the Conference, and to pay to Dr. Jennings, was $250. How it happened that the amount actually borrowed and paid was only $225, we are not informed. The difference between Dr. Jennings's statement of the amount paid, and the fact in the case, we should not have thought worth mentioning, did we not perceive that this is not a mere isolated error, but that Dr. Jennings's account of the whole matter indicates a pretty prevailing disposition as well to *minify* the helps afforded him, and the doings of the committees, as to magnify what has the opposite bearing. The amount of letters brought from England, and placed in his hands, about which we happen to know something, will serve as a further illustration of this remark.

We regret the manner in which Dr. Jennings has thought proper, both very unnecessarily and very unjustifiably, as we conceive, to introduce the name of 'Mr. Mark Moore' into this business. Mr. Moore is dead. What dealings may have existed between him and Dr. Jennings, or on what ground the latter may have paid, or loaned, or given him $100, we know not. If Dr. Jennings, however, will show that it was paid by the order, or at the request, of the Baltimore Annual Conference, or of any other of our Annual Conferences, we undertake to pledge ourselves that it shall be refunded. On any other ground, we are persuaded that Dr. Jennings cannot seriously believe that either his obligations or his gratuities to Mr. Moore, can, with any credit to himself, be played off in this way, either against the Baltimore Conference, or its committee.

The true amount of 'materials' with which Dr. Jennings was furnished, to assist him in preparing a Life of Bishop Asbury, we do not precisely know. But, if other documents placed in his hands

exceeded the amount as stated by him, in the proportion of the 'five or six letters brought by Mr. Emory from England,' the difference must be pretty considerable. We have those letters still. They are now lying before us, in the same envelop in which they were returned by Dr. Jennings. The exact number of them is *twenty-five;* of which twenty were written by Mr. Asbury himself; two by Mr. Whatcoat, afterward Bishop; and three by other persons. All of them have direct reference to Mr. Asbury, and, taken together, their dates being from the year 1766 downward, they are, in our judgment, highly interesting and valuable, especially in regard to his early history, and to his personal experience, and views, and feelings. Those of them which were written by Mr. Asbury himself, were addressed chiefly to his parents, and particularly to his mother, into whose sympathetic and faithful bosom he poured the very thoughts and workings of his heart. Of these letters, no one of which we believe has ever been published, we purpose, Providence permitting, to avail ourselves of some future occasion to give a further account.

THE WYANDOTS, AND THEIR LATE CHIEF BETWEEN-THE-LOGS.

In the number for September 1827, of our late monthly Magazine, is contained a "MEMOIR OF BETWEEN-THE-LOGS," late an Indian chief of the Wyandot tribe, a convert to Christianity, and a licensed preacher of the Methodist Episcopal Church. The following further account of him, previously to his conversion to Christianity, and of the tribe in which he held so distinguished a rank, is compiled from the North American Review, for April 1827. The article was furnished by a writer who states that he wrote what he *knew.*

Charlevoix long since described the Wyandots as 'the nation of all Canada, the most remarkable for its defects and virtues.' When Jacques Cartier ascended the St. Lawrence, he found them established near Hochelega, now Montreal; and when Champlain entered the same river, their war with the Iroquois had already commenced, and that enterprising officer accompanied one of their parties in a hostile expedition against their enemies. The events of that war were most disastrous, and they were driven from their country to the northern shore of Lake Huron. But distance afforded no security, and the Iroquois pursued them with relentless fury. Famine, disease, and war made frightful havoc among them, and the accounts of their sufferings, given by the old missionaries, who witnessed and shared them, almost task the belief of the reader. They were literally hunted from their resting place, and the feeble remnant of this once powerful and haughty tribe owed their pre-

ervation to the protection of the Sioux, in whose country, west of Lake Superior, they found safety and tranquillity. In a few years, however, the power of the Iroquois was crippled by their wars with the French, and the Wyandots descended Lake Superior, and occupied the land about old Michilimackinac. When the French fort at Detroit was first established in 1701, this tribe was invited to settle in its vicinity, and their services were important in resisting the hostile operations, which the Foxes long conducted against the infant colony. Their final migration was to the plains of Sandusky, and here they resided, when the ill-fated expedition of Crawford was consummated by his horrible sacrifice at the stake.

This tribe is at the head of the great Indian family. How this preeminence was acquired, there is none now to tell. They were the guardians of the great council fire, and they alone had the privilege of sending their messengers, with the well known credentials, wampum and tobacco, to summon the other tribes to meet their uncle, the Wyandot, when any important subject required general deliberation. In the calamities, occasioned by the victorious career of the Iroquois, the site of this fire had been often changed, but always with the prescribed ceremonial, and with proper notice to all, who had a right to convene around it. In 1812, the fire was at Brownstown, at the mouth of the Detroit river; but it was extinguished in blood. And the whole institution has now disappeared, and will soon be remembered only in the traditionary stories, which it is the province of age to repeat, and of youth to learn.

The Wyandots are divided into seven bands or tribes. There are three Turtle tribes; namely, the Little Turtle, the Water Turtle, and the Large Land Turtle tribes; the Porcupine tribe, the Deer tribe, the Bear tribe, and the Snake tribe. Their offices are in form elective, but in reality hereditary, and the succession is through the female line. A chief is succeeded by his sister's son, or by the nearest male relative in that descent. There was formerly a great chief, called Sarstaritzee, and by the English the Half King. But the office, not being suitable to the declining fortunes of the Wyandots, has been abolished. A peace chief is at the head of each tribe, and the chief of the Porcupine tribe is now the acknowledged head of the nation. The seven chiefs are called the counsellors, and they constitute the actual government of the Wyandots.

In 1812, Tarhé or the Crane, an aged and venerable man, was the principal chief of the Porcupine tribe of the Wyandot nation. He lived at Upper Sandusky, about one hundred miles from the mouth of the Detroit river, and there he was surrounded by his counsellors, and by almost all his people. A small party, amounting to about sixty persons, including men, women, and children, lived upon the River Aux Canards near Malden, in Canada, and another party of about two hundred and fifty persons, lived on the American shore of the Detroit river, nearly opposite the British

post at its mouth. Such was the distribution of the Wyandot nation at the delaration of war in 1812.

When the Crane became satisfied that a war between the United States and Great Britain was inevitable, he directed the proper measures to be taken for convening a general council at Brownstown; and alarmed at the situation of his own people, he attended in person with his confidential counsellor *Between-the-logs*, and with the principal Shawnese chief, Black-hoof. At this council the Wyandots were asked by the Potawatomies, Chippewas, and Ottawas, whether they intended to take hold of the British hatchet, which was offered to them. Walk-in-the-water, who was at the head of the Wyandots on the American side of the river Detroit, and was the chief speaker of the nation, answered; 'No, we will not take up the hatchet against our father the Long-knife. [The Americans.] Our two fathers are about to fight, but we red men have no concern in their quarrel, and it is best for us to sit still, and remain neutral.' This advice was generally approved; but the result of the council having been communicated to the British authorities, immediate measures were taken to counteract a decision so adverse to their hopes. A council was convened at Malden, which was attended by the chiefs of the various tribes in the vicinity. Elliott, the Indian agent, and the British commanding officer, were present. The former demanded of the Wyandots, whether they had advised the other tribes to remain neutral. To this, Walk-in-the-water answered; 'We have, and we believe it is best for us, and for our brethren. We have no wish to be involved in a war with our father, the Long-knife, for we know by experience that we have nothing to gain by it, and we beg our father, the British, not to force us to war. We remember, in the former war between our fathers, the British and the Long-knife, we were both defeated, and we the red men lost our country; and you, our father, the British, made peace with the Long-knife without our knowledge, and you gave our country to him. You still said to us, my children, you must fight for your country, for the Long-knife will take it from you. We did as you advised us, and we were defeated with the loss of our best chiefs and warriors, and of our land. And we still remember your conduct toward us when we were defeated at the foot of the rapids of the Miami. We sought safety for our wounded in your fort. But what was your conduct? You closed your gates against us, and we had to retreat the best way we could. And then we made peace with the Americans, and have enjoyed peace with them ever since. And now you wish us, your red children, again to take up the hatchet against our father, the Long-knife. We say again, we do not wish to have any thing to do with the war. Fight your own battles, but let us, your red children, enjoy peace.'

Elliott here interrupted the speaker, and said; 'That is American talk, and I shall hear no more of it. If you do not stop, I will direct my soldiers to take you and the chiefs, and keep you prison-

ers, and will consider you as our enemies.' Walk-in-the-water then took his seat, to consult the other chiefs; and Round-head, who had openly espoused the British interest, and who was the chief of the small party of Wyandots living in Canada, immediately rose, and said, 'Father, listen to your children. You say, that the talk just delivered by my friend Walk-in-the-water, is American talk, and that you cannot hear any more of it; and if persisted in, you will take the chiefs prisoners, and treat them as enemies. Now hear me. I am a chief, and am acknowledged to be such. I speak the sentiments of the chiefs of the tribes, assembled round your council fire. I now come forward, and take hold of your war hatchet, and will assist you to fight against the Americans!' He was followed by Tecumthé and the Prophet, and by two Wyandot chiefs, Worrow and Split-log, the former residing in Canada, and the latter in the United States. Walk-in-the-water, and his associates, still declined the invitation. Elliott then arose and said, 'My children, I am now well pleased at what you have done; that you have accepted the hatchet of your British father, and are willing to assist him in fighting against the Americans. As for these men, my friend Walk-in-the-water, and the others, I shall bring them and their people to this side of the river, where I can have them under my own eye, for they are in my way at Brownstown.'

Walk-in-the-water made no reply, but left the council house, and recrossed the river, to communicate the result to the Crane. Apprehensive for his personal safety, the old chief and his attendants instantly left Brownstown, and returned to their people at Upper Sandusky. A detachment of the British troops, under the command of Captain Muir, with a party of the militia under Captain Caldwell, amounting to about three hundred men, accompanied by Round-head and Tecumthé, with two hundred Indians, crossed the river the same night. They surrounded, and took prisoners, the Brownstown Wyandots, and compelled them to embark in their boats. They were then carried to Malden. A few days before this occurrence, this party had sent a deputation to the American general at Detroit, at the head of which was Walk-in-the-water, representing their exposed condition, and requesting that a block house might be erected at Brownstown for their defence. Why this obviously useful measure was not adopted, we cannot tell. The proposition evinces the earnest desire of the party to be protected in their neutrality.

About a year after this, the Crane proposed to General Harrison, who was then encamped with his army at Seneca, that a formal embassy should be sent by the Wyandots, to their brethren in the British camp, and to all the Indians, who adhered to the British cause, advising them to consult their true interest, and retire to their own country. The proposition was approved by General Harrison, and the Crane was requested to take such measures, as appeared most proper to give it effect.

Between-the-logs was appointed the ambassador, and a small escort of eight warriors, commanded by Skootash, the principal war chief of the nation, was selected to accompany him. Two speeches were sent by the Crane, one to be delivered privately to his own people, and the other publicly to the British Indians.

The Wyandot embassy arrived at Brownstown in safety, and the following morning a general council assembled to hear the message from their uncle. The multitude was prodigious, and Elliott and McKee, the British agents, were present. We have been told, that *Between-the-logs* arose in the midst of this host of enemies, and delivered with unshaken firmness the following speech from the Crane, which had been entrusted to him.

'Brothers, the red men, who are engaged in fighting for the British king, listen! These words are from me, Tarhé, and they are also the words of the Wyandots, Delawares, Shawnese, and Senecas.

'Our American father has raised his war pole, and collected a large army of his warriors. They will soon march to attack the British. He does not wish to destroy his red children, their wives, and families. He wishes you to separate yourselves from the British, and bury the hatchet you have raised. He will be merciful to you. You can then return to your own lands, and hunt the game, as you formerly did. I request you to consider your situation, and act wisely in this important matter; and not wantonly destroy your own people. Brothers, whoever feels disposed to accept this advice will come forward and take hold of this belt of wampum, which I have in my hand and offer to you. I hope you will not refuse to accept it in the presence of your British father, for you are independent of him. Brothers, we have done, and we hope you will decide wisely.'

Not a hand moved to accept the offered pledge of peace. The spell was too potent to be broken by charms like these; but Roundhead arose, and addressed the embassy.

'Brothers, the Wyandots from the Americans, we have heard your talk, and will not listen to it. We will not forsake the standard of our British father, nor lay down the hatchet we have raised. I speak the sentiments of all now present, and I charge you, that you faithfully deliver our talk to the American commander, and tell him it is our wish he would send more men against us, for all that has passed between us, I do not call fighting. We are not satisfied with the number of men he sends to contend against us. We want to fight in good earnest.'

Elliott then spoke. 'My children; as you now see that my children here are determined not to forsake the cause of their British father, I wish you to carry a message back with you. Tell my wife, your American father, that I want her to cook the provisions for me, and my red children, more faithfully than she has done. She has not done her duty. And if she receives this as an

insult, and feels disposed to fight, tell her to bring more men, than she ever brought before, as our former skirmishes I do not call fighting. If she wishes to fight with me and my children, she must not burrow in the earth like a ground hog, where she is inaccessible. She must come out and fight fairly.'

To this, *Between-the-logs* replied. 'Brothers, I am directed by my American father to inform you, that if you reject the advice given you, he will march here with a large army, and if he should find any of the red people opposing him in his passage through this country, he will trample them under his feet. You cannot stand before him.

'And now for myself, I earnestly entreat you to consider the good talk I have brought, and listen to it. Why would you devote yourselves, your women, and your children, to destruction? Let me tell you, if you should defeat the American army this time, you have not done. Another will come on, and if you defeat that, still another will appear, that you cannot withstand; one that will come like the waves of the great water, and overwhelm you, and sweep you from the face of the earth. If you doubt the account I give of the force of the Americans, you can send some of your people, in whom you have confidence, to examine their army and navy. They shall be permitted to return in safety. The truth is, your British father deceives you. He boasts of the few victories he gains, but he never tells you of his defeats, of his armies being slaughtered, and his vessels taken on the big water. He keeps all these things to himself.

'And now, father, let me address a few words to you. Your request shall be granted. I will bear your message to my American father. It is true, none of your children appear willing to forsake your standard, and it will be the worse for them. You compare the Americans to ground hogs, and complain of their mode of fighting. I must confess, that a ground hog is a very difficult animal to contend with. He has such sharp teeth, such an inflexible temper, and such an unconquerable spirit, that he is truly a dangerous enemy, especially when he is in his own hole. But, father, let me tell you, you can have your wish. Before many days, you will see the ground hog come floating on yonder lake, paddling his canoe toward your hole; and then, father, you will have an opportunity of attacking your formidable enemy in any way you may think best.'

This speech terminated the proceedings of the council. All the Indians, except the Wyandots, dispersed, and they secretly assembled to hear the message sent to them by their own chief.

Governments frequently preserve their forms, long after essential changes occur in their institutions, and the Turkish edicts are yet dated from the Imperial stirrup, although the successors of Amurath have long since exchanged the camp for the seraglio. The Crane's message was a peremptory mandate, evincing in its manner, that

the time has been, when sterner authority was exercised by the Wyandot chiefs, than they would now assume, or the warriors obey.

The Wyandots were directed to quit Skorah [the term in the Huron dialect for *British*] immediately.

This message was faithfully delivered to the Wyandots, and produced its full effect upon them. They requested *Between-the-logs* to inform the Crane, that they were in fact prisoners, but that they had taken firm hold of his belt of wampum, and would not fire another gun. They promised, that on the advance of the American army, they would quit the British troops, as soon as it was safe to take that decisive measure. And such in fact was the result. When General Proctor left the country, his Wyandot allies abandoned him, a few miles from the mouth of the river Tranche, and retired into the forest. Thence they sent a message to General Harrison, imploring his mercy.

In a note, the North American Review adds as follows:

Every Indian speech is accompanied by its appropriate belt, which is deposited with the chief speaker. These belts constitute the records of the tribe. They are formed of wampum, which is small beads manufactured from shells for this purpose. These beads are strung upon sinews, and are then united into a belt. The beads are generally white, blue, or black, and a symbolical meaning is attached to their distribution. The memory is aided by the faculty of association, and the speeches are repeated at stated intervals, and thus preserved for posterity. We have seen a very ancient belt of the Wyandots, and heard the speech repeated in a language, bearing little resemblance to that now spoken by them.

The facts connected with this deportation of the Wyandots and the embassy from the Crane, we have received from Mrs. Walker, a respectable half Wyandot woman, and her two sons, Isaac and William. The former is the public interpreter at Upper Sandusky, and the latter is the teacher of the Missionary school at that place. Both are intelligent and well educated, and both are men of integrity. They and their mother were with the Wyandots of Brownstown, and were taken across the Detroit river. And they were present at the great council, where *Between-the-logs* delivered his speech.

We are also indebted to Mr. Stickney, then the United States agent for the Wyandots, for his account of the transaction. And we may add, that the general facts respecting the capture of these people were known to us at the time; and that we were present when the ambassador received his instructions; and we heard the Crane, when he made his report to General Harrison of the result.

For the subsequent conversion to Christianity, the pious life, and happy death of this eminent chief, Between-the-logs, our read-

ers may consult the Methodist Magazine, Vol. X, for 1827; in which they will find, too, an excellent steel plate engraved portrait of this chief; and also of Ma-nun-cue, another Christian chief, and preacher, of the same tribe, who is yet living.

CHARACTERISTICS.—THE CONFERENCE OF 1784.

[We return our thanks to the *Rev. Thomas Ware*, for the very interesting, though brief, sketch which we give below. Mr. Ware is one of the oldest American itinerant ministers now living. We are pleased to perceive that he still writes so clear and firm a hand, and assure him that his 'sketch' has not only given us very little 'trouble,' to fit it for the hands of the printer,—but has afforded us much gratification. We wish we could get from him, or some other of 'our fathers,' similar sketches of the 'twenty or more' other worthies of '84, 'who had nearly equal, and some of them, in some respects, paramount claims' to *Asbury*, and *Tunnell*, and *Gill*, and *Pedicord*:—names which shall be ever dear to us, and embalmed in our latest memory.

We saw, some time since, a Circular addressed to the Clergy and Laity of the Protestant Episcopal Church of the United States, soliciting from them materials for the compilation of 'Annals' of the American Protestant Episcopal Church. In the language of that Circular, we too say, there are yet surviving a few venerable ones both among the ministers and members of our Church, who are living chronicles of our past ecclesiastical history. To procure from them, as far as may yet be practicable, such facts connected with the Church and its concerns, as ought to be preserved for the benefit of the future historian, is surely an object important to us all, and one which, if not speedily effected, must soon be placed beyond our reach for ever. We repeat our settled conviction of the necessity of greater efforts to gather together such scattered fragments of our earlier history, which diligence and care, under some suitable direction, may yet snatch from oblivion. Our hoary headed fathers are fast falling around us, and such materials are daily becoming more and more scarce, or more inaccessible. We do not presume, indeed, to offer ourselves for the arduous task of historians. Yet it would afford us great pleasure to be made humble instruments in collecting materials, and laying these up in this Magazine and Review, as in a common repository, from which some future historian may draw. And as specimens of the mode of effecting this, easily for the writers, conveniently for us, and pleasingly and profitably even for present readers, we refer again to the interesting Letters on Methodism in Charleston, S. C., (by

the Rev. James O. Andrew,) which appeared in our number for January 1830; to the article on the History of Methodism in Washington county, Ohio, (by the Rev. Samuel Hamilton,) in our number for October 1830; and now to the following Characteristics, by the Rev. Thomas Ware.]

For the Methodist Magazine and Quarterly Review.

Dear Brethren,—I forward to you a short extract from my Journal, which you may, if you think worth while, give a place in the Quarterly Review: otherwise you may lay it aside, without offence.

In the spring of 1784, I attended my first Conference. At this Conference, which was held in Baltimore, there were a goodly number of itinerants; and although there were but few on whose heads time had begun to snow, yet many appeared to be wayworn and weatherbeaten into premature old age.

The whole number of Methodist itinerants in America, at that time, was 83: stations and circuits, 64;—and members, 14,988. I doubt if there has ever been a Conference held by us at which there were an equal number, in proportion to the whole, so dead to the world, and indeed so gifted and enterprising, as were the preachers of 1784. They had much to suffer in that early period of our history, and especially through our revolutionary struggles.

Amongst those pioneers, *Asbury* stood chief, by mutual consent. There was something in his person, his eye, his mien, and in the music of his voice, that interested all who saw and heard him. He was naturally witty and satirical; but grace and good sense predominated; so that he never let himself down beneath the dignity of a man, and a man of God. In prayer, he excelled. And had he been equally eloquent in preaching, he would have excited universal admiration. On hearing him the first time, you would not fail to be disappointed. From his prayer, your expectations would be raised to the highest pitch. And although he always preached well, yet the sermon fell so far below the prayer, in a natural flow of thought and expression, so expansive and appropriate, that you would not fail to notice and regret the falling off, when the text came to be discussed. Perhaps we may in part account for this by a remark made by the late Freeborn Garrettson, in preaching his funeral sermon. Mr. Asbury, said the venerable Garrettson, prayed the best, and he prayed the most, of any one I ever knew. His long and constant travels prevented his preaching as often as some others; but he could find a throne of grace, if not a congregation, upon the road.

Next to him, in the estimation of thousands, stood the placid *Tunnell*, the philosophic *Gill*, and the sentimental *Pedicord*. And it were hard to tell to which of those primitive missionaries the preëminence could justly be given. Tunnell and Gill were both defective in physical powers. Pedicord was surcharged with the dew of

sensibility: but they were all the children of nature, not of art; and especially Pedicord and Tunnell. A sailor one day chanced to pass by where Tunnell was preaching,—stopped a considerable time to listen,—and was observed to be much affected. He then went to his companions, and said,—'I have been listening to a man who has been dead, and has been to heaven. He is now returned, and is telling the people all about the other world;' and declared he had never been so much affected with any thing he ever saw or heard.

And truly, to see Tunnell, who generally very much resembled a dead man, and hear him, with a strong musical voice, pour forth a flood of heavenly eloquence, which he frequently did, it would seem as if he were a messenger from the invisible world. I have heard his auditors say, 'The face of Tunnell shone to-day as the face of an angel.'

Gill was eagle-eyed, and by those whose optics were strong like his, he was deemed one of a thousand: but to the weak eyed he often soared out of sight. When hearing him, I resembled a favorite spaniel, with which, when a boy, I was sent to guard the fields of corn against the depredations of the pilfering crows. How often have I seen my Fidell dart off in pursuit of them, as if he expected soon to lay the pilferers captive at my feet. While they flew low, he exerted every nerve; but when they soared on high, I have seen him stop, sit himself down, and howl;—doubtless with distress, because he could follow them no farther. Gill was not therefore a favorite preacher of mine. But in conversation, when an opportunity was enjoyed to ask questions, I have seldom, if ever, known his equal. Not Jonathan and David were, either to other, more tenderly attached than Tunnell and Gill.

Pedicord was handsomely formed. His countenance bespoke intelligence, and much sensibility. His voice was soft, and remarkably plaintive; and he had the art of touching his hearers at once. I have seen the tear start, and the head fall, before he had uttered three sentences, which were generally sententious. Nor did he raise expectations to disappoint them. And if he could not, like Tunnell, bind his auditors with chains of adamant, he could draw them after him with cords of silk. Never was a man, in our parts, more tenderly beloved than he: and had the umpirage been left to me which of the three was preëminent; I should have said,—there was none like Pedicord;—but—*he was my spiritual father.*

To these I might add twenty more, who had nearly equal, and some of them in some respects paramount claims, with those I have named; and it is much to be regretted that so few of them have left any written memorials of themselves.

T. Ware.

Salem, (N. J.,) Dec. 30, 1830.

PORTRAIT OF ST. PAUL.

The Portrait of St. Paul: or, the True Model for Christians and Pastors. Translated from a French Manuscript of the late Rev. John William de la Flechere, Vicar of Madeley. By Rev. Joshua Gilpin, *Vicar of Rockwardine, in the county of Salop. One volume* 12*mo. pp.* 342. *New-York, published by J. Emory & B. Waugh, for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.*

After the Holy Scriptures, and, in subordination to these, the works of Mr. John Wesley, the writings of John Fletcher are held next in estimation, we believe, by the whole body of Wesleyan Methodists throughout the world. One of the least excellencies of his works, (though this is by no means a small one,) is the purity of his language;—such, says Mr. Wesley, as scarcely any foreigner ever wrote before. It is, indeed, remarkable, that one to whom the English tongue was not vernacular, (for Mr. Fletcher was a native of Switzerland,) and who could not speak it at all till after his arrival at manhood, should in no very great while afterward have become one of the best writers in the language,—even in that Augustan age of English literature. He had, indeed, commenced the study of the rudiments of the English tongue before he left Geneva, in the then celebrated university of which he had pursued his general studies in letters and the sciences, with most distinguished assiduity and ability, and with corresponding success. We do not recollect to have seen it any where stated at what precise time, or period of his age, he first visited England. It was certainly, however, some considerable time after he had left the university. For, subsequently to this, he was sent by his father to Lentzbourg, a small town in one of the Swiss cantons, where he acquired the German language, and afterward spent some time at home, in studying Hebrew, and perfecting his acquaintance with mathematics. He also visited Portugal and Flanders, with a view of adopting a military life, instead of the clerical, for which his parents, and we doubt not his Father in heaven, had designed him. Before he had arrived at the age of twenty, says his excellent biographer, (the late Rev. Joseph Benson,)

'His theological studies gave place to the systems of Vauban and Cohorn, and he evidently preferred the camp to the church. All the remonstrances of his friends, on this apparent change in his disposition, were totally ineffectual; and, had it not been for repeated disappointments, he would have wielded another sword than that of the Spirit. Happily, his projects for the field were constantly baffled and blasted by the appointments of that God, who reserved him for a more important scene of action. His choice of the army is, however, to be imputed rather to principle than inclination. On the one hand, he detested the irregularities and vices to which a military life would expose

him: on the other, he dreaded the condemnation he might incur, by acquitting himself unfaithfully in the pastoral office. He conceived it abundantly easier to toil for glory in fields of blood, than to labour for God, with unwearied perseverance, in the vineyard of the church. He believed himself qualified rather for military operations, than for spiritual employments, and the exalted ideas he entertained of the holy ministry determined him to seek some other profession, more adapted to the weakness of humanity.*

Mr. Fletcher afterward himself stated that he went through his studies with a design of entering into holy orders; but that, upon serious reflection, feeling himself unequal to so great a burden, and disgusted by the necessity he should be under (at Geneva) to subscribe the doctrine of predestination, he yielded to the desire of some of his friends who wished him to go into the army. But just before he was quite engaged in a military employment, he met with such disappointments, (by the good providence of God doubtless,) as occasioned his visiting England. The following anecdote respecting him and his companions on their arrival, beside its interest in other respects, will serve to illustrate the remark above made of his nearly total ignorance of the English tongue at that period.

'Coming to the custom-house in London, with some other young gentlemen, none of whom could speak any English, they were treated with the utmost surliness and ill manners by some brutish custom-house officers. These not only took out, and jumbled together, all the things that were in their portmanteaus, but took away their letters of recommendation, telling them, "All letters must be sent by the post."——

From hence they went to an inn; but here they were under another difficulty. As they spoke no English they could not tell how to exchange their foreign into English money; till Mr. Fletcher, going to the door, heard a well dressed Jew talking French. He told him the difficulty they were under with regard to the exchange of money. The Jew replied, "Give me your money, and I will get it changed in five minutes." Mr. Fletcher, without delay, gave him his purse, in which were ninety pounds. As soon as he came back to his company, he told them what he had done. They all cried out with one voice, "Then your money is gone. You need never expect to see a crown or a doit of it any more. Men are constantly waiting about the doors of these inns, on purpose to take in young strangers." Seeing no remedy, no way to help himself, he could only commend his cause to God. And that was enough. Before they had done breakfast, in came the Jew, and brought him the whole money.'†

He afterward, for about eighteen months, under the direction of a gentleman to whom he had been recommended for the purpose, applied himself diligently to the study both of the English language particularly, and of polite literature in general. At the expiration of this time he became a tutor in the family of Thomas Hill, Esq., in Shropshire. It was during his residence in this family that he

* Benson's Life of Fletcher, pp. 23–4. † Ib. pp. 25–6.

had the first notice of the people called Methodists. The following is his own account of this important era (important to millions beside himself) in the eventful history of his valuable life.

'When Mr. Hill went to London to attend the parliament, he took his family and Mr. Fletcher with him. While they stopped at St. Albans, he walked out into the town, and did not return till they were set out for London. A horse being left for him, he rode after, and overtook them in the evening. Mr. Hill asking him why he stayed behind? He said, "As I was walking, I met with a poor old woman, who talked so sweetly of Jesus Christ, that I knew not how the time passed away." "I shall wonder," said Mrs. Hill, "if our tutor does not turn Methodist by and by." "Methodist, madam," said he, "pray what is that?" She replied, "Why, the Methodists are a people that do nothing but pray: they are praying all day and all night." "Are they?" said he, "then, by the help of God, I will find them out if they be above ground." He did find them out not long after, and was admitted into the Society. And from this time, whenever he was in town, he met in Mr. Richard Edwards's class. This he found so profitable to his soul, that he lost no opportunity of meeting. And he retained a peculiar regard for Mr. Edwards to the day of his death.'*

It might be well for such as think lightly of classmeetings as a means of grace, or that *they* at least have little or no occasion for them, to notice particularly the trait just mentioned in the character of Fletcher, and in what rank the *privilege* of meeting in a class was held in *his* estimation.

One of the earliest works composed by Mr. Fletcher was his admirable treatise entitled, '*An Appeal to matter of fact and common sense: or a rational demonstration of man's corrupt and lost estate.*' It was written previously to his engagement in the Calvinistic controversy; but not published till a year or two afterward. Of this excellent work his able and evangelical biographer says, 'I hardly know a treatise that has been so universally read, or made so eminently useful.'†

With the exception of the work just named, and that the title of which is placed at the head of this article, Mr. Fletcher's pen, while health permitted him to write at all, was chiefly employed on controversial subjects. His works, indeed, are a monumental proof that controversy, even with the most provoking and bitter antagonists, *may* be conducted, and most triumphantly too, without the slightest inconsistency with the heavenly ornament of a meek and quiet spirit. Few men, probably, whose lives were not protracted to a greater length than his, were ever more deeply, more intensely, or (from the time that he was providentially called or rather forced into this field) more constantly engaged in controversy, than this holy man of God. Yet we doubt whether any man, since the days of the Apostles, was ever more thoroughly imbued with a spirit of the most ardent, pure, and exalted piety,—more sincerely

* Benson's Life of Fletcher, pp. 27-8. † Ib. p. 165.

and uniformly meek and lowly in heart,—or more literally clothed with humility. Reluctant praise has been extorted for him, as a controvertist, even from opponents of the theological system which he vindicated. A reviewer of his Life by Benson, in the Christian Observer for June 1805, admits without hesitation that he believes Mr. Fletcher's motives for writing his controversial pieces were pure and upright; that in his manner of conducting the controversy, he had decidedly the advantage of his antagonists; that he was an acute and animated disputant, and undoubtedly superior in talents and learning to all his opponents. His biographer most justly adds, that his controversial works were a model also of a Christian temper, as well as of convincing argument.

Although Mr. Fletcher was at first very reluctantly drawn to engage in controversy, and often would have relinquished it had a sense of duty permitted him, yet there is abundant reason to believe that ultimately he did not repent the toil he had gone through, in discussing and elucidating the important topics in his various works. And certain we are that, however painfully to himself, he was thus made of God the honored and successful instrument in proving and elucidating the most vital truths of Christianity, in refuting pernicious and destructive errors, in exhibiting and exhorting to the most exalted Christian privileges, and in exposing and warning against the dangers which most imminently threaten the spiritual life. His writings uniformly tend to humble the pride of man, to exalt the grace and love of God in Christ, to check equally Antinomianism on one hand, and Pharisaism on the other, and to guard all professed followers of the Lord Jesus against lukewarmness and indolence, whether in spirit or in conduct.

His own opinion of the utility and necessity of controversy on some occasions, (while, as to his own feelings, he declared at the same time that he often longed to be out of it,) was expressed in his own peculiarly easy and happy manner as follows. Mr. Hill, one of his opponents, had said,

'That a concern for "mourning backsliders, and such as have been distressed by reading Mr. Wesley's Minutes, or the Vindication of them," had induced him to write: "Permit me to inform you in my turn," says Mr. Fletcher,* "that a fear lest Dr. Crisp's† balm should be applied, instead of the balm of *Gilead*, to Laodicean loiterers, who may haply have been brought to penitential distress, obliges me to answer you in the same public manner in which you address me. Some of our friends will undoubtedly blame us for not yet dropping the contested point; but others will candidly consider, that *controversy*, though not desirable in itself, yet properly managed, has a hundred times rescued truth groaning under the lash of triumphant error. We are indebted to our Lord's controversies with the Pharisees and Scribes for a considerable part of the four Gospels. And, to the end of the world, the church will bless God for the spirited manner in which St. Paul, in

* Third Check. † Dr. Crisp was an Antinomian in doctrine.

his Epistles to the Romans and Galatians, defended the controverted point of a believer's present justification by faith, as well as for the steadiness with which St. James, St. John, St. Peter, and St. Jude, carried on their important controversy with the Nicolaitans, who abused St. Paul's doctrine to Antinomian purposes. Had it not been for controversy, Romish priests would to this day feed us with *Latin masses* and a *wafer god*. Some bold propositions advanced by Luther against the doctrine of indulgences, unexpectedly brought on the Reformation. They were so irrationally attacked by the infatuated Papists, and so scripturally defended by the resolute Protestants, that these kingdoms opened their eyes, and saw thousands of images and errors fall before the ark of evangelical truth.'*

We have now the pleasure, however, to invite the attention of our readers to a work from the pen of Fletcher, not controversial. It is one for all denominations of professing Christians, and for every individual member, as well as for the ministers of the sanctuary;—a work on experimental and practical piety. Of this the contents of the titlepage, placed at the head of this article, are a sufficient indication. This work was commenced, and nearly completed, during Mr. Fletcher's last sojourn in Switzerland, where, among his native mountains, he spent several years (from December 1777 to April 1781) for the benefit of his health. It may therefore be considered as one of his most mature productions, written in full view of death and eternity,—the fruit of his ripest experience, and holiest meditations. He died on the 14th of August, 1785, a few years only after his return to England. The Portrait of St. Paul was originally written in French, Mr. Fletcher's native tongue, and was designed for publication in Switzerland. Mr. Perronet, junior, on a visit to Mr. Fletcher, in the neighbourhood of Nyon, in July 1780, says, 'I found him to-day sitting in his small apartment, surrounded with his books and papers, "finishing" the *first part* of one of his pieces.'

Mr. Fletcher had intended leaving Nyon for England in September. But when he came to collect the different parts of his manuscript, in order to have it printed and distributed in his native country before his return to England, a great part of it could not be found; and after very many searches for it, he patiently set himself to write it over again. Those only who have had some experience of this sort, can well imagine the nature of such a trial, especially to one in feeble health, and just ready, after years of toil and pain, to leave a foreign country for *home*. The following is his own account of this circumstance, in a letter to Mr. William Perronet, dated September 20, 1780.

'The misfortune I hint at in my French letter, is the misplacing of a considerable part of my manuscript. After a thousand searches, giving it up as lost, I fell to work again; went through the double toil, and when I had done, last night, I accidentally found what I had

* Benson's Life of Fletcher, p. 166.

mislaid. This has thrown me back a great deal. The Lord's will be done in all things. I thank God, I have been kept from fretting on the occasion; though I would not, for a great deal, have such another trial.'*

This little incident,—little to us now, though serious to him then,—may serve perhaps still more to endear this work (for it is evidently the Portrait of St. Paul that is meant) to those who love and revere the memory of its author. A large portion of it, as thus appears, was twice written by him, and as with his dying hand. For the translation of it from the French language, we are indebted to the *Rev. Joshua Gilpin*, a clergyman of the Church of England; who published, beside, a short Life of Mr. Fletcher, and was also the author of that most engaging little work, entitled, 'A Monument of Parental Affection.'

We believe the Portrait of St. Paul was never published in the French language. Mr. Gilpin's translation was made directly from Mr. Fletcher's original manuscript. We could have wished an opportunity to compare a few passages of the translation with the original. This, however, cannot be had. And although every one, at all acquainted with the subject, knows how frequently difficult, and sometimes almost impracticable, it is to transfuse the precise ideas of an original into any translation, yet the high and well established character of the author of that before us, is a sufficient guarantee of its general accuracy, and of its strict fidelity.

But we feel that we are keeping the reader too long from the work itself. He is by this time, doubtless, anxious to know something of its plan and outlines, and to hear what were Fletcher's own views and objects in the labour of preparing it.

This book, then, though called by the general title of its leading subject, '*The Portrait of St. Paul*,' consists, in reality, of several valuable treatises under distinct heads, though all deduced from, and having a close connexion with, the first and principal one above named. The Portrait of St. Paul, properly, is drawn in forty 'Traits,' under the following titles, viz.

'His early piety:—his Christian piety:—his intimate union with Christ by faith:—his extraordinary vocation to the holy ministry; and in what that ministry consists:—his entire devotion to Jesus Christ:—his strength and his arms:—his power to bind, to loose, and to bless, in the name of the Lord:—the earnestness with which he began and continued to fill up the duties of his vocation:—the manner in which he divided his time between prayer, preaching, and thanksgiving:—the fidelity with which he announced the severe threatenings and consolatory promises of the gospel:—his profound humility:—the ingenuous manner in which he acknowledged and repaired his errors:—his detestation of party spirit and divisions:—his rejection of praise:—his universal love:—his particular love to the faithful:—his love to

* Benson's Life of Fletcher, p. 275.

those whose faith was wavering :—his love to his countrymen and his enemies :—his love to those whom he knew only by report :—his charity toward the poor, in giving or procuring for them temporary relief :—his charity toward sinners, in offering them every spiritual assistance :—the engaging condescension of his humble charity :—his courage in defence of oppressed truth :—his prudence in frustrating the designs of his enemies :—his tenderness toward others, and his severity toward himself :—his love never degenerated into cowardice, but reproved and consoled as occasion required :—his perfect disinterestedness :—his condescension in labouring at times with his own hands, that he might preach industry by example as well as by precept :—the respect he manifested for the holy estate of matrimony, while Christian prudence engaged him to live in a state of celibacy :—the ardour of his love :—his generous fears and succeeding consolations :—the grand subject of his glorying, and the evangelical manner in which he maintained his superiority over false apostles :—his patience and fortitude under the severest trials :—his modest firmness before magistrates :—his courage in consoling his persecuted brethren ;—his humble confidence in producing the seals of his ministry :—his readiness to seal with his blood the truths of the gospel :—the sweet suspense of his choice between life and death :—the constancy of his zeal and diligence to the end of his course :—his triumph over the evils of life and the terrors of death.'

The discussion of these titles, extends to page 108 of the volume.

The second general division is, '*The Portrait of Lukewarm Ministers and False Apostles.*' This part is divided into eleven chapters. In the first of these is exhibited 'The portrait of lukewarm ministers :' in the second, 'The portrait of false apostles.' The remaining nine are occupied with answers to objections against the Portrait of St. Paul; and extend to page 154 of the volume.

The third general division, being *Part* II of 'The Portrait of St. Paul,' sets forth 'The doctrines of an evangelical Pastor,' and is, in truth, a condensed Body of Divinity,—condensed by the latest hand of Fletcher, under the following titles, viz ;—

'The evangelical pastor preaches true repentance toward God :—How sin and the necessity of repentance entered into the world :—This doctrine is maintained by all the Christian churches :—Without evangelical repentance, a lively faith in Christ, or regeneration by the Holy Spirit, will appear not only unnecessary, but absurd :—How the faithful pastor leads sinners to repentance :—How the prophets, Jesus Christ, his forerunner, and his apostles, prepared sinners for repentance :—Observations upon the repentance of worldly men :—The second point of doctrine insisted upon by the true minister, is a living faith :—The true minister goes on to announce a lively hope :—The true minister preaches Christian charity :—The true minister believes and preaches the three grand promises of God, together with the three great dispensations of grace :—The true minister studies the different dispensations, in order to qualify himself for the discharge of every part of his duty :—The different dispensations are produced by that lovely

variety with which the Almighty is pleased to distribute his favours :—The different preachers under these different dispensations :—The dispensation of the Holy Spirit is now in force, and the minister who preaches this dispensation cannot justly be esteemed an enthusiast :—The evangelical pastor defends the dispensation of the Spirit against all opposers.

These important titles are treated of consecutively, down to page 278.

The last general division is,—'An Essay on the connection of Doctrines with Morality.' It consists of 'Preliminary Observations,' and fifteen chapters, under the following heads, viz ;—

'Philosophers, so called, exalt themselves, without reason, against the doctrines of the gospel :—The doctrines of natural religion and philosophy are insufficient to produce true charity in the heart :—The great influence of doctrines upon morality :—How the doctrines of the gospel come in to the succour of morality :—Containing reflections upon the Apostles' Creed :—The connection of morality with the second part of the Apostles' Creed :—The connection of morality with the third part of the Apostles' Creed :—Consequences of the foregoing observations :—An appeal to experience :—An objection answered, which may be drawn from the ill conduct of unholy Christians, to prove the inutility of the doctrines of the gospel :—The same subject continued :—Other reasons given for the little influence which the foregoing doctrines are observed to have upon Christians in general :—The doctrines of Christianity have an obscure side. The reasons of this obscurity. The error of some philosophers in this respect :—In answer to the grand objection of philosophers against the doctrines of the gospel, it is argued that the advantages of the redemption are extended in different degrees, to all mankind, through every part of the world :—Reflections upon the danger to which modern Deists expose themselves.'

These topics are discussed, in order, to page 342, which closes the volume. From the very naming of them, we imagine there can be few, who take any interest at all in such disquisitions, who will not feel some desire to see what *Fletcher* has said on them. How *the whole work* was planned so as to accomplish its great original design,—to bring under one point of view the character both of a true Christian and of a good pastor, and to promote the formation and the highest improvement of each, may be better learned from the following extract from the author's excellent 'Preface ;' which will also afford a brief specimen of his style.

'Many celebrated writers have offered excellent treatises to the public, some on the character of a true Christian, and others on the duties of a good pastor. It were to be wished, that these two objects might be so closely united, as to fall under the same point of view : and to effect such a union is the design of this work, in which may be seen, at one view, what were the primitive Christians, and the apostolic pastors ; and what they are required to be, who are called to follow them in the progress of piety.

As example is more powerful than precept, it was necessary that some person should be singled out, who was both an excellent Christian, and an eminent minister of Jesus Christ. The person we fix upon is St. Paul, in whom these two characters were remarkably united, and a sketch of whose wondrous Portrait we endeavour to exhibit in the following pages. When this apostle is considered as a Christian, his diligence in filling up the duties of his vocation, his patience in times of trial, his courage in the midst of dangers, his perseverance in well doing, his faith, his humility, his charity, all sweetly blended together, constitute him an admirable model for every Christian. And when we regard him as a dispenser of the mysteries of GOD, his inviolable attachment to truth, and his unconquerable zeal, equally distant from fanaticism and indifference, deserve the imitation of every minister of the Gospel.

The Holy Scriptures furnish materials in abundance for the present work, the Acts of the Apostles from chapter viii, containing little else than a narration of the labours of St. Paul, or an abridgment of his sermons and apologies. The New Testament, besides the Acts, contains twenty-two different books, fourteen of which were composed by this apostle himself, with all the frankness suited to the epistolary style, and all the personal detail, into which he was obliged to enter, when writing in an uncommon variety of circumstances, to his friends, his brethren, and his spiritual children. It is on such occasions that a man is most likely to discover what he really is; and it is on such occasions that the moral painter may take an author in the most interesting positions, in order to delineate, with accuracy, his sentiments, his circumstances, and his conduct.

Let it not be said, that in proposing this apostle as a model to Christians, we do but cast discouragements in the way of those who are at an immense distance behind him, with respect both to grace and diligence. The masterly skill that Raphael and Rubens have discovered in their pieces, serves not to discourage modern painters, who rather labour to form themselves by such grand models. Poets and orators are not disheartened by those *chef d'œuvres* [master pieces] of poetry and eloquence, which Homer and Virgil, Demosthenes and Cicero, have transmitted to posterity: why then should we be discouraged by considering the eminent virtues and unwearied labours of this great apostle? The greater the excellence of the pattern proposed, the less likely is the laboured copy to be incomplete.

It is granted, that all the faithful are not called to be ministers, and that all ministers are not appointed, like St. Paul, to establish new churches: but it is maintained that all Christians, in their different states, are to be filled with the piety of that apostle. If the most inconsiderable trader among us is not allowed to say, "I deal only in trifling articles, and therefore should be indulged with a false balance;" if such a trader is required to be as just in his shop, as a judge on his tribunal; and if the lowest volunteer in an army is called to show as much valour in his humble post, as a general officer in his more exalted station; the same kind of reasoning may be applied to the Christian church: so that her youngest communicant is not permitted to say, "My youth, or the weakness of my sex, excuses me from exercising

the charity, the humility, the diligence, and the zeal, which the Scriptures prescribe."

It should be laid down as an incontrovertible truth, that the same zeal which was manifested by St. Paul, for the glory of GOD, and the same charity that he displayed, as an apostle, in the very extensive scene of his labours, a minister is called to exercise, as a pastor, in his parish, and a private person, as father of a family, in his own house. Nay, even every woman, in proportion to her capacity, and as the other duties of her station permit, should feel the same ardour to promote the salvation of her children and domestics, as St. Paul once discovered to promote that of the ancient Jews and Gentiles. Observe in the harvest field, how it fares with the labourers, when they are threatened with an impetuous shower. All do not bind and bear the weighty sheaves. Every one is occupied according to their rank, their strength, their age, and their sex; and all are in action, even to the little gleaners. The true church resembles this field. The faithful of every rank, age, and sex, have but one heart and one mind. According to their state, and the degree of their faith, all are animated to labour in the cause of GOD, and all are endeavouring to save either communities, families, or individuals, from the wrath to come, as the reapers and gleaners endeavour to secure the rich sheaves, and even the single ears of grain, from the gathering storm.'

We had marked other passages for quotation, but find that our limits exclude them. We regret this the less, however, from a knowledge that our readers generally can at so small a cost procure the book itself. A former very inferior edition was sold off, some years since, at one dollar per copy. This, on better paper, better printed, and well bound and lettered, is sold at the low price of seventy-five cents.

THE ITINERANT, OR WESLEYAN METHODIST VISITER.

THIS is a weekly paper, published in Baltimore, (Md.,) by friends of the Methodist Episcopal Church; and specially designed for the defence of the Church against its assailants. The former editor, the Rev. M. B. Cox, having relinquished the labours of that unenviable post, the paper is now conducted by a committee, consisting of Messrs. *George Earnest, Dr. Thomas E. Bond, Christian Keener*, and *Robert G. Armstrong*. The names alone of these gentlemen, to all who have any knowledge of them, will be an ample guarantee for the highly respectable character of the paper. The reasons for its continuance by its present conductors, are clearly and fully stated in a calm and well written address, contained in the first number for the current year, being the third year from its commencement. The substance of that address may be found also in No. 227 of the Christian Advocate and Journal, (for Jan. 7, 1831,) to which we beg leave to refer our readers.

We have seen it some where suggested that the necessity for continuing the Itinerant, was superseded by the publication of the present series of this Magazine and Quarterly Review. This idea has resulted, we apprehend, from entire inadvertence to the plan of this work. It has already, perhaps, (though necessarily so in self-defence,) borne rather more of a controversial aspect than was desirable; and it is our wish and aim to diminish rather than to increase this feature in its general contour. It would be wholly out of the question, therefore, to expect a place in this journal for articles of the description which the continued assaults upon our institutions, and even upon most worthy individuals among us, render necessary in such a paper as the Itinerant. The only alternative left seems to be, either to support such a paper, or to resort to the expensive and troublesome plan of issuing pamphlets on every fresh occasion;—unless indeed we are prepared to submit ourselves, and all most dear to us, to every species of vituperation and misrepresentation, without any reply whatever.

Those who may consult the columns of the Itinerant will find in it, not only detailed information respecting the proceedings of such as busy themselves in labouring to excite disaffection and disturbance in an evangelical Christian Church, but also faithful and just rebukes of such iniquity; together with occasional articles of a miscellaneous nature, not on controversial topics, and of an interesting and valuable character.

Any further information that may be desired respecting this paper, may be obtained from Mr. Robert G. Armstrong, Baltimore, Md.; who will also attend to any communications,—if post paid.

ON MARRIAGE WITH UNBELIEVERS.

(From the Wesleyan Methodist Magazine.)

That 'marriage is honorable,' no believer in Divine revelation will deny; and under the present circumstances of Christianity, it is equally expedient. The great difficulty appears to be, (as indeed it was from the beginning,) to induce those who profess true religion, to marry with those who are truly religious. But why should this be a difficulty among Christians in general? Is the Bible silent on the subject? Surely not. Why should it be a difficulty among the Methodists? Have the rules and the writings of the founders of Methodism given an uncertain sound on a subject of such vital importance? Indeed they have not.

First, then, what say the Scriptures? How readest thou? We will commence with the Old Testament; for it is not quite so obsolete as some of our youthful commentators suppose. It contains

the history of piety and of impiety; of the church and of the world; and it has erected those land-marks, by which the church and the world are distinguished. The sixth and two following chapters of the book of Genesis contain the awful history of the flood. It commences thus: 'And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.' 'Having more respect,' says the note in the Genevan Bible of 1599, 'to their beauty, and to worldly considerations, than to their manners and godliness.' From these irreligious associations proceeded that state of degeneracy in piety and morals which drew from the Judge of the whole earth the following declaration: 'My Spirit shall not always strive with men.' The result was, 'the flood came and destroyed them all.' This history of the antediluvians was 'written aforetime for our learning.'

The history of the church under the Mosaic dispensation is equally instructive. God as expressly forbade his people to marry with those who did not profess true religion, as he forbade them to commit murder; and the reason assigned was, 'For they will turn away thy son from following me, that they may serve other gods,' Deut. vii, 4. But notwithstanding the express nature of the prohibition, and the awful consequences which were foretold, many of the Jews could 'see no harm in it.' Indeed, like many modern transgressors, they might hope to convert the unbelievers whom they admired; and, while they were disobeying God's word, might pray for the success of their endeavours, and for his blessing on their intended union! But, as God had foretold, it was 'surely' otherwise; and, according to the lamentation of Ezra, disobedience in this respect appears to have been at the root of all their apostasies, and the occasion of all their captivities. (Ezra ix. See also Joshua xxiii, 11–13.

We shall probably be informed, that the marriages here prohibited were those of the people of God with idolaters; and that they find no parallel in the marriages to which we now refer. But the question is, *Why* were they forbidden? The reasons were, 'For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you.' It was not, therefore, owing to some apparent impropriety in the inequality of these marriages; but owing to their placing the souls of God's people, and the interests of the true religion, in such imminent jeopardy. Such was the influence of these unions on the people of God, that they not only 'turned away their hearts' from him, but so blinded their minds, that they could 'see no harm' even in idolatry. Nor is this unaccountable. Those who disobey the word of God grieve his Spirit; and after he has withdrawn his influence, what is to secure to them 'the spirit of wisdom and of might, of knowledge and of the fear of the Lord?' Here is the

reason why it so generally happens, that those who are 'unequally yoked with unbelievers' become cold and indifferent, and then gay and worldly, sinful and secure. So 'surely' was this the case of old, that even Solomon, with all his wisdom, could not avert the consequence; for 'even him did outlandish women cause to sin.' Now, here was a case in which, if it were ever lawful to make an exception to the laws of God, reasons might surely be admitted. Solomon was a king; and the dignity of his family and nation might seem to forbid that he should marry a subject. He was so great, that 'among many nations there was no king like him;' and, as greatness excites envy and opposition, policy might seem to require, that he should make affinity with Pharaoh king of Egypt; and strengthen the alliance, by taking Pharaoh's daughter to be his wife. He was so pious, that he 'was beloved of his God;' and God gave him 'wisdom, so that there was none like him before him, neither after him did any arise like unto him.' But what reasons can justify a breach of the commands of God? or what piety or wisdom can secure those against final apostasy, who sacrifice the laws of God to worldly considerations? 'Little children, keep yourselves from idols.' 'Know ye not, that the friendship of the world is enmity with God?' But we address those who are wiser than Solomon; and who are persuaded that *they* shall stand where *he* fell!

We proceed to the New Testament. First, then, St. Paul says, 'Be not unequally yoked together with unbelievers.' It has been disputed whether this passage refer exclusively to marriage; and as there are great names on both sides of the question, we shall not 'decide where doctors disagree.' There is one thing, however, in which they are all agreed, namely, that though this is not the *only* acceptation of the passage, it is a *legitimate* one. For who can deny, that a passage which forbids *union of every kind* with unbelievers, forbids *marriage* with unbelievers? Of all the kinds of union, this is the most intimate; and if a union with unbelievers is dangerous, and as preposterous as a union of 'righteousness with unrighteousness,' of 'light with darkness,' of 'Christ with Belial;' surely no union can be so dangerous and inconsistent as the marriage union between a Christian and an unbeliever; for in proportion to the intimacy of the union are its danger and its inconsistency.

But here 'the judgment of charity' interposes its kind offices to screen the offender; and we are required to prove that this passage has not an exclusive reference to infidels and idolaters. The original term must prove this. This is απιστοις, which means, literally, persons without faith; and though it is sometimes translated *infidels*, because an infidel is without faith, it is properly rendered *unbelievers*, in the strict gospel sense of the word: because, in the estimation of the Apostles, whatever faith a man had, if he had not *faith in Christ*, he was an '*unbeliever*.' In this sense the Jews were such; for though they 'believed in God,' they did not 'believe also in Christ,' to 'the saving of their souls.' 'The judgment of chari-

ty,' which would restrict this word to infidels, in the modern limited acceptation of the term, would lead to strange results in the interpretation of Scripture. On the hypothesis suggested, it would appear that there are few unbelievers in England; [or in America;] and, indeed, few Englishmen [or Americans] in the bottomless pit.* The boundary between the church and the world is completely destroyed; for in a Christian country, almost all are believers. On this principle, it is not necessary 'with the *heart* to believe unto righteousness;' there can be no such thing as 'faith *unfeigned*;' for all are believers, if they be not infidels or idolaters! Is this a *Wesleyan* definition of a believer?

But in many instances, where this ground is abandoned, we are put to the proof, that the party concerned is an unbeliever. We are informed, that 'it is a delicate matter; a hard point to prove this: for how can we see the man's heart?' In other cases, it would not be considered a delicate or a difficult point, to prove a man an unbeliever, who lives according to the course of this world; notwithstanding he may be regular in his attendance at a Methodist chapel. In ordinary cases we expect to see a man truly penitent on account of his sins; seeking mercy with weeping and supplication; separating himself from the world, and uniting himself in church fellowship with the people of God. And even this is supposed to afford evidence of nothing more than the faith of a penitent. In order to establish his claim to the character of a believer, we are anxious for evidence, that 'with the heart he has believed unto righteousness.' We wish to hear him 'with the mouth make confession unto salvation;' and to see in his life 'the fruits of righteousness, which are by Christ Jesus, unto the glory and praise of God.' Now what reasons can be assigned, why we should not, in every case, require similar evidences of faith? The faith of a penitent is the lowest degree of faith that can entitle a person to church fellowship; and this, at least, together with church fellowship, ought every Methodist to require, before a thought be entertained, of so solemn, so intimate, so permanent a union, as marriage is allowed to be. This is the lowest degree of faith that could be in the contemplation of the Apostle in the passage just quoted, as well as in 1 Cor. vii, 39, respecting the application of which there can be no dispute. Speaking of 'the wife,' the Apostle says, 'If her husband be dead, she is at liberty to be married to whom she will; *only in the Lord*.' To be '*in the Lord*,' is a phrase which is always applied to true believers, and cannot admit of any other application. Hence the exhortation, 'Stand fast *in the Lord*;' which is analogous to our Lord's injunction, '*Abide in me*.' Hence, also, Onesimus is spoken of as being 'a brother beloved, both in the flesh, and *in the Lord*;' and the Apostle speaks of those 'who were *in Christ* before' him. 'Now, if any man be in Christ, he is a new creature.' In the passage on which we are now remark-

* See Luke xii, 46, where απιστων is applied to those who are finally lost.

ing, the Apostle is giving directions respecting the marriage of widows; but by parity of reason, his words must be applied to all; for what reason can even be pretended why the case of widows should be an exempt one? He gave them his permission (probably in reply to official inquiries) to marry whom they would; but perceiving how liable this expression would be to abuse, if not guarded by a maxim of primitive discipline, he added, '*but only in the Lord.*' Is it not astonishing, that with so plain a prohibition in the book of God, professing Christians should for a moment entertain a thought of going beyond the bounds of the church to form matrimonial connections? Dr. Adam Clarke observes, 'She must not marry a *Heathen*, nor an *irreligious* man; and she should not only marry a genuine Christian, but one of her own sentiments: for, in reference to domestic peace, much depends on this.'

Without subjecting ourselves to the charge of bigotry, we think that something may be said on the necessity of union of sentiment in those who are allied by marriage. Those cases in which, on the arrival of the hour of worship, the husband and wife must separate, and repair to different places, and perhaps divide the children into different groups, cannot be considered desirable. In some instances, this separation may take place under the influence of a conviction that, however nearly allied, conscience is above the control of man: but it is more frequently the result of a frigid agreement between the parties, prior to their marriage; and we can see the possibility of such a separation being painful, in the very same proportion as that affection which always ought to distinguish the marriage state predominates. Such a difference of opinion must be increasingly painful, when, as is frequently the case, it involves the baptism and the education of children. The most that can be said of such a union is, that it is merely tolerable; and would be earnestly deprecated by all who attach due importance to their creed. This, however, is being 'unequally yoked' under the most favorable circumstances; for it must be more consistent for one believer to marry another, though of a different persuasion, than for such a one to marry a person who is not under the influence of either the love or the fear of God. The one is highly imprudent; the other is absolutely unscriptural. We would say, 'Let there be no schism in the' domestic 'body; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.' ———

The venerable Wesley, in his sermon 'On Friendship with the World,' says,—'Above all, we should tremble at the thought of entering into the matriage covenant, the closest of all others, with any person who does not love, or at least fear, God. This is the most horrid folly, the most deplorable madness, that a child of God could possibly plunge into; as it implies every sort of connection with the ungodly which a Christian is bound in conscience to avoid. No wonder, then, it is so flatly forbidden of God; that the prohibition is so absolute and peremptory: "Be not unequally yoked with an unbeliever." Nothing can be more express.'

ASSOCIATED METHODIST CHURCHES.

The following paragraph, with the above head, we have taken from the Philadelphia Recorder, a weekly Protestant Episcopal paper, by which it is credited, as will be perceived, to the New-York Observer, a paper of the Presbyterian denomination.

'The Associated Methodist Churches, we understand, now number between 300 and 400 ministers, and between 30,000 and 40,000 communicants. They are seceders from the Methodist Episcopal Church, and resemble the Presbyterians in conferring upon the people a share in the government of the church, and in abolishing the order of bishops, and other distinctions of the clergy.—*N. Y. Obs.*'

In how many other papers this statement has been published, we do not know. As usual, however, in such cases, we presume it has travelled an extensive circuit. All that we shall say of it at present is, that so far as it represents such an amount of 'ministers' and 'communicants' as 'seceders from the Methodist Episcopal Church,' to constitute the Associated Methodist Churches, it is notoriously untrue; and that the publishers of it, from whomsoever they 'understand' it, have been grossly imposed on. Whether they will think it any way incumbent on them to apprize their readers of this contradiction also of the tale, it is not for us to judge. The practice of lightly giving currency to every idle report unfriendly to individual neighbours, is admitted by all Christians to be both mischievous in itself, and attended with a weighty responsibility. Whether a similar course toward neighbouring sister Churches, may not be at least equally mischievous, and as uncongenial with the true spirit of Christianity, we submit to the calm and serious consideration of contemporary journalists;—and especially the conductors of *religious* papers.

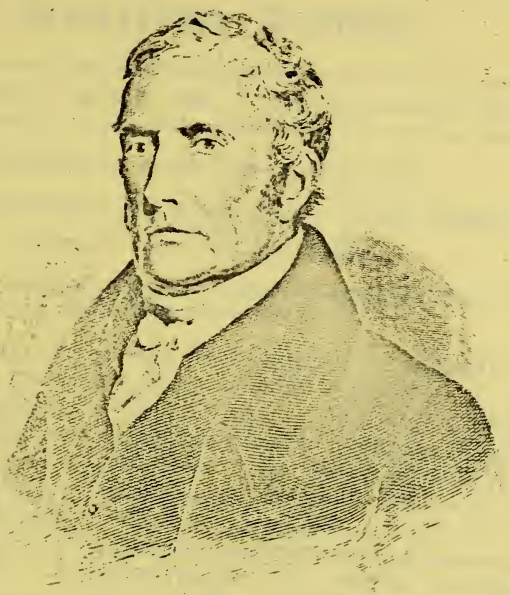
Had the statement been simply that the Associated Methodist Churches comprised between 300 and 400 ministers, and between 30,000 and 40,000 communicants, (although we do not at all believe even this,) we should not have noticed it with any animadversion of ours. Nay, were it really true that there are such a number of Christian ministers and members, associated under whatever name, in this new denomination, or any other, and without unfounded aspersions on a neighbouring church, we should sincerely rejoice. There is abundant room in the world both for them and us; and abundant need of all our efforts. Yet, since the obvious design of the statement has been to induce the public to believe that so extensive a dissatisfaction, (and consequent division,) has existed in the Methodist Episcopal Church, and such a preference, withal, of the polity of '*the Presbyterians*,' we deem it a duty not to suffer the public mind to be thus abused, without placing within the reach of those who may have the candour to use it, an adequate corrective.

It is not a little remarkable that the originators of such statements never condescend to give us the *statistical details*. These are carefully avoided; and for a very obvious reason:—They would lead to inevitable detection. In every place in which there are 'ministers' or 'communicants' in the Methodist Episcopal Church, there are official church records, in which all admissions, expulsions, or withdrawments, are regularly entered. Now, if such an amount of ministers and communicants have seceded from the Methodist Episcopal Church on the ground stated, there must be *places* where all this has occurred; there must have been *persons* also constituting the particular numbers in the several places, of which the aggregate has been made up; and those who have asserted the aggregate, ought, in order to justify their assertion, to have at least some tolerable knowledge of the particulars. Why, then, are these *particulars* never given? Why are we not informed that at such and such places, and at specified times, certain definite numbers of ministers and communicants seceded from the Methodist Episcopal Church, and united in constituting the Associated Methodist Churches? Why are not the several numbers then put in columns, that the

figures, which we know will not lie, may be examined, and added together, by each one of us for ourselves? We invite this course. And if it shall prove that we ourselves are in error, we will promptly and frankly acknowledge it, and will give the same publicity to our acknowledgment that we do to this contradiction.

But, although some of those who copy and circulate such reports, may not be aware why the statistical details are not given, yet we are persuaded that those who *originate* them do perfectly understand this business. *They know* that if they once name the places, and specify the numbers alleged to have seceded in the several places, they can instantly be brought to a test from which they would rather shrink. There may have been, possibly, out of nearly five hundred thousand members, some four or five thousand, male and female, who have seceded. We believe this to be the utmost extent. It is, indeed, more than we have any knowledge or information of. Of these, too, a considerable portion doubtless have gone, not from any special desire more nearly to 'resemble the Presbyterians,' but chiefly because their husbands, or parents, or brothers, or some particular friend, or perhaps a leader, had seceded, and they preferred not to be separated. Secessions on such grounds may indeed be *counted*, in full tale; but we think they ought not to be *weighed* against us. Yet we have no wish to impugn motives of this sort, or even very closely to scrutinize them. They are often the result of feelings and circumstances which rather require sympathy, and the tenderest treatment; though we know there have been females, and this that is written shall be recorded for a memorial of them, whom even such touching considerations have not been sufficient to move from their steadfast attachment to the church of their choice.

As to the 'between 300 and 400 ministers,' if one-thirtieth part of this number have seceded,—*of ministers who were previously devoted to the work of the ministry*,—(for of such we presume the public generally 'understand' the statement,) we should be glad to see them named, with the times and places when and where they seceded. We have been somewhat favorably situated for information in such matters, and have not shut our eyes in regard to them. Yet even this proportion of such ministers, as seceders from the Methodist Episcopal Church to the Associate Methodist Churches, has never yet come to our knowledge. There have been, indeed, among the seceders, a much larger portion of local preachers,—such as had been engaged as other secular men in pursuing their worldly business through the week, and were not devoted to the work of the ministry; though we believe that even these have been much short of three or four hundred: Whilst of our brethren the local preachers generally, in justice to them and to their credit we record it, a very small portion have united in this hue and cry against their itinerant brethren, between whom and them as a body there have been, and we hope ever will be, the strongest bonds of love and sympathy. We will only add here, for the information of such as may be disposed to spread really good and true intelligence, that since the secessions in question have taken place, the Methodist Episcopal Church has been in a state of greater peace and prosperity than it had ever before experienced; and its increase, both of ministers and members, has been unparalleled, not only in its own past history, but perhaps also in the history of any other Church in Christendom. And if this be fact, of which our official Annual Minutes, giving the statistical *particulars*, will furnish the means of judging, and if, at the same time and within so short a period, three or four hundred of our ministers, and thirty or forty thousand of our members have seceded, then must the progress of Methodism have been prodigious indeed. How agreeable this intelligence may be to such journalists as spread the news of supposed defections from our fold, or how acceptable they may imagine it would be to their readers, it is not for us to say. Time, and their future columns, will develop it.



REV. JOSHUA WELLS.

THE

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AND

Quarterly Review.

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Communicated by the *Rev. Thomas S. Hinde*, of Ohio.

RECOLLECTIONS OF MRS. MARY TODD HINDE,

CONSORT OF THE LATE DR. THOMAS HINDE,

Who departed this life in Newport, Campbell County, Ky., Dec. 8, 1830, *in the* 84*th year of her age.*

Having heretofore given a short sketch of the Christian experience of these two extraordinary veterans of the cross, in 'Short Sketches of revivals of religion among the Methodists in the western country,' published in the late monthly Methodist Magazine; and also some brief Recollections of Dr. Hinde separately, published in the Methodist Magazine and Quarterly Review for April 1830, I have thought it would be acceptable, through the same medium, to give the few remaining recollections of his consort also, on a similar plan. I confess though a son, and the youngest of their offspring now living, that I find my mind in a great conflict on the present occasion. There is a hard struggle between a sense of duty and inclination; for I am unworthy of such parents. But a sense of *duty* has preponderated; and under a deep feeling of filial affection, I now, with a trembling hand, again undertake the task.

Mrs. Mary T. Hinde was born in King and Queen county, Va., about the year 1747. (I have not now the family records before me.) Her father, Benjamin Hubbard, was an English merchant, who married Mary Todd, of Virginia, of an ancient family of that 'ancient dominion.' Mrs. Hinde was their third daughter, there being one younger, Martha, (now Mrs. Harrison,) who is the only survivor of the family, and whose name I may have occasion again to mention.

From the extraordinary recollection and memory of Mrs. Hinde, were it admissible on the present occasion, I could draw some striking traits of the character of the people of her day, collected by her in part from tradition, and combined with her own recollection, embracing together a period of more than one century. But on an occasion like the present I deem it inexpedient to say much in this way; and it is probable that a minute sketch of character

in that region, in that day, will be for ever lost to us, however interesting it might be to the present generation. This should admonish us pioneers of this great western dominion, of our duty on this score.

When our forefathers, as pilgrims or adventurers, first found their way to Virginia, being the first Europeans that migrated to this continent, they indeed presented a spectacle to the civilized world well worthy their very serious consideration. The first adventurers were generally destitute of families, and our sires, alone, in their solitary cabins, were cheered only by the songsters of the forests by day,—but at night must have felt all the gloomy bodings of Selkirk on his desolate island, amidst the croakings of the frogs, the hooting of the owls, or the screams and howlings of the wolves and panthers. Nor did they begin to be relieved from their gloom and loneliness, until the vessels began to convey from England their *Eves*, as the partners of their toil, of their sorrows, and their joys. I have often thought of the situation of my forefathers in the maternal line,—and imagined to myself a man in years taking his station among the adventurers of that day. To see him in his sooty cabin, all *topsy turvy;* providing his own meals, being his own cook, and also his own washer;—his own master, and his own servant; landlord and tenant. To see him in the field or forest all 'alone;'—under the simplest laws, making his own provisions for subsistence, and treasuring that precious commodity, *tobacco*, the very number of stems in a hill, and leaves on a stalk, being all prescribed *by law;* yet with a cheering ray of joy, and then a smile, when the hope arose of descrying a topsail from '*home*,'—*from England!** To him preparing his tobacco, as the article of trade which is to secure him all his domestic comforts;—his cabin is both his warehouse and his barn. In one corner there are deposited his fruits and his grain; in the other his rolls of tobacco! But what is man without society, or female associations?

> Society, friendship, and love,
> Divinely bestow'd upon man,
> O! had I the wings of a dove,
> How soon would I taste you again!

'Hope deferred,' it is said 'maketh the heart sick;'—but my ancestry in the maternal line triumphed at last. And when the hardy adventurer could descry a distant sail, perhaps while sitting solitary before his cabin door, with what emotions of joy he would grasp his treasure, load his canoe, and paddle away to reach the vessel, where his precious commodity (tobacco) is exchanged for the necessaries of life. The reception of a female 'help meet' for

* From 'home,'—from England! a provincialism yet used by the lower Virginians who have survived the revolutions of the age! Such and such a one has gone '*home to England.*' I never hear the expression without finding my mind flying back to the age of pilgrimage!

him, too, made the cabin to wear a smiling aspect, the birds to sing still more melodiously, and all toil, all labour, to move onward as if all nature rejoiced.

Such scenes were once;—but they are past and gone.—Commerce, with slavery, introduced wealth;—and, with wealth, all the fashionable follies of the age. In this second grade of society, between what the present race would now call barbarism and refinement, there was much to admire, and much to condemn. But there is only one rule by which we can test these matters:—it is to know the degree of *light* and *knowledge* such people (in such a state of society) may have possessed. We (the present generation) have a higher responsibility than they had.

A plain English education was the best legacy which in that day could be bestowed. The rich, it is true, then entailed their great landed estates on their first born sons; and soon there were the nobles, the peasantry, and the poor. It was from the yeomanry of the country our revolutionary heroes and heroines sprang. These gave birth to a race in their day of 'men of *mighty bone* and *bold emprise*.' The revolutionary race was an extraordinary race of human beings.

Mrs. Hinde was educated in the circumstances of the times;—and possessing a strong mind, made greater attainments than generally then fell to the lot of her sex. At the age of sixty and seventy, but few females wielded a pen with more energy. As to religion, she was rigidly brought up in the Episcopal Church, then styled the 'Church of England.' Among the outward accomplishments of the day, that of *dancing* stood preëminent; and a dancingmaster maintained a high standing with that generation. Mrs. Hinde, possessing a lively and sprightly turn of mind, was fond of sport and diversion, and, among the females, was also the heroine of the floor.

It was during this period that the labour of the husbandman began to find its ample reward. Orchards grew up;—fields yielded plentifully;—the fruits of the season were abundant;—the land was as yet in its strength, and the soil unimpoverished. The old men revelled on the abundance of their harvests,—met at the festive board, told their stories, and smoked their pipes. The youth were blithe and gay; and their priests partook of all their festivities and their follies,—from the ball room to the card table! It was 'like people like priests;' 'eat, drink, and be merry!' What an age! and in this age God raised up a *Davies*, and here and there what in that day was called an evangelical minister of the Episcopal Church, who preached the Gospel of Christ. A *Jarrett* and a *M'Roberts* are yet held in precious remembrance by here and there a traveller now bowing and bending toward Zion! The Baptists now, among whom some ripe clusters occasionally were visible; and not long since I saw a Pilgrim of that order, in his 84th year. (*Rev. Mr. Bennet,*) the first who experienced and preached a living

faith in Albemarle county, Virginia. He had heard Davies preach, and seized the prophet's fire. Many an interesting narrative he gave me of those times.

Dr. Thomas Hinde, as we have elsewhere stated, came to America about the year 1764. The circumstances of his choosing a wife were somewhat singular. After having successfully commenced the practice of physic and surgery, being advised to settle himself, a suitable companion, as was supposed, was named to him. On his way to see her, he called on his countryman, Mr. Benjamin Hubbard. He had four daughters; the two eldest were married. The other two, afterward Mrs. Hinde and Mrs. Harrison, were then single. When the Doctor first saw her who subsequently became his companion for life, he began to philosophize on the subject. The following were some of his reflections. He found Mary Hubbard to possess great flow of animal spirits, full of humour, gay and lively in her temperament and disposition, with strong powers of mind, and at the same time active and sociable. He began to view her as Moses speaks of *Eve* being the counterpart of *Adam;* 'one over against himself.' 'I am,' thought the Doctor, 'phlegmatic and dull; slow in motion and in action,—in thought and word. A union with such a one may be a happy result, and produce an equilibrium in domestic concerns,—a check and balance in family affairs. She may be a spur to me, and I a check to her,—and our posterity may partake of the quickness and animation of the one, and the phlegmatic turn of the other; and by being thus blended, possess a cast of mind calculated to partake of the happy union of those two temperaments and dispositions!' And when speaking of this afterward, the Doctor, with great emphasis, pronounced, 'And so it turned out to be!' How far the Doctor's philosophizing may have been correct, it is not for me to say. That he possessed a happy family, I know. That they were tender and affectionate, I have proved. But, blessed with such parents, I considered that more resulted from their example and piety than from his philosophy.

They were married 24th September, 1767.

The Doctor first settled at Newtown, King and Queen county, (Va.,) and afterward removed to Hanover county. His house became a place of general rendezvous for the young and the old, and much care and concern devolved on his wife. She was often surprised by large companies of visitants, who assembled on various occasions; and to add to her afflictions, it often happened that pranks were played by the neighbours and others for their diversion. On one occasion, the Doctor being from home on a distant visit to some of his patients, he had left a small piece of ground which had been cut down and unrolled.* One of his students, during the

* [The meaning we presume is, that the trees had been cut down, and the logs remained not rolled off. The process of doing this, is what is termed, we believe, among the hardy settlers of new countries,—*log-rolling*.—EDITORS.]

Doctor's absence, and unknown to Mrs. Hinde, had set his wits to work, and sent out in every direction the following homely billet:

'Dabney and Hinde are merrily inclined,
On March six to pick up sticks,
Which are to be found on the Doctor's new ground.'

The day arrived;—and on the *sixth* day of March, a vast concourse of negroes were seen gathering in from all directions. This was to Mrs. Hinde a matter of great surprise; some of each company giving the 'compliments' of their masters and mistresses, and stating that they would all dine with her that day. Every preparation was necessary, and that without one day's warning! The negroes went to their work, and had their sport soon over. The logs, or '*sticks*,' were quickly removed; and with much labour Mrs. Hinde had to provide for the festivities of masters and servants. The latter returned home with merry hearts; the former spent the day in 'fiddling and dancing.' Such is a specimen of the sports and habits of the time and country, though dearly enough at Mrs. Hinde's expense.

Between 1776 and 1780 the Doctor inoculated about 1500 persons for the small pox. Tents were extended across his farm; and in addition to the citizens he had to carry through the inoculation two companies of volunteers, by order of Patrick Henry, (then governor of Virginia,) who were to join the continental army during the revolutionary war. It was on this occasion that Mrs. Hinde had to act a conspicuous part; and by her management, prudence, and industry, bore up her husband through the whole of this tremendous undertaking. This transaction however was near reducing the family to abject poverty. The government and citizens paid off their accounts in *paper money*, which no sooner came into their hands, than it was struck down *one thousand* for *one*. So having expended nearly all their substance for public and private benefit, they had now to pay £1000 of their paper money for a single cow!

With a growing family on their hands, the Doctor and his wife had to meet these reverses of fortune; but Mrs. Hinde foreseeing them, met them with great fortitude.

The Doctor worked his farm by negroes; but from his indulgence toward them, they were a source of expense and affliction rather than otherwise. Instead of being a support to him, they were maintained principally by his resources from his practice.

The Doctor's known sympathy was such, that soon after his arrival in America the sharpers of that day procured a negro boy, and put him up at auction; who cried after the Doctor in such moving strains to *buy* him, that the latter was so wholly overcome by his entreaties, that he ran him up to an enormous price, and became involved by the purchase. A similar occurrence took place on selling off the estate of his father-in-law; and in 1795, before his removal to Kentucky, he gave £400 to prevent the sale of another; and this ungrateful creature feigning sickness, never

rendered him any service, and was left behind, refusing to remove to the west, and died a vagabond. Under all the difficulties of this nature Mrs. Hinde bore up with great fortitude and patience.

Prior to this period, however, Dr. Hinde had given full sway to his own amusements and jovial company. Having embraced the dogmas of deism, he drank them to their bitter dregs; and made a sport of ridiculing and reviling the Christian religion and its professors.

While thus indulging himself with the *formal* Christians, the Methodists began to excite general attention. The Doctor had heard Mr. J. Wesley and Mr. George Whitefield preach in England; but to him they were now all one thing. He despised them all as Christians! But the *Methodists*, to the infidels of that day, whether under the protection of the Church or otherwise, were a special butt for their envenomed shafts. A neighbour's two sons attended a *Methodist* meeting;—the father was a *high Churchman;* and the undutiful sons, it was thought, had committed almost an unpardonable sin. In chastising them for the crime, as it was conceived, of going to a *Methodist meeting*, the elder son professed to get converted, and *shouted* aloud! How strange;—he shouted the praises of God just as is often witnessed in converts at a *Methodist* meeting;—it was "Glory!" The father dropped the cudgel, convictions seized his guilty heart; and from Protestant one would conceive he had turned Catholic. By way of doing *penance*, he converts his barn into a *Methodist* chapel;—and in his old age obtained mercy, and died a *Christian*. Dr. Hinde's second daughter had visited the family just after the singular conversion of the son, under the blows of the father. The pious conversation of the son awakened her to a sense of her guilt; she returned home and preached the same doctrine of repentance to her mother, when both mother and daughter became awakened sinners. The father, alarmed for the situation of his family, banishes his daughter from home, and she is sent forty miles distant to her aunt Harrison's, who had heard the Methodists preach, embraced religion, and taken preaching into her house! Wonderful work for the Doctor! This madness, as he called it, increased exceedingly;—and as Dr. Daniel Drake, of Cincinnati, (Ohio,) remarks, in the memoir published in his Medical Journal,—Dr. Hinde now attempts to attack religion 'professionally,' by applying a huge blister plaster to his wife's side! She bore it patiently; was soon converted to God, and her husband convicted! After a sore conflict the Doctor also found mercy, and, with his wife, joined those same '*Methodists*,' whom he had before so much despised. These were all marvellous things in their day. The daughter was recalled, and religion triumphed in the family and in the neighbourhood.

In the year 1797, after a heart-rending parting with friends and neighbours, and after the parson of the parish had offered up prayers for the safe pilgrimage of the family through the wilderness, Dr. Hinde, who had now given up the management of his temporal con-

cerns to his eldest son, set out with his family to the then wild woods of Kentucky. Mrs. Hinde, who had been her husband's support and stay under all his difficult circumstances, both in spiritual and temporal concerns, was now peculiarly so in this new region of the earth. Here indeed was a wild waste of spiritual wilderness. Yet Mrs. Hinde was lively, cheerful, and enterprising in the cause of God. The Doctor often murmured, and would think of spiritual privileges left behind beyond the mountains! But Mrs. Hinde hoped for the best, and often thought, and expressed her mind freely, that 'better days were coming.' She would find here and there a wandering sheep lost from the fold. These were brought together, and by the assistance first of local, and afterward of travelling preachers, a society was formed; and about this time also another deist and Saul of Tarsus was singularly converted to God through her instrumentality.

In 1798, the season after Dr. Hinde's removal to Kentucky, a considerable company, according to custom, attended at his house on a *Sabbath day*, and the Sabbath was '*talked away!*' The Doctor was mute; and had retired to another apartment of the habitation. No preaching, no prayer or class meetings, no religious friends or neighbours, except here and there a *formalist* or backslider. His mind was drawn out in prayer and meditation, and his heart was raised to God in devotion. These visits on the Sabbath were painful to him, and on this occasion Major M——n, an old revolutionary officer, and judge of the court, a violent deist, had been contending in the other apartment of the house for the violation of the Sabbath;—and when reproved by Mrs. Hinde, made sport of the day of judgment! The rage of infidelity at this day had run high. Indeed, it had been attempted by the infidels in the legislature to repeal all laws respecting the Sabbath; but they had failed. How strange! The adversary of souls holds out temptations to violate the law of God under various circumstances. The pioneer of the western wilderness has the same temptation to violate the Sabbath in order to manufacture his saccharine maple juice into sugar, on *Sabbath days*, as the fisherman on the seaboard, who spreads his net to seek his meat and his profit, by taking from the bosom of the waters the finny inhabitants of the deep. The tempter beguiling the hunter, the farmer, and the fisherman alike,—that the best day for their employment is the Sabbath of the Lord! But on the present occasion Mrs. Hinde stood her ground, and argued with great energy. She seized on the pith of the Major's remark in regard to the day of judgment being a day of sport, and pressed upon him the solemnities of that scene in a very different view. How forcible are right words! No well trained archer, with the most elastic bow and barbed arrow could penetrate the heart so quickly as fit words rightly spoken, when the Holy Spirit applies and seals them: as 'Thus' and 'thus saith the Lord!' 'Thou art the man!' How solemn! It reached the Major's heart;—it

transfixed him to his seat. The strong man became as a child. He who but yesterday could walk through a gazing crowd with the muscular strength of a lion, now quakes and trembles before a matron of fifty! while she continues to repeat her texts of Scripture, as though they rolled from the tongue of a revealing angel!

God had spoken; and neither Balaam nor his ass could stop the march of Israel! The Doctor's elder son had become alarmed, and endeavoured to interfere; but all in vain! Holy angels no doubt had beheld the contest. This was a victory indeed. The Major rose from his seat, and asked the Doctor's son to accompany him. Instead of anger, as had been supposed, he was convulsed with the horror which had seized him. "Your mother's words have pierced my heart, John; they passed through me like lightning; I never felt so awful in all my life!" In this manner he first expressed his feelings; and in a few weeks became a convert, a flaming convert to the cause of the Redeemer! He is yet alive, and faithfully bearing testimony to the truth, though now both his friends are in another and a better world. I could enlarge with many interesting occurrences, but as I have heretofore given a sketch of some of them, I must now be brief.

In the year following, 1799, there were indications of the outpouring of the Spirit in various places. A Christian conversion in Kentucky, excited much interest; it was told by the little few and caused joy afar off! Many rejoiced over one penitent or returning prodigal. About 150 or 200 miles distant, a great revival of religion began among the Methodists and Presbyterians, in what was called the Green River country. This was through the medium of the labours of the two brothers *M'Gee*, one a Methodist the other a Presbyterian minister, and from this revival the camp meetings took their rise. A sketch as to those particulars has been given by the writer and brother M'Gee, and was published in the Methodist Magazine.

This revival spread throughout Kentucky in 1799, 1800, 1801, 1802–3. At the height of it, while a union was kept up by the Presbyterians and Methodists, the great Caneridge camp meeting was held, commencing on the 6th of August, 1801, where 20,000 souls attended, and upwards of 3,000 had fallen to the earth! Gracious and heavenly Father, what a change! To contrast the situation of Dr. Hinde and his wife in 1798, with that of 1801;—in three years how vast the change! Mrs. Hinde, borne up with the hope of 'better days coming,' had maintained her ground under the dark reign of infidelity, reproved sin, and God had wrought so miraculous a change of heart in the noted infidel above mentioned, that it had been 'noised abroad, throughout all the region' of that country. Indeed he himself was not backward as to the matter, but proclaimed it every where, with 'cries and tears.' In the streets, and all public places, to rich and poor, high and low, bond and free, to white and black;—to all who had souls to be saved,

and with whom he came in contact, the Major, with weeping eyes, told his sorrowful yet joyful story. But the revival had now commenced, and what a season! The Doctor, his wife, and the Major, were now companions inseparable. Their zeal and piety rendered them conspicuous at all the meetings; and Mrs. Hinde, in particular, met this great revival as if she had been looking for such seasons;—as if it was all familiar to her.

At the first camp meeting in their own vicinity, several days' labour seemed unfruitful. It was a Presbyterian camp meeting; the Methodists were attending their quarterly meeting. On Sunday or Monday evening, toward the winding up, the Methodist preachers attended. Mr. W. Burke preached, and Mr. B. Lakin exhorted. Under the first there was some stir; hitherto there had been none. Under the exhortation the people began to rise from their seats, and at length began to fall like persons slain in battle! The Presbyterian elders and preachers seemed confounded. At length one of the elders came to Mrs. Hinde, and said, 'Tell me, my dear madam, did you ever see the like among your people?' 'O yes,' she calmly replied, 'we have long been acquainted with such things. This is the commencement of a *revival* of religion, and a glorious revival I trust it will be!' She thus calmed down the fears of her old friend and neighbour, Mr. F——. Those that had fallen were removed into the church. Next came the minister of that congregation himself: 'Tell me, my dear Mrs. Hinde,' said he, 'what do you Methodists do on such occasions?' 'We talk to the mourners,' was her reply. This was then done, by asking them what was the matter. On a second application, her reply was, 'Pray for the *mourners*.' These things, however, were new, and not understood, and the revival languished, but broke out among the Methodists, who talked to and prayed with and for mourners, until from a few they became a numerous people.

During the continuance of this great revival, it seemed through the summer season as if the people were doing little else than going to and returning from meetings; yet they had good crops, and lived plentifully.

Major M—n's friend T—r became alarmed, lest the Major's family should come to want from this circumstance. T. was one of the Major's old brother infidels. 'Major,' said he, 'you are always going to meeting; I always loved you, but I hope you will not let your family come to want.' 'O no, T——,' replied the Major, 'I do not apprehend any danger on that score; I do not think there will be any thing lost by serving the Lord.' That year T—'s crop failed. The Major had added one or two more cribs than usual, and all the old cribs were full. T—— sent to borrow; a wagon came. "O yes," said the Major to the servant; "tell your master I have a plenty and to spare; the Lord has blessed me abundantly: tell him to send for as much as will serve him, for all my cribs are full of corn, and I had to build some new ones!"

At the Caneridge camp meeting, on several occasions infidelity met with a downfall. One case is mentioned in the Magazine, in my short sketches. I will give one more. I think I heard Mrs. Hinde refer to this case; but within a few weeks past it was related to me by Mr. Pepper, a neighbour of mine, who was at the meeting. He continued on the ground five days; the meeting lasted a week. Among other singular occurrences he related the following. The people were dispersed over a considerable surface of ground. Three ministers would frequently preach at the same time, without the voice of one interrupting that of the other. There lived within the bounds of Fayette, an adjoining county to Bourbon where the meeting was held, a wealthy individual who was a deist. He had let an adjoining farm to a lady (a widow perhaps) who paid him an annual rent, and worked the farm by her negroes and an overseer. The landlord had induced his tenant to embrace his deistical principles, the fashionable doctrine of that day. This lady had a very fine horse, which her landlord was anxious to possess; but she held him at rather a higher price than he was willing to give.

These two persons had heard of the strange work at the Caneridge camp meeting, and the 'falling exercise,' as it was then called; and anxious to see into these matters, agreed to visit the encampment together. 'Well,' said the gentleman, boasting of his firmness in his deistical principles, 'if I be such a fool as to fall after I get there, remember, before your overseer as our witness, I will give you the present year's rent.' His disciple, equally confident, immediately replied, that 'if she fell he might have the horse.' They both attended, accompanied by the overseer, and took their seats at the edge of the encampment; the lady on the side appropriated to females, and the landlord on the opposite, appropriated to the men. The slain of the Lord, or those who had fallen, laid in front for several rods. The scene was awfully sublime. The Spirit of the Most High was moving upon the great deep of the hearts of sinners. The old gentleman, who had supposed himself so strongly confirmed in his infidel principles, did not retain his seat long before he began to tremble: at length he started to run. He advanced but a few paces before he fell,—and as he fell he uttered a cry, with all the horrors of despair, 'Take the rent! Take the rent!' The people gathered, but knew not what was the matter. At length the overseer came up; the gentleman called out to him to go and bring the lady, and 'tell her to take the rent!' The overseer pressed through the crowd, and at length distinguished the lady's voice, she having also fallen. He heard her cry, 'Take the horse! Take the horse!' Thus they were situated, and could not be brought together to confirm their bargain. Nor was the affair fully understood, though the overseer told the story over and over again to the inquisitive individuals in the crowd, until, to satisfy the growing curiosity of the people, he mounted a stump or log and explained

the whole matter as a witness to the agreement between the parties, and declared that they had *both* fallen, and abandoned their deistical principles! Thus it was, Mr. Pepper remarks, that the high pretensions of these two self-conceited infidels were humbled and brought low, in the presence of at least five hundred witnesses in that part of the congregation.

It will be remembered that this great camp meeting was held at a time that Kentucky, comparatively speaking, was a 'wilderness.' Where the meeting was held, the wild *cane* had not then entirely disappeared. But even in 1801, for twenty thousand souls to meet to worship in the wilderness, was a most wonderful sight to mortal man! From the recollection of Mrs. Hinde many years ago, I made the following memorandum on the margin of the Magazine:

'There were at this great camp meeting a vast number of carriages, sleds, &c. At one time on the ground, (the meeting lasted a week,) were counted 143 wagons, and 500 covered sleds. These sleds were arranged in order, so as to form an open way to the church, like streets laid off in due form;—the church being head quarters for the preachers. At night the whole scene was awfully sublime. There were 500 candles and lamps, which illuminated the forests by being suspended in the trees along the avenues or streets; and thousands moving to and fro with lamps, candles, and chumps of fire;—the whole scenery produced an inexpressible emotion. Mr. W. Burke preached from a bending tree, holding by a limb. As soon as he concluded and retired the tree fell! An old revolutionary officer measured the ground, and declared that at that time, from his estimates, there could not be short of twenty thousand souls then present!' What a time! But we must draw to a conclusion, having already exceeded our prescribed limits.

From this period till 1828, Mrs. Hinde lived happily with her husband and children, in the enjoyment of the great privileges of the Christian religion. For some years she had been deprived of her sight; and on the 28th of September of this year (1828) her husband was taken no doubt from 'gloom to glory.' She had been wedded to him 61 years. And on the 8th of December, 1830, this venerable mother in Israel departed also, with this dying expression, 'The Lord's time is my time to go!' Farewell, my mother!

'Death ends your woe,
And puts a period to the ills of life.'

I know the language of thy heart and thy practice, through life, was,—'Carry me my feet to the temple of the Lord, to the beds of the sick, and to the houses of the poor!' and many a sinner on his dying bed raised his hands to heaven and blessed thee.

Yes, she was my mother! It was she who from my infancy watched over my cradle, and when often brought to the door of death, (who, as it was once said, 'knocked for admission,') her tenderness and care brought me back to life! It was she who first taught me how to *talk* and *walk;* and O! important duty, how to

pray! It was she who watched over the dawn of youth, cheered me when pursuing a virtuous course, and frowned at vice! It was she who, under God, gave my mind a virtuous cast; and whatever principle exalts the mind, under the same Divine influence, I received from her. Farewell, my mother!—'Faith hath built thy *bridge* across the gulf of death!'

Her funeral sermon was preached, December 9, 1830, by the Rev. William Burke, her old friend and acquaintance, from 1 Cor. xv, 26, '*The last enemy that shall be destroyed is death!*'

A PLEA FOR THE MISSIONARY CAUSE;

By the Rev. Samuel Luckey, D. D., *Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.*

Members and friends of the Methodist Episcopal Church, my present business with you is, to solicit your attention to the high and commanding claims of the Missionary Cause. In this cause, Methodists, above all others, ought to take a deep interest. Their institutions commenced in the spirit of missionary enterprise; their doctrines are calculated to foster and encourage that spirit; and to its influence they owe, in a great measure, their unparalleled success as a denomination of Christians.

The itinerancy is, indeed, a permanent missionary system, providing regularly to furnish the means of grace to the societies raised up through its instrumentality. It is remarkably adapted, in its construction, to the commission given by our blessed Lord to his ministers, to 'go into all the world, and preach the Gospel to every creature.' Thus have Methodist preachers gone 'out into the highways and hedges,' crying with a loud voice to perishing sinners, 'Ho! every one that thirsteth, come ye to the waters.' The soul-animating doctrine of a free and full salvation, proclaimed in the spirit of a true missionary zeal, has been hailed by thousands in both Europe and America, whose feelings have kindled into ardour, as they have marked its progress, and witnessed its triumphs. Even the enemies of Methodism have noticed, with, perhaps, no small concern, the magnanimity of its ministers, in rushing into every open door to preach the Gospel to the destitute, without waiting to be formally stipulated with on the subject of their support; and the generous liberality of its members, in contributing to support its institutions, even beyond their own immediate neighbourhoods, for the benefit of the poor. Thus have Methodists given an example to the world of missionary zeal and enterprise. How far they have been instrumental in stimulating others in this work, I pretend not to say; but they are, and ever have been, from the very nature of

their economy, and the spirit of their institutions, *a missionary people.* As pioneers and veterans in this cause, it becomes them to occupy the foremost ranks in the missionary field, and to spurn the imputation of relaxing their efforts, as occasions for increased exertions, and their means to aid in the glorious work, multiply. Brethren, that we may not fall under the mortifying disgrace of such an imputation, let me invite your serious and candid attention to the following reflections.

Consider, first, the *object of our missionary efforts.* If I cannot satisfy you that the object is a worthy one, and equal in importance to the claims made upon you for its support, I have no right to expect that you will engage in promoting it. But if it appear to be of God, and, as such, to claim the patronage and support of his people, you cannot neglect it without a plain violation of duty, and danger of incurring the displeasure of your heavenly Father. Examine it, then, with a *religious* concern, to ascertain the nature and extent of its claims.

The object is, to provide for furnishing the destitute with the privileges of the Gospel. The Author of the Gospel has declared that 'it shall be preached in all the world.' This is to be accomplished by the combined efforts of his people. And the signs of the times evidently indicate, that the era has arrived, when this glorious work is about to be entered upon in good earnest, by its friends of all orders throughout Christendom. And will American Methodists, hitherto the soul and life of the missionary ranks, sleep at their posts, when t allhe Christian world seems to be rushing on to a general action with the enemy? Surely not. They have an illustrious part to act in this warfare; and I cannot but believe that they will come up to the work, and acquit themselves like valiant soldiers of Jesus Christ.

To estimate the extent of the object, survey briefly the field to be cultivated. He who has said, 'The seed is the word,' has said also, '*The field is the world.*' Of the eight hundred millions who inhabit the earth, only two hundred millions are estimated to have any knowledge of the Gospel of Christ. All the rest are shrouded in moral darkness. Africa is a vast moral waste. The inhabitants of Asia are, for the more part, carried away with their dumb idols, or shut up in Mohammedan delusion. Their very religious ceremonies are barbarous and licentious beyond description, and calculated to inspire a chaste and benevolent mind with indignation and horror. The light which here and there twinkles in the midst of this vast empire of darkness, emanating from a few Syrian churches, and the missions that benevolent Christians have instituted at different points, serves to render the surrounding gloom more fearfully appalling. Although Europe is, to a great extent, *nominally* Christian, yet even there, if we except the favored island which gave birth to Methodism, we may see a vast field for missionary labour. And what shall we say of our own continent? We call ourselves

a highly favored people, with respect to religious privileges. But while we are congratulating ourselves on the privileges we enjoy, how few consider, that hordes of ruthless savages roam the wilderness which nearly half encircles us, (many of whom approach so near as to mingle with our frontier population in the common affairs of life,) who are as ignorant of the Gospel as though it had never been revealed from heaven! How few reflect seriously upon the moral and religious state of the inhabitants of South America, under the galling yoke of Papal idolatry and superstition, but rapidly preparing the way for the introduction of more liberal principles, when the Gospel may have free course and be glorified among them! Here, then, in the vicinity of our successful operations as a community of Christians, a large field for missionary enterprise opens before us, into which we are invited to enter *without delay*. To the above we may add, numerous destitute sections within the boundaries of our regular work. In some of these sections, there are none to solicit the introduction of the Gospel among them, because they do not appreciate its value. If we can prevail on them to hear a preacher sent among them, in the first instance, it is the utmost we can expect. But 'how can they hear without a preacher? and how shall he preach except he be *sent?*' In others, individuals may be found who ardently desire the means of grace, but are unable to provide for supporting them, until others can be brought to unite with them in it. These have a claim upon the benevolence of their Christian brethren whom the providence of God has placed in better circumstances, to aid them in making the offer of the Gospel of salvation to their neighbours and friends. All these are embraced in the grand missionary field which is here spread before us.

Let me next call your attention to the *importance* of the object. With this you must be duly impressed, when you consider the evils which prevail where the Gospel is not known, and which it is designed to remove. Think, then, of the degradation and misery of all who are strangers to the blessings of the Gospel. Think of millions of immortal beings, bowing down to images, or paying religious devotion to reptiles and to stones. Think of infatuated mothers, tearing away their smiling infants from their bosoms, and casting them to contending alligators, or offering them a sacrifice upon the altars of devils. Think of the dying agonies of the bereaved widow upon the funeral pile of her deceased husband, and the living woes of the son who lights, and the weeping orphans who surround it. Think of the multitudes of infatuated victims annually crushed beneath the wheel of their idol god, and the infinite variety of licentious and sanguinary rites which attend the superstitions that prevail over a large portion of the eastern hemisphere of the world. From these turn your eyes to the tribes who inhabit our western wilderness. Mark their degradation of character, their sottish habits of life, and the wretchedness and misery which

every where attend them. Look at the condition of your southern neighbours, struggling for civil liberty and independence. To the true privileges of God's people, and the rich blessings of the Gospel, they are entire strangers. And even within our own territories, that large portion of the community around whom the influence of the Gospel has not thrown its restraints, sufficiently exhibits the wretched condition of any people destitute of its institutions. Let a good man spend but one holy Sabbath among them, and he will feel the force of this remark. It matters not, indeed, where we find the enemies and neglecters of the Gospel, or under what circumstances they manifest the disposition of their hearts, the description given by the Apostle will apply to every community of such, as well in this as in any former age:—'There is none that understandeth, there is none that seeketh after God. They are all gone out of the way;—they are together become unprofitable. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace they have not known. There is no fear of God before their eyes.' Such is the condition of a great portion of our world; and such are the evils which the Gospel alone is calculated to cure. And is not the removal of such evils an object of sufficient importance to induce benevolent Christians to exert themselves in the promotion of a cause which aims exclusively at its accomplishment?

I appeal to you the more confidently, dear brethren, because you know how to value the Gospel, having appreciated in your own hearts the privileges and blessings it has brought to you, your families, and your respective neighbourhoods. For what would you part with these privileges and blessings? Propose the terms on which you will consent to be outcasts from Christian society, and spend the remainder of your days with idolaters, infidels, or profane sinners of any description. Let it be understood that you are never again to read the Bible, nor worship in a Christian assembly, nor hear of Christ. The communion of saints and the songs of praise in the house of God, are to be exchanged for the society of transgressors, and the blasphemies of the profane. You are daily to witness the filthy communications of the wicked, and to see your children and friends carried away with them, by the resistless tide of iniquity, without the means of arresting its progress, or rescuing them from ruin. And you yourselves are to go down to the grave without a ray of light to illuminate your path, or a Christian friend even to commend you to God by his prayers, when you are called to go hence. Are you prepared, for any consideration that can be named, to part with your privileges as Christians, and suffer all the evils which their absence must necessarily occasion? Would the honors of the world tempt you to it, or its riches, or its pleasures? Would the laurels of heroes, or the thrones of sovereigns, be a com-

pensation for the joys of the sanctuary of the Most High? Or would you barter away the privileges of the Gospel, as Esau did his birthright, for a morsel of meat, to satisfy you or your hungry children in a day of famine and distress? O no, methinks I hear you say, not even for life itself. We have no price to put upon the privileges and blessings of the Gospel. We cannot part with them. Such professions, brethren, we have often heard you make; and so have your families and friends. We are willing to believe you sincere in them. But will you bear in mind, while your hearts are animated with a sense of your own happy situation, that millions of your fellow travellers to eternity are in precisely the condition you would be in, if the blessed Gospel had never reached your habitations. As it is the object of our missionary efforts to convey the Gospel to such as are destitute, we have a right to conclude that you deem this object an important one, exactly in proportion to the value you place upon the privileges and blessings of the Gospel yourselves. And may we not also estimate the sincerity of your professions of attachment to the Gospel and its institutions by the interest you manifest in promoting this object?

But I have not done. The object embraces more than barely to render men happy in this life. It contemplates, as a subject of still deeper interest to pious minds, *the salvation of immortal souls from sin and hell.* Whatever we may suppose to be possible respecting the salvation of men unenlightened by the Gospel, it is *its appropriate work*, and that for which it was revealed from heaven, 'to turn men from darkness to light, and from the power of Satan to the living God, that they may receive forgiveness of sins, and inheritance among those which are sanctified, by faith in Jesus Christ.' Such has been its effect. Of all you have known, who have died triumphantly in the Lord, how many do you imagine would have come to such a happy end, if they had never heard the Gospel? Have not *all* ascribed their consolations to its influence upon their hearts? Among them you may reckon your dearest friends,—your parents—your children, the objects of your tenderest regards. You lived happy with them for a season. But the cold blast of death came over them, and they are in their graves. Your only consolation respecting them is, that by the power and influence of the Gospel they had been previously changed, and sanctified, and fitted for a mansion in heaven. There you hope to meet them again. But for this consolation you would now be overwhelmed with grief. But consider, beloved brethren, how many are daily going down to the grave, unprepared for heaven, because unenlightened by the Gospel; and how many who, had they been favored with the privilege of hearing it, might have been prepared to meet this solemn event as triumphantly as your friends were enabled to do. And, if we refuse or neglect to send it to the destitute, how many will yet die in darkness and despair, who, by our combined efforts in the missionary cause, might be rescued and saved?

Can we safely meet such in the judgment, if we have done nothing to convey to them the consolations of the Gospel?

Did the object embrace the salvation of only *one soul*, the accomplishment of it might be deemed of sufficient importance to engage the utmost efforts of Christians; 'What shall it profit a man if he shall gain the whole world and lose his own soul?' So great is the value of a soul in the estimation of holy angels, that 'there is joy in heaven over *one sinner* that repenteth.' In accordance with these expressions of inspiration, you are often heard to press upon sinners the importance of seeking salvation, whatever it may cost them, in consideration of the infinite value of their souls. So also you rejoice when you hear of the awakening and conversion of a sinner, especially of a friend or relative. These spontaneous expressions of feeling on such occasions seem to say, that nothing lies so near your hearts as the salvation of your fellow men. But they cost you nothing. Allowing them, however, to be the sincere expressions of your hearts, thus sensibly alive to this subject, we might reasonably expect that you would engage ardently in an enterprise whose object is the salvation of sinners, if one soul only were to be the result of such enterprise. But our prospects are not thus limited. So long as the Gospel is the power of God unto salvation, wherever it is faithfully preached, there will be fruit to a greater or less extent. If Christians come forward in this work, and do what they can to promote it, who can estimate the number of souls which their efforts will be the means of rescuing from sin and misery? Instance the history of our Indian missions. Who ever heard of an Indian dying happy in the consolation of religion, before the Gospel was introduced among them? But how many, since then, have departed this life, 'strong in faith, giving glory to God!' And many give good evidence that, through the hope of the Gospel, they live in a constant preparation for that event. If we may compare the future with the past, and calculate on the effects of the Gospel, where it may be faithfully preached, from what they have been wherever it *has been* so preached, how vast is the object which presents itself to our view, and invites our increased exertions, our enlarged liberality, and our ardent prayers.

If you will consider me as having established the importance of the object, I will next invite your attention to the *intimations of Providence, showing that the missionary cause particularly demands our united exertions at this juncture of time.* It was said by a venerable body, assembled for the purpose of organizing one of our most powerful benevolent institutions, so early as in 1816, that 'an excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus.' This impulse in favor of the spread of the Redeemer's kingdom has become more general, and promises the most glorious results. All Christendom seems to be alive to

the subject; and a spirit of interest and inquiry manifestly exists among the Heathen themselves, wherever they have had an opportunity of knowing any thing of the present movements in their favor. Just survey the field we have explored, and mark how much has already been done toward the accomplishment of the grand object. At this moment, missions are planted at different points in the four quarters of the world. By examining their geographical positions, you will perceive that they are most favorably located to diffuse light and truth into all the darker regions which surround them. The first work of missionaries among the Heathen must, of necessity, be subject to many inconveniences, calculated to retard its progress. They must subdue the prejudices, gain the confidence, and learn the language, of the people to whom they are to preach. This is necessary before they can do much by their own personal labours. To provide for efficiently spreading the knowledge of salvation, the Scriptures must be translated into the different languages of men, and the rising generation especially must be educated in the principles of Christianity. All this is difficult and expensive; but, when accomplished, is calculated to produce incalculable results in promoting the work of renovating and Christianizing the world. Much of this preparatory work is already accomplished. The Scriptures are translated into almost every language under heaven. Missionaries, in different parts of the world, are successfully engaged in circulating these Scriptures, with religious tracts, among the Heathen, in preaching unto them 'Jesus Christ and him crucified,' and in instructing their children. These incipient labours have already had an interesting effect upon the Heathen, who have come within the range of their influence, in preparing them to be more extensively benefited by any that may follow. Children who are educated under the superintendence of the missionaries, exert an influence on the minds of their parents and other immediate friends, who are thereby brought to attend to the subject of Christianity, at least so far as to give it their countenance and support. There are in Ceylon alone, about *nine thousand* children connected with the Methodist missions. And the circumstance that many, who are connected with the juvenile classes belonging to those missions, distinguish themselves against Budhism, and other prevailing idolatries and superstitions, encourages the hope that at no distant period they will appear in the field, as able supporters of the cause at whose expense they are now preparing for future usefulness. The operations which are going on, have had a tendency to awaken a spirit of inquiry among even those who are so far removed from their immediate influence, as barely to have heard of them by the hearing of the ear. It is stated by one of the Wesleyan missionaries, belonging to the South Sea missions, that traders to the different islands find, in most places, the first inquiries of the people to be, 'Have you any missionaries on board for us?' And at some places they are 'really troublesome, and ready to be angry,' when a vessel

arrives without bringing them missionaries. So strong is this desire to have them, that 'on one island, where no missionary has ever set his foot, a chapel has been erected by the poor natives, in full expectation that one will come and take up his abode among them.' And on another, 'they have actually persuaded a wicked sailor to become a public instructer for them; and, as far as they are taught, they have cast away their idols, and are worshipping the Lord Jehovah alone.' If we look at our Indian missions, we may see similar causes operating to extend a spirit of interest and inquiry among the surrounding tribes, which increases in an exact ratio with the advances of our missionary institutions. There is no doubt in my mind, that this excitement in favor of receiving the Gospel, is more general among the different nations and tribes of men, who are destitute of the institutions of Christianity, than most of us readily suppose. The successful exertions which Christians of all countries are making in behalf of seamen, and in the wide circulation of the Scriptures, and religious tracts, have a tendency to produce and encourage it. It is impossible but that these men of the seas, many of whom are becoming truly pious, should partake more or less of the spirit of the times, at least so far as to make it a topic of conversation. At a time of a free and uninterrupted intercourse among all nations, and when Bibles and tracts are to be found on board of every ship, the great things in which Christians of all orders appear to be simultaneously engaged, may be supposed to be conveyed to distant climes by these means, and to awaken feelings of interest among the people of every land and nation, to know what these things mean. Now, when all these circumstances are taken into view, was there ever a time when strong efforts in favor of the missionary cause were so loudly called for, or when they promised to turn to so much good account? And at such a time, does not the providence of God seem to say to Christians generally, Unite your energies, at this juncture, in the promotion of this object?

Local connections and relations designate certain sections of the vast field to be cultivated by missionary labour, as belonging more especially to Christians of other countries; and it must be mentioned to their praise, that they are actively engaged in their work But there are other sections which fall directly in our way, and for the culture of which the Master of the vineyard will most certainly hold us responsible. If we neglect the poor and destitute within our own territories, who, I may ask, would feel it their duty to supply them? There are upon our continent nearly half a million of untaught savages. We occupy the soil of their fathers, and abound in temporal and spiritual blessings, while they have long been wasting away, with hardly a compassionate look, until very lately, from their thriving Christian neighbours. We are debtors to them, to do all in our power toward rendering them happy, whatever it may cost us. And now that we have an opportunity to furnish them with the blessed Gospel, and thereby to render

them happy, who will do this for them, if we do not? or how shall we, in case of such neglect, account to the God of justice? We can do it at less than half the expense it would cost Christians of any other country. And no people in the world can furnish preachers better qualified for the hardy labour, or more likely to succeed, among the Indians, than can be selected from the ranks of the Methodist Episcopal Church. This section of the missionary field is now fully open before us, and calls for our immediate and active exertions to supply it. Another vast section is gradually opening in South America. And another in Africa, through the colony of Liberia. In both of these, the work might be commenced immediately, if means and men could be procured; and the growing demands would, in the order of events, keep pace with its success, and our efforts to extend it. But if these openings of Providence be disregarded by us, and the advantages to enter upon the work, so evidently assigned to *us* in the vineyard of the Lord, be neglected, how shall we account to him for the souls who shall be left to perish through such neglect? O brethren, it is a solemn thought, and one which ought to excite us to active exertion in this cause. We shall as certainly have to answer for a neglect of this public duty, so obviously binding upon us, as for that of any duty in private life; and the condemnation for such neglect will be in proportion to the extent of the evil it is calculated to occasion. The benevolent Saviour, 'when he saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. And he said to his disciples, The harvest truly is plenteous, but the labourers are few.' Look abroad, and see the fainting multitudes; those who are now calling for the word of life; the numerous destitute sections in different parts of our country; the Africans at the south, where our missions are attended with so much encouraging success, and the successive openings for the establishment of schools and missions among the Indians;—listen to the Macedonian cry from every quarter, 'Come over and help us;' and if you have any of the compassion of the adorable Saviour, let your hearts be influenced by the truth, that the missionary cause has high and commanding claims, at this juncture of time, upon American Methodists.

A consideration of the present state of Methodism, furnishes a reason to its friends for entering spiritedly into the missionary cause. The grand object of Methodism has been, from the commencement, to spread evangelical holiness through the earth. But it commenced its work among a people whose language, and habits, and general belief in the doctrines of Christianity, prepared them to receive the benefits of the labours of its preachers, without the inconvenient and expensive prerequisites of interpreters, translations, schools for instruction, &c. Herein was manifested the wisdom of God. Had all these things been necessary at the commencement, the expense could not have been sustained without miraculous interposition, as

there were so few to enter into it. But with all these advantages of a similarity of language, habits, &c, when the work commenced in one place, it soon acquired permanency and strength to provide for its own demands, and to afford a little aid toward introducing it elsewhere. And so it has gone on, in both Europe and America, until all the ground, favored with these advantages, is covered over with circuits and stations, excepting only some barren sections within the general outlines of the itinerant field, which, in consequence of their local peculiarities, require extra efforts for their cultivation. The itinerant system, according to its original organization, with its ordinary auxiliary institutions, has been found equal to the sustaining of the progress of the work thus far. It has, indeed, required, from the beginning, the benevolent aid of its friends. Like the ancient Christians, the first Methodists, for the love they bore to the cause, contributed cheerfully to spread its influence, and to establish its institutions in every direction. And to their benevolence, under God, we owe this day all we prize in Methodism. But the amount of their charitable exertions to send the Gospel on beyond themselves, though equal, compared with their ability, to what may be required of the present generation of Methodists for the missionary cause, was not such as to render necessary the addition of a particular institution to provide for the collection and appropriation of these means. All this was done in the ordinary way. A new era, however, has arrived in the history of Methodism. If its march be onward, as we trust in God it is, the fact is obvious, that important preparations are necessary to its successful introduction and permanent establishment in the territories and dominions into which its course must henceforward be directed. And it is also obvious, that these preparations are of such magnitude as not to be conveniently comprehended in the regular temporal economy adapted to a permanent itinerancy, without the appendage of an auxiliary institution, organized and arranged in view of this specific object. The grasping of this thought by a few heaven-directed spirits in the church, originated the idea of a missionary society. In view of the objects contemplated in the institution of this society, and the course in which it is destined to lead the triumphs of Christianity, if duly supported by all who ought to feel an interest in the universal spread of holiness, its establishment may well be deemed a new era in our history. Brethren, are you willing that this blessed work, which has been sent onward in its course, from place to place, by the benevolence of others, until it has reached us, should now be arrested in its progress? It was destined for a more glorious career. It has just reached the confines of the Heathen world, and has gained strength in its march, to make a vigorous attack upon the strong holds of idolatry and superstition. And now, upon the very point of entering the territories of the enemy, in view of conquests so immensely important to the kingdom of the Messiah, and so disastrous to the

empire of darkness, shall it be abandoned by its friends? Mark the order of Providence in bringing it to this point, at a time when we can offer no excuse for neglecting to give it all necessary support, to extend its operations. I shall prove to you that we have the means. Neither war, nor famine, nor sweeping pestilence, nor excessive taxes, nor tithes, nor any other oppressive evils prevail, to distress us and our happy country. Each and all of these, God, in great mercy, has held back, as if he intended, by an extraordinary interposition, to keep us and ours in special reserve for this enterprise of benevolence and mercy. He is showering down the blessings of his grace upon the church, and bringing our sons and daughters to the knowledge of himself, thereby saving them from prodigality and crime, and impressing our hearts with a sense of the debt of gratitude we owe for the blessings of the Gospel brought to us and our families. He renders our fields fruitful, and gives success to our commerce, and prospers our trade, and the labour of our hands, so that we abound in the comforts and conveniences of life, and many in even its luxuries. Was there ever a people so admirably fitted and prepared, by the special interpositions of Providence, for an enterprise of such interest and importance? And was there ever a coincidence of events more remarkable than the concurrence of the high and commanding claims of the missionary cause with the circumstances of the people to meet those claims?

If I have succeeded in maintaining the two propositions, that the missionary cause is a worthy object of our benevolence and liberality, and that it is brought before us at this time in the events of Providence as having a particular claim upon our attention, it will follow, that all the arguments which go to make it the duty of Christians to be liberal and active in promoting worthy objects, are to be regarded as enjoining upon us the duty of especially exerting ourselves, at this interesting period, to promote our missionary institutions.

I come now, in the third place, to inquire, *Are we, as a denomination, doing as much to promote the cause of missions, as we ought to do, considering the amplitude of our means, and the importance and magnitude of the object?* This inquiry I would press home to the bosom and the conscience of every lover of the Gospel, and especially every member of the Methodist Episcopal Church. After duly weighing the following facts, I will leave the decision with yourselves. The members of the parent society pay two dollars annually, or twenty dollars for life, besides what they contribute at public collections, and occasionally give to encourage auxiliaries, and for minors in their families. These latter items amount, with many, and perhaps most of them, to a very considerable sum in the course of a year, over and above their regular subscriptions. You will not believe that they are the most wealthy of our people, when you are informed that nearly one half of them are preachers, and pay the amount out of their scanty means of support. In as

much as they are not individually benefited by the funds raised for missionary purposes, any more than the private members are, they are entitled to the credit of acting purely from the understanding they have of the importance of the object, and from a sense of religious obligation. This fact shows us how much those, who have made themselves acquainted with the claims of the missionary cause, think it *their* duty to give in support of its interests. But have they not taxed themselves too largely for this specific object of their charities? Not if they correctly understand its claims, which they certainly do much better than those who have paid no attention to them; for when the question was put to them at the last anniversary of the society, whether they were of opinion that they had done too much, they decided, even by acclamation, that they had *not*. Now what has the church generally done in this cause, compared with this amount annually contributed by the members of the parent society? If you have not made the calculation, you may be surprised when I tell you, that the entire sum collected for the Missionary Society of the Methodist Episcopal Church during the past year, including special donations in clothing and otherwise, did not amount to *three cents for each member of the church!* Is this doing as much as they ought to do? If the object claim any notice whatever, ought they not to do *fifty* times as much as this? What member of the church is so poor, as not to be able to give *three cents* a year to an object in which, one would think, all good people would desire to have a part, though it should be, for want of means, a very small one? But should we lay out of the estimate all those whose real poverty may be pleaded in excuse for their not giving to any benevolent object, the wealth of many others would more than balance the account, and leave us still to make the calculation on our numbers as above, estimating them all as in middling circumstances. Now what man, in middling circumstances in life, would be willing to have it said of him, that three cents a year is the full amount he can afford toward a benevolent object of paramount importance? Who, in such circumstances, does not give more than this amount, every week of his life, to please a child, or gratify himself in some little matter not worth remembering an hour? If even these little perversions of our substance were directed into the channel of the missionary cause, the funds would be increased fifty-fold, and an impulse given to the work, which would afford more gratification to the truly pious, than all this poor world can afford. Besides, we have numerous friends, not members of the church, who would cheerfully enter into this work, and contribute liberally toward carrying it on, did they see the members themselves duly engaged in promoting it. Are we not vastly deficient, then, in our support of this charity, considering the amplitude of our means, and the importance and magnitude of the object?

You no doubt begin to feel an interest to know how it is that an

institution of such high and commanding claims has met with no better support. I will not believe that it has been owing to any want of disposition in the members and friends of the Methodist Episcopal Church to do their duty; and therefore do not say these things to censure them. But the plain truth is, the attention of very few of them has yet been arrested by this subject, while the multitude are slumbering on, as though nothing existed to excite their attention or concern. This is the case, not only throughout the limits of the church generally, but even in those populous places where the subject has been most frequently brought before the people, and explained to them. A high compliment was paid to the people of New-York and Brooklyn, by one of the speakers at the last anniversary, in ascribing to their liberality the one eighth of all that had been raised for the Society, throughout the limits of the American Methodist churches. This was a just tribute to those who merited it. But I apprehend they constitute a very small proportion of the members of the church, even in those places. This will be readily perceived by looking over the lists of subscribers and donors to the Missionary Society. There are benevolent individuals in those places, and perhaps a greater proportion than in some others, who have listened to the calls of benevolence, and come forward to act a prompt and liberal part in reference to them. These you may find, not only giving their names as members of the parent society, but promoting the Dorcas institutions, the auxiliaries and branches, and contributing liberally in public collections. And thus it will appear, unless I am much misled by those who know, that the amount which has been credited to those places, has, in fact, been raised by very few, and those too who are equally forward in supporting other benevolent institutions. But many of our members in those places, surrounded as they are with the privileges arising from the location of our principal institutions among them, have done very little, if any thing at all, for this or any other of our benevolent institutions. Let all these be brought to take the same interest in the cause, which the benevolent and enterprising few have, and the contributions from even those places will be vastly increased. But how many large classes, and even societies, are there throughout the country, from which not one cent has ever been received for this noble purpose? They remain to receive yet the first quickening impulse, before they will wake up into life and activity on this subject. Here is the true cause of our vast deficiencies in the support of the missionary enterprise. It is not yet understood, nor its importance felt, by a vast majority of our brethren and friends. Our British brethren, who are far inferior to us in numbers, besides supporting their preachers at home, raised during the year ending December, 1829, more than fifty-six thousand pounds sterling, (nearly $250,000,) for missionary purposes. And it is worthy of remark, that their donors and contributors number about ten to our one. This difference between them and

es cannot be owing to their being more liberal, or more strongly attached to the interests of the Gospel and the institutions of Methodism than we are; but they have entered more largely into the subject, and succeeded in calling up the attention of the people more generally to its claims. American Methodists will not surely be behind them, when they shall have been brought to understand, to an equal extent, the nature and importance of this subject.

What then is to be done? A general interest must be excited in favor of this cause. No great public object, requiring the coöperation of the people, was ever effected, without first enlisting their feelings in it; nor can this be. To this end, our members must be rationally convinced of its utility and importance, and of their duty with respect to it. When this is done, the results will follow of course. What more can be needed to enlist Methodists in the missionary cause, than to gain their sober attention to it, and bring them fully to understand its nature and importance? For this purpose, let every one who has entered into its claims, begin *now*; and in every way in his power bring them before his brethren. Let him direct all his energies to engage others to embark in it. Each one who may be influenced in this way, 'may be induced to enlist that circle of which he is the centre, until a self-extending system of intense and reverberated action, shall embody into one invincible phalanx,' the whole community of the church. Let our periodicals be widely circulated, and all suitable means to diffuse information on the subject of our missions, be employed. Let their object, their claims, and the success which attends them, be introduced by the friends of the cause, into the social circles of relatives and acquaintances. And let the preachers use all their influence, in private and public, to awaken in the minds of the people a lively attention to the subject. I am aware that numerous and pressing calls have been made upon the public, under the name of benevolence, which have been prejudicial to the cause; and many of our own people are prepared to close their ears against every appeal, without taking the trouble to examine its merits, in consequence of the disgust they have imbibed against so much 'begging,' as they call it. These feelings must be overcome, by calmly showing them, that it is not for us to vindicate *every* claim made upon the public for money, nor for them to *reject every one*. The primary question for both to settle is, whether such claims be reasonable ones, and come within the range of our duty as Christians. If this be the case, in urging them upon their notice and attention, we are not to be regarded as 'begging,' but only enforcing upon them a *religious duty*. And why should this be deemed more offensive, than to enforce upon them the duty to keep the Sabbath, or to be just? I ask no more of Methodists, in behalf of the missionary cause, than that they should examine it in all its bearings, and patronize it just in proportion as it shall appear evidently their *duty* to do so. This then must be effected;—our people must be brought to enter into the work of

missionary enterprise, as a matter of duty, and then they will support it on the ground of moral obligation, and not barely as a gratuity.

In order to unite all our members and friends in this work, a system of operations ought to be adopted, suited as nearly as practicable to our church economy. Have there not been more show and parade in conducting benevolent institutions than have always been necessary? Has not this had a tendency to produce an impression, that nothing could be done in this cause, without the institution of a society, respectable for its numbers, its list of officers and managers, and its public exhibits of efforts made, and funds collected? And has not this been a reason why many small classes and societies have done nothing at all to promote the cause? Let the impression be distinctly fixed on the minds of our members, that a sense of duty to raise the necessary means for furnishing the Gospel to the destitute, should be the leading motive; and when this impression prevails, whatever may be deemed proper in regard to the institution and management of societies in populous places, the small and scattered classes throughout the connection will find it practicable to concentrate their means, and send them forward to the general treasury, through the medium of district auxiliaries or circuit branches, as the case may be. As has been heretofore recommended, each class may form itself into a society, for the purpose of aiding all our benevolent institutions, which unitedly aim at the object of spreading the knowledge of salvation through the earth; and the leader, or, if in any case it shall be preferred, a member especially selected for that purpose, may act as treasurer, which is the only officer essentially necessary to carry the object into effect. By such a simple process, were the people brought to enter spiritedly and systematically into it, the resources of the church might be concentrated, and rendered available. It is obvious, that in order to effect this, the preachers must unite generally and efficiently in it. I feel the difficulty that presses at this point. It is natural for them to suppose, that the raising of money out of the classes for missionary purposes will have a tendency to affect their own support. This may be the case, so long as there is a want of proper information. But let the people be duly instructed, and brought to engage in the work as a matter of duty, and it is believed that it will have a tendency to expand their views and feelings, and prepare them the more promptly to discharge their duty toward their own preachers. This conclusion is drawn from the fact, that those who have been the most liberal in supporting the missionary cause, have shown themselves most interested in providing for the claims of their own circuits and stations.

Among others to be enlisted in this work, our children ought not to be overlooked or neglected. I know there are some parents who frown indignantly upon any attempts to influence children to give, for benevolent purposes, the little means furnished by their friends, or rewards of merit, as otherwise, and which they are wont

to expend for toys and juvenile gratification. If such parents cannot be convinced of their error, they must be left to persist in it. I beg to ask them, however, what benefit they ever knew to result to their children, either immediately or remotely, from such a use of their money? Has it not rather a vitiating tendency? Whereas, on the contrary, if they be trained up to take an interest in the cause of humanity and benevolence, and to expend a portion of their little means in this work, it will tend to inspire them with sentiments and feelings calculated to render them respected and useful. I am correctly informed of a case in which the truth of this statement is fully exemplified. When the Indian missionaries visited the Brooklyn Juvenile Society, a few children became deeply affected at hearing the accounts given of the condition of the Indians, before they received the Gospel. They made the subject a theme of conversation among their little associates at their day schools, and Sabbath schools, and elsewhere; and all seemed moved simultaneously to bring their infant offerings to the Lord. They soon organized in a way suited to their circumstances, and paid each, for the more part, one cent a week. When their feelings were thus enlisted, they became anxious to know all about the state of the missions; and for this purpose were seen perusing their geographies, histories, and the periodicals of the day, when they would, otherwise, in all probability, have been idling away their time at play, or concerting mischief. All they learned, moreover, and all they did, in regard to this subject, had a tendency to enlarge their views, and fertilize their minds, and soften their feelings, and imbue their hearts with a spirit of tenderness and compassion. Their contributions have exceeded those of some of the older societies. A number of the more advanced of them have experienced religion, and promise to be pillars in the church when their parents shall have passed off the stage. And the whole of them are far more happy in their work than stores of toys or weeks of youthful pleasure could make them. Parents who are wise will surely encourage every effort calculated to produce in the minds of their children an early bias in favor of the cause of humanity and religion. Should they sustain the entire expense themselves, it would be a prudent appropriation, and turn to a valuable account, in facilitating the education of their children, and ennobling their views and feelings. Our Bible classes and Sabbath schools furnish a convenient opportunity, ordinarily, for such of our young friends and children as may be induced to take an interest in this work, to contribute what they feel free to give. And for this purpose, preparations ought to be made in all these institutions. But it is not my business to strike out a plan of operations. I am aware that no one will be of much avail, until the minds of the people are duly instructed on the subject, and their feelings enlisted in it. Then they will devise means adapted to all their circumstances, as their various local situations shall require.

The growing demand upon the church for a liberal and efficient support of our benevolent institutions, and the supineness which too generally prevails respecting it, may justify at this time the employment of special agents, to call up the attention of the people. Indeed, the importance of this expedient hardly admits of a doubt. Our four principal institutions, viz. the Missionary, Bible, Tract, and Sunday School Societies, are in the same interest, and aim at the same object. The object needs only to be understood, and it will be supported. Incidental notices of it, such as preachers may occasionally take in the range of their regular duties, are not sufficient to produce the necessary effect. It must be made a distinct subject of discussion, and so be brought before the people, assembled together, or called on at their own homes, for that express purpose. In no other way, it is believed, will their minds soon be fully prepared to enter into the merits of these claims, or to comprehend their duty respecting them. I have noticed with interest the labours of Dr. Coke, in travelling through the British Connection, and stirring up the minds of the people on the subject of the missionary cause. His usefulness as a minister was not diminished, but rather increased by this service. And his agency in this work produced an excitement in favor of the missionary cause, the fruits of which are at this day witnessed in the growing interest manifested by the British Methodists to promote and extend its operations. Should the present friends and supporters of our Missionary Society, and other cognate institutions, see fit to encourage the employment of suitable special agents, and the proper authorities provide in due time for employing them, I have no doubt it would tend much to facilitate the work. Here I leave this part of the subject, to plead with my brethren, who have hitherto neglected this cause, to enter at once into it, and exert themselves henceforward in the promotion of its interests.

Beloved Brethren, I plead with you as *Christians*.[1] The spirit of Christianity is benevolent. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.' The first Christians, exercised by the spirit of their Master, suffered 'cheerfully the spoiling of their goods,' and sacrificed their comforts and even their lives, in the cause of the Gospel. When you first felt the love of God shed abroad in your hearts, you had an ardent desire that all the world might be brought to enjoy the same blessing. And just in proportion as you are exercised by a spirit of pure religion, that desire for the salvation of others remains with you still. It is the love of Christ which constrains the faithful Minister to leave all the endearments of life, and labour through evil and good report for the salvation of sinners; and the same love prompts good men to encourage him in his work, by their pecuniary aid, and their ardent prayers. Where is the love you have spoken of, or an indication of it, if you can suffer the destitute to

remain in ignorance, and perish in their sins, for want of a little exertion on your part? Nay, where is your gratitude? You rejoice in the blessings of the Gospel. But, 'what have you, that you have not received?' 'Came the Gospel out from you, or came it not rather unto you?' And by whose means came it to you? What had you done to render your condition different from that of the Heathen? You owe a debt of gratitude for what you have received; but you cannot pay your benefactors. They are gone to their reward in heaven. The spirit of gratitude, as exercised by Christians, prompts the good man to seek new objects for his benevolence. And who will dare to call himself a Christian, while he feels no internal desire to send on the blessings of the Gospel to the destitute beyond him?

I plead with you, *by your love of the Scriptures, as a revelation from Heaven, to direct your faith and practice.* You tremble at the march of infidelity, because you see its design is to wrest from you and your children the Book of God, upon whose instructions and promises you have suspended your all for this world, and that which is to come. On its authority, when you felt yourselves sinners, you fled to Christ for refuge, and found peace in believing. Its promises support you in times of affliction and trial. And you look forward to a glorious resurrection, and an eternity of happiness at God's right hand in heaven, on its testimony alone. The Sabbath you observe, because it says, 'Remember the Sabbath day, to keep it holy.' And on the same ground you attend to the sacred ordinances of God's house, pray to God through Jesus Christ, and trust in the merits of the Saviour for all spiritual blessings. The man who would undertake to shake your confidence in this charter of your hopes, or persuade you that any part of it might be disregarded or violated with impunity, you would exclude from your presence as your deadliest enemy, and shun him for his infidelity. But this word, to which you cleave so firmly in these respects, is equally explicit respecting other things. And you will not forget that it says, 'He that offends in one point, is guilty of all.' You feel you cannot be saved in neglect of the first commandment, to 'love the Lord your God with all your heart.' But 'the second is like, namely this, Thou shalt love thy neighbour as thyself; there is none other commandment greater than these.' And how is this commandment (than which, that to keep the Sabbath, to be just, or to believe on the Lord Jesus Christ for salvation, is not more positively enjoined,) to be fulfilled? Briefly thus:—'Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' Now, brethren, in a change of situations with those who are destitute of the Gospel, what would you have them do for you? Can one, enjoying the blessings of the Gospel, love his destitute neighbour as himself, while he refuses to do any thing toward sending him those blessings? Is not this strict commandment habitually broken

by multitudes who profess to love our Lord Jesus Christ? This truth ought, indeed, to be cause of concern, but it cannot be disguised. The word of revelation, on which your hopes and your happiness are suspended, must force the conviction home to the consciences of many, very many, who profess to be disciples of the Saviour. We would look for the displeasure of God, were we habitually to profane his holy Sabbath, or neglect the ordinances, or live without prayer before him. What, then, can we expect, when we turn a deaf ear to the calls made upon us, to manifest our love for our fellow men, when it so much concerns their present and future happiness? Is not this a sufficient cause for the barrenness of soul of which so many complain? And is it not sufficient to call down the heavy judgments of God upon us and ours?

Ye lovers of the Bible, tell me, do you not perceive, in reading it, that God has laid out work, in the Gospel economy, for all his people? He will have all to be workers together with him, that each may have, it would seem, an opportunity to exercise his benevolent feelings, and a share in building up the Redeemer's kingdom. Instead of worldly treasure, and prosperity in business, the portion God has given to his ministers wherewith to serve him, is a talent to preach his word. Their instructions are, to 'go and teach all nations,' to 'preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine;' to 'watch in all these things, give themselves wholly to them, endure afflictions, do the work of evangelists, make full proof of their ministry;' to 'feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.' And their encouragement is, that 'when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.' 'This work calls for *self denial* of the highest and holiest character.' He who is appointed to it by the Master of the vineyard, must, at the very outset, dismiss all ideas of employing his talents or time for worldly gain. The Lord, who hath given him those talents, has need of them, and has put in his claim for them. When you are convinced that any are called to this work, none are more ready than yourselves to remind such of their duty, and to urge them to a prompt discharge of it, by all the sanctions of God's holy word. There are those who will encourage their ministers, when destitute and afflicted, to trust in the Lord, and invoke upon them many blessings, for their relief and support. And if they see any signs of distrust on their part, or detect what they think a disposition to neglect their duty, as it is laid down in the Scriptures, however distressing their circumstances may be, they are ready to pass sentence of condemnation against them. I speak not this reproachfully, but for the purpose of awakening conscientious investigation on the subject. You are not enthusiasts, but men of reason and of faith. Look again at your rule of faith and practice. Has God any where engaged to support the insti-

tations of the Gospel by miracle? Does not the same rule of faith, on whose authority the minister's duty is enforced, also make it the duty of Christians to bring their willing offerings to the store-house of God? He has equal need of both, and enforces his claims on both, by the same sanctions. *You* do not believe that a minister can live and labour among the Heathen, or elsewhere, without the means of support, any more than another man can. If he demand more than is meet, and make merchandize of you, then neglect him, and you shall be innocent. But 'who goeth a warfare at his own charges?—Saith not the law the same also?—Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.' This is Gospel, and this is Methodism. God has ordained that the talents he has given to his ministers, and the property he has given to his people, shall be brought into requisition in carrying on his work in the earth. He makes his claim on both, and leaves them at the same time to act without constraint, that all may have the privilege of performing a part in building up his kingdom in the earth, and receiving a share of the reward which he has graciously promised to his faithful servants. But, having ordained this economy, he will never establish any other. The souls that perish through the neglect of the minister, whose duty it is to preach to them, shall be required at his hand; and those that perish through the neglect of the people, who are blessed with the means to send them the Gospel, but do it *not*, shall be required at their hands. 'Every one of us shall give account of *himself* unto God.'

But I am not through. The support of the Gospel, in view of rendering our fellow men happy, stands first among the objects of our liberality; and we are commanded to give liberally of such things as we have. This is a commandment with promise. 'To do good, and to distribute, forget not; for with such sacrifices God is well pleased.' 'He that soweth plenteously shall reap plenteously.' 'Let every one do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth the cheerful giver.' 'Bring all your tithes into my store house, that there may be meat in my house, and prove me therewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it. I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.' One well observes, that 'it is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had fallen, or more genial our sun, or more gentle our breezes, or mild our winters, or fertile our soil, or healthful our population, if we had been a better people, and had served the Lord with our sub-

stance.' Why should we not believe these promises as confidently as those by which we were induced to seek salvation through faith in Christ, or those upon which, alone, our hope of future happiness is suspended?

But the Bible says more on this subject. Covetousness is a crime with penalty. 'The covetous shall not inherit the kingdom of God.' 'They that will be rich'—or, what is the same, neglect the claims that God makes upon them for benevolent purposes, that they may increase their earthly possessions—'fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' 'I will curse your blessings,' saith the Lord; 'yea, I have cursed them already, because ye do not lay it to heart. Ye are cursed with a curse, for ye have robbed me, even this whole nation.' May we not conclude that much of the love of the world, of the hankering after its pleasures, and falling into its snares; much of the lust for worldly gain, for sensual gratifications, to please the eye and pamper the appetite, by which men are almost insensibly drawn from God, until they are drowned in destruction and perdition, are to be considered as a fulfilment of this awful threatening, for their neglect of the requirements of God, to bestow a portion of their substance to build up his cause in the earth? Need we be at a loss, then, to account for the apostasy of some, and the spiritual decline of others, and the alarming stupidity of many, while so large a portion of the Church totally neglect one of the very first objects of Christian liberality? Let it not be told among Infidels, that men who press the Bible to their hearts, and frown upon the wretch who would wrest it from them, show no concern about a duty so clearly stated and solemnly enforced, by its divine author. Wake up, brethren, to your duty, and wipe away the reproach and the curse together!

I plead with you, by your *entire and continued dependence on God for all you enjoy.* Vain man is wont to call his possessions his own, and to say, 'May I not do with mine own as I please?' This is surely the language of presumption and infidelity. God created all things by the word of his power, and therefore they were his in the beginning. And he has never relinquished his right to them. He exerts equal power in preserving the good things he has created, and in rendering them subservient to the happiness of man, as he did in first producing them. He causes the sun to shine and the rain to descend, upon the evil and the good; and gives to our world its seed time and its harvest. He shows, by his dispensations, that he holds the right to dispose of the territories he has created, and the people that occupy them, and the good things he has given them to enjoy, as he pleases. Once, in his anger for their disobedience and corruption, he swept off the whole race of man from the face of the earth, excepting only the family in which his rights were regarded, and his name revered. He destroyed

the cities of the plain, by a fearful dispensation, because there were not found ten righteous in them. In all parts of the earth, famine, and earthquakes, and tempests, and pestilences, and a thousand nameless and desolating agents, have gone forth at his command, to execute his judgments among the children of men. And will any one say that he has gone out of his dominions, to dispose of what was not his own? In the destruction of human monarchies, and the downfall of kings and sovereigns, he asserts his claim to the kingdoms of this world, and his right to dispose of them at his own will and pleasure. The same is true with respect to individual interests and enjoyments. When he sends the hail and frosts to cut off the fruits of the earth, or the storm to wreck our merchandize, or sickness to waste our strength, or death to deprive us of our families, he is continually admonishing us that we have nothing we can call our own. If any have the presumption to think that aught they possess is their own, let them name the good thing they could have had, if it had not been bestowed upon them by the kindness of another, or that they can retain an hour, but at the pleasure of the giver. Lay before you, brethren, an inventory of your possessions, and a catalogue of your comforts. Go through the whole list, from the greatest even to the least, and mark closely the tenure on which you hold them: and then say what you have that you have not received, or what you can hold another day, if the rightful owner shall demand it. Can you name nothing? Surely it is presumption to call that *our own*, which we cannot hold a day, or an hour, but at the pleasure of another. The wicked husbandmen, mentioned in the Gospel, did not presume so much. They said, 'This is the heir; come, let us kill him, and the inheritance *shall be* ours.' Without the formality of conceding to any other, even so much as a claim upon any thing we possess, how many of us, who profess to be Christians, seem to say, by our conduct, and sometimes say it in plain terms, the inheritance *is ours?* O ye disciples of Christ, consider who it is that gives you all good things to enjoy, and his watchful care over you, and all that appertains to you. He is round about your path by day, and your bed by night; and saves you 'from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day.' Have you wealth? He guards it more narrowly than you do, or can, or it would 'take to itself wings and fly away.' Do the avails of your labour, or merchandize, or profession, furnish you with the comforts of life, for yourselves and families? It is God who waters your fields, and preserves your commerce, and gives you health to labour, and sustains your intellectual powers for the duties of your profession. For aught we have done, or could have done, might we not have been sick, like many others, and eaten the bread of charity, all our days? And for aught we *can* do, may not our houses be converted into hospitals, and all our substance wasted, and we and ours conveyed, by an irresistible hand, through scenes of distress and po-

verty, to the shades of forgetfulness? No truth forces itself more strongly upon the mind, than that we are barely stewards of what we possess, and subject to be displaced whenever our Lord, the rightful owner, shall choose to remove us. It is a tremendous thought, when we consider how prone we are to forget our accountability, and waste our Lord's money. So did the rich voluptuary in the Gospel. God gave him prosperity, and his ground brought forth plentifully. But he abused his trust, and said, 'What shall I do, because I have no room where to bestow my fruits?—I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall all those things be which thou hast provided?' This is an awful warning to those who abuse their trust as stewards of the Lord, until they wholly forget his claims. Though prosperity may attend us for a season, sooner or later, every one of us will be called to give an account of his stewardship. Who will then protest the claim of his Lord to even the whole of his possessions? The unfaithful servant, who hid his Lord's money in the earth, at his coming returned it to him, saying, 'Lo, there thou hast that is *thine*.' What was his at first, and continues to be his to the last, he has a right to claim at any time. And what steward ever protested his lord's draft for a small amount of his property, to be appropriated for his own use, while he acknowledged his claim to the whole of his possessions? Our heavenly Father allows us to make large appropriations of the good things he has placed in our hands, as our wants require. But do we allow him to put in his claim, for the advancement of his kingdom, as he permits us to use a reasonable portion of what he has bestowed upon us, for our own comfort? When we are prospered, so that we can enlarge our business, or add to our possessions, do we feel bound to increase in liberality! Or do not many, on the contrary, make their very speculations to advance their worldly interests, an excuse for rejecting every call made upon them for benevolent purposes? They have so many calls for money to meet their contracts, and answer their engagements, that they cannot give a dollar, of the hundreds or even thousands which God has loaned them, to build up his kingdom in the earth. O, I am filled with grief and shame when I see thoughtless men treat the claims of the blessed God thus contemptuously: and I sometimes ask myself, Why does he not thrust them at once out of the stewardship? Yet I remember that it may consist with his economy, to tarry until those wicked servants shall say in their hearts, Our Lord delayeth his coming; and shall begin to eat and drink with the drunken; and then to come in a day when they look not for him, and an hour they are not aware of, and cut them asunder.

I will plead with you by the *prosperity which attends us at this juncture of time, when the cause of God presents such high and commanding claims.* As a people, in common with our fellow citizens, we are increasing in wealth, so that we can live in better houses, furnish them with better furniture, and provide more of the comforts, and even the luxuries of life, than we once could. Free from the ravages of war, and famine, and pestilence, and oppressive taxes, and lordly sovereigns, we are permitted to enjoy the fruits of our industry, which multiply upon our hands. Many of us owe much of our temporal prosperity to the effects of the Gospel upon ourselves and families. It has reformed thousands who were before wasting their substance in idleness and dissipation. Under its influence they have been sober, and industrious, and provident, until they are increased in goods, and abound in plenty. Many a profligate son has been reclaimed by it, and become obedient, and faithful, and prudent. And many a gay family have been restrained, and their current expenses vastly reduced, by the control it has exerted in subduing their pride and love of pleasure. It would seem as if the God of providence had blessed our stores, and guarded all our interests, with a special view to placing us in circumstances to meet the present claims of the missionary cause. How is it that so many who have been reclaimed from lives of profligacy, in the midst of all this prosperity, pay no attention whatever to those claims? Is it not because, when they forsook their dissipation, and began to enjoy the benefits of more regular and industrious habits, they fell into the love of the world as an extreme vice, and so grieved away the good Spirit? There is reason to fear this has been the case with some. What a pity! Brethren, our duty is plain, and God will require it of us. If we hoard up what he has given us, or squander it upon ourselves or our children, and neglect the very object for the promotion of which he seems to be prospering us, how shall we render up our account to him? Who would be willing to see their fellow beings in the judgment, on the left hand of the judge, and know that a right appropriation of the means they had enjoyed might have been instrumental in their salvation? And yet we are in danger of this, if we neglect our duty in regard to the missionary cause; aye, and more too;—we are in danger of being found on the left hand with them. Instead of saying, as many do, We have so many ways for our money that we have none to give for missionary purposes, we ought to reverse it, and say to ourselves, 'The cause of God has a demand upon us, which we must provide *first* to discharge, and then we will provide for our own conveniences as our circumstances will justify.'

I will plead with you by *the prospects of success in the missionary cause.* This will certainly have an influence on those who feel an interest in the salvation of sinners. To charge ourselves with the vast work of furnishing the means of grace to all the destitute, would indeed appear discouraging. But, to use the language of

one who well understood the economy of God in this matter, 'We would call to remembrance the years of the right hand of the Most High. We would recollect that there was once a time, when the whole Church of Christ not only could be, but actually was, gathered together with one accord in one place. It was then that the place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day three thousand were added to the Lord. Soon we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has, with one accord, believed the Gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in alarm, Great is Diana of the Ephesians. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed.' 'So mightily grew the word of God, and prevailed.' 'This is the Lord's doings, and it is marvellous in our eyes.' 'He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.' One nation is visited by a single missionary. The work prevails; and soon societies are formed, embracing leaders, exhorters, and men of influence, to aid in carrying it on. Of the fruits of the work, God raises up native preachers, and thrusts them out into his vineyard. They visit neighbouring tribes and nations; and the Lord renders them instrumental in the awakening and conversion of sinners. And thus the work spreads. The societies which are established, gradually acquire ability to sustain their own institutions, and to aid in sending on the Gospel to the destitute still beyond them; and, in succession, others more recently commenced, follow their example. So from a very small beginning, the most important results may be expected to follow. Witness our Indian missions. It is but a short time since they were commenced; and only a few, comparatively, of our brethren and friends, have taken any interest in them. The means employed have consequently been very limited. And yet there are at this time a number of establishments in both the United States and Canada, between five and six thousand church members, and several able and successful preachers in the itinerant field, as the fruits of this small beginning. And in some of the stations there are missionary societies in successful operation, where but a few years ago the missionary had to plead for the privilege of preaching the blessed Gospel. 'A little leaven leaveneth the whole lump.' But that little must be infused into it, or the whole must remain unleavened. And this is the work God requires at our hands. The same results may be expected to follow, more or less rapidly, by the introduction of the Gospel among other destitute nations and tribes of men. And as every thing conspires at this juncture of time, to facilitate the spread of the Gospel wherever it may be intro-

duced, no time should be lost on the part of Christians in providing to erect the standard of the cross on every vacant spot, and sustain the labours of those who bear it, until the knowledge of the glory of God shall cover the earth, as the waters do the sea. The work is advancing; and are you willing not to have a part in it? If we can suppose that an immortal spirit has, after leaving the body, any knowledge of the affairs of this world, which is at least possible, what will be the feelings of those parsimonious professors of religion, who have neglected the missionary cause, that they might die rich, and leave an earthly inheritance to their children? When they shall be pointed to the desolate wastes which they might have been instrumental in rendering fertile, and listen to the dying agonies of the multitudes whose way through death might have been lighted up by the Gospel hope, had they done their duty toward introducing it among them; and mark the feuds and animosities among their children, rendered parsimonious by their example and the inheritance left them, will they not seek a place to weep over their past neglect; or, rather, receive their portion where there will *be* weeping and lamentation for ever? And will not their knowledge of the success God is pleased to give to the labours of his people in the missionary cause, and the extent to which small means are rendered effectual in kindling up the spreading fires of reformation among the destitute and wretched sons of men, tend much to augment their condemnation and misery? While on the other hand, those who shall have done their duty in this matter, when they shall see the redeemed coming from every part of the world, to join in the song of the Lamb, and shall know that their charitable efforts have been instrumental, either directly or remotely, in bringing any of them to the knowledge of salvation, will it not be a source of joy to heighten their felicity in the world of glory?

Let me solicit your support of the *Missionary Society of the Methodist Episcopal Church, in consideration of the vast amount of good which may be accomplished by small means, under the direction of that society.* I say not this with any invidious intention, but only for the purpose of encouraging those who have only small means, not to withhold what they can spare, whatever may seem to be the comparison between the apparent scantiness of the means and the vastness of the object to be accomplished. It has been insinuated by some, that as the means for supporting benevolent institutions are less abundant in the Methodist Episcopal Church than in some others, it would have been better for them to have amalgamated, in promoting the cause of benevolence, with others. For the same reason I think the reverse. If the *money* be not in the Methodist Episcopal Church, the *economy* is there. Methodists have been used from the commencement to the practice of a rigid economy. So far as single men can be obtained for missionary stations, one hundred dollars, with a trifle in addition for necessary travelling

expenses, is all that is required for the support of a missionary a year. And those who have families receive only a *proportionate* increase of allowance for the support of their families. This is in perfect keeping with the entire economy of the church, and affects all its institutions. Now what church, in whose service the most active and efficient men in our country are employed on such terms, ought to be left destitute of means efficiently to prosecute the cause of missions? And who among us, having any regard whatever to that cause, would prefer to be united with, and pay their money to other institutions, in which such economy has no place?

Finally, brethren, let me plead with you, one and all, to enter spiritedly into this work. Begin by making yourselves acquainted with the true condition of the Heathen, and cherishing a spirit of Christian sympathy for them. Let it be seen what estimate you put upon religion, by the concern you show for those who are destitute of its consolations. You can at least pray for them. And as you pray for them, in sincerity, your concern to relieve their wants, and send them the Gospel, will increase. Consider what your anxiety is for the individual, the relative, or particular friend, whose case you always remember when you go to a throne of grace. What would you not give, of your earthly substance, to effect his salvation? Let the church unite in praying, statedly and regularly, for the conversion of the Heathen; and let every member take part in this duty; then will they begin to feel a more lively interest in this cause. As the harvest is great and the labourers few, we are instructed to pray the Lord of the harvest to thrust forth more labourers. But we are not enthusiasts. We know that it is for him to qualify the men, and make their duty plain; to comply with the duty, belongs to *them*. In this we rejoice, however, that he does raise up men, as his work requires, who are *willing* to sacrifice all the endearments of life, and to die pleading with sinners to live for ever. The same power which qualifies one man to go into the harvest, by intellectual and spiritual endowments, qualifies another to aid in sending him, by a bestowment of worldly substance. And it is equally enthusiastic to suppose that God will carry on his work without the one, as without the other. What cause should we have to mourn, if no ministers were raised up for this work? And so also, if means were not furnished by the Author of every good and perfect gift, to support them in their labours, it would be cause of deep lamentation. As God has furnished the church with *both*, it remains for the church to bring both into requisition. We do not ask you to give your money to *qualify* ministers *for* their work, but only to afford them the necessary means of support *in* it. If men can be found who will devote themselves to a life of sacrifice and self denial, and to preach the Gospel to the destitute, receiving only the scanty allowance our church gives its ministers for support, can it be that such support will ever

be wanted for any missionary who can be advantageously employed, while so much temporal and spiritual prosperity attends us? May we be permitted to know how much interest you feel in the salvation of sinners, and how sincerely you pray that the Lord would send labourers into his harvest, by the zeal you manifest in performing the part assigned you in the work? Union of effort is necessary. No one individual can sustain the whole burden. God has ordained it otherwise, that every one may have a part in the glorious work, whether he have much or little to give. Remember the notice the blessed Saviour took of the widow's mite, and banish the foolish idea, that because you have but little to give, it is not of much importance whether you give it or not. This is the grand fault which occasions perhaps nine tenths of our vast deficiencies. Determine first, conscientiously, how much it is your duty to give, and then be sure and *give it.* If your circumstances be so poor, that you cannot give more than *three cents* a year to this specific object, make it a matter of the more importance that *that amount* be not neglected. Give it its direction, through some branch or auxiliary; or, if you can have access to neither, by some careful hand, toward the general treasury: and give it such a direction as you will be sure it will not lose its way. And let your prayers accompany it. Banish also the idea that applications for money, to sustain the cause of the Gospel, are inconsistent with your religious feelings, on class meeting occasions, or any other. If your religious feelings are right, and embrace a just sense of duty, and a willingness to perform it, a lively interest in procuring the means to send the Gospel to the destitute is as surely mingled with those feelings, as a spirit of prayer for their salvation is. In strict conformity to this sentiment, Methodism commenced its glorious career. With the voice of free grace, proclaiming salvation to all the lost sons and daughters of Adam, was also mingled the voice of appeal to the people of God, to aid in sending the Gospel of this salvation to the ends of the earth. 'Men and brethren, help!' said the venerable Wesley, 'Was there ever a call like this since you first heard the Gospel? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one another's burdens, and so fulfil the law of Christ. Help to send forth able and willing labourers into your Lord's harvest: so shall ye be assistants in saving souls from death, and hiding a multitude of sins. Help to propagate the Gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land, as the waters cover the sea.' Listening to this call, as embracing a part of their religious duty, others have aided in sending forward the Gospel, according to their means and our wants, until it has overspread our land. In the same spirit we are called on to aid, according to our enlarged means, and the greater wants of others, in sending it still forward to the destitute in other regions. We shall be unworthy of the name of Methodists, if we be found defi-

cient in this matter. If we wake up to our duty, then will God bless and prosper us; for 'he that watereth, shall be watered also himself.'

EDUCATION.

Review of the 'Journal of the Proceedings of a Convention of Literary and Scientific Gentlemen, held in the Common Council Chamber of the City of New-York, October, 1830.'

Next to religion itself, and perhaps to civil order, there is no one subject that we can bring before our readers, of deeper or more universal importance than that of Education. If any who read this first sentence shall think it extravagant, we beg that they will not therefore throw down the article, or turn away from it, but do us (and we hope themselves also) the favor to read on. Its subject is one in which every individual is interested: every parent and every child; every brother and every sister; every Christian and every citizen. It embraces within its broad and comprehensive grasp the entire community, and spreads itself over the whole interests of man, from the cradle to the grave,—in time and in eternity. 'The great design of a liberal education,' says the late excellent and judicious Dr. Benjamin Rush, 'is, to prepare youth for usefulness here, and for happiness hereafter.'

That education is uncongenial with, or unfriendly to religion, or to any solid and substantial interest of man, is so far from being true, that it can have been only in ignorance, or in knavery which preys upon ignorance, that such a sentiment ever had an origin. That it should continue to be cherished in this age of the world and of Christianity, and above all in *this* country, would be a reflection so deeply disgraceful, that we are anxious to give the fullest and most practical proof of its utter falsehood; and at the same time, to throw around our own communion, especially, a still stronger guard, against the possible admission or propagation of a sentiment as well so degrading in itself, as so pernicious in the consequences which it must inevitably draw after it. That ignorance is the mother (or the nurse) of devotion, of sound morals, of civil or religious liberty, or of individual, domestic, or social happiness, is an idea worthy of the dark superstition, or of the (if possible) darker craft, in which it was engendered, and has been fostered; but it is not the doctrine of Christianity, or of Methodism. It is as diametrically opposite to the one as it is to the other.

We cannot indeed be surprised, for it is not surprising, that the systems of education heretofore mostly in use, and still much too generally so, have had to encounter both the apathy of prejudice, and the actual resistance of direct hostility. It has not been, how-

ever, to true and useful learning that even the great body of the people have ever manifested any opposition; but to that empiricism of pretenders, who have substituted for learning the formality of spending in halls of learning, so called, a specified time, in passing through certain mechanical forms, in order to acquire, *as a matter of course*, the 'mystic sheepskin,' and to palm that upon the world, and upon the Church, as an unquestionable proof of *learning*, and, above all, as an *indispensable* if not a sufficient passport to the Christian Ministry! It is from such literary quackery, and from such attempts to forge for them and to fasten upon them monkish chains like these, that the people, and especially Christian people, who have not so learned Christ, recoil in disgust,—and justly. 'The common people,' as Dr. Rush remarks 'do not despise scholars because they know more, but because they know less than themselves. A mere scholar can call a horse or a cow by two or three different names, but he frequently knows nothing of the qualities or uses of those valuable animals.' It is the *confining* the idea of learning to *that sort of education*,—this wall of separation erected in her temple to bar out the body of the people,—that we wish to demolish. We wish to throw open the inmost doors of the temple to the whole community; to let them *taste* as well as *see* the rich repast within, and thereby to make them, from practical and fruitful experience of its excellence, the fast and steady friends and supporters of all liberal and truly useful knowledge.

But here a question may perhaps be made as to what *is* useful. On this question we are aware that there may be sentiments as various as the circumstances of individuals, and according as their own education, and their subsequent associations, pursuits, and habits, have rendered their field of experience, observation, and reflection, more or less extended or contracted. In the volume before us there is a beautiful and valuable passage on this point, in a paper communicated by Dr. Lieber, of Boston. It is in answer to an objection made by certain Scottish economists, that the truly *useful* or professional lectures, (in universities designed for professional education, after a college course has been finished,) would be attended numerously, and would afford a decent income to the professors, whilst those which are not attended so numerously are proved, by this very fact, not to be needed. In reply, Dr. Lieber says,

'It would lead me beyond the limits of the present subject, were I to give my views respecting that word *useful*, so popular in our time, and, in my opinion, so often misunderstood, so vaguely applied; a word, which indicates something so powerful in respect of all the lower branches of human concerns, and is so devoid of meaning, wherever we elevate ourselves above that point. But it is necessary for me to state, that utility, in the meaning in which it is taken most commonly, that is, as turning directly to account, ought by no means to be the sole standard in establishing a university, nay, not even the

highest. It is the very character of utility, that common life itself provides for it, but it does not and cannot provide for things or objects, whose effects, though the most noble, are the more distant. Science is always useful in a higher sense. It ennobles the mind; and the most abstract sciences, which at first glance, may appear the most useless, are the least excepted from this assertion. I ask simply and plainly, who is able to give a definition of the word *useful*, with regard to sciences? Certainly some are more important for a university than others, because they answer certain purposes, for which a university is established, more fully than others; but all are useful, and to determine their degree of usefulness, by the number of students who attend the lectures, in which they are treated, would be, in my opinion, somewhat like judging the *usefulness* of Christianity by the small number of persons, who in some countries, and in some ages, attend divine service. But let us consider those sciences which are generally admitted to be useful. I have mentioned that mathematics and astronomy are attended to in the German universities, in a way that would not afford an income of any consideration to the professor, from the fees of his pupils. The case would be quite the same in this country, and who is there, who has attended at all to science, or literature, and does not acknowledge that the very highest branches of mathematics, and astronomy, have had the most momentous influence upon mankind, have infused their influence into natural philosophy, chemistry, navigation, and through these into the ordinary business of life. The most abstract function of a La Grange is in connection with the most common concerns of our daily life. Is it forgotten, that most of the brilliant and influential inventions of the last half century, are founded upon laws scientifically established *before* the respective inventions for practical life? If the view of the Scottish economists was true in its full extent, the immediate consequence would be that science would rather follow common life, than advance before it; astronomy then would have to follow navigation, instead of pressing boldly forward, unconcerned whether every step could be turned to account, and afterwards offering the whole result of its *useless* labours to the common concerns of life, which greatly profit by it. It seems to me that it is the very duty of a university to provide for branches which, by the natural course of things—as in every country they take a certain course—are left unprovided for. I will give an instance. Every one in this country studies the constitution, and is naturally led to do so. It would seem to me not necessary, then, to appoint a professor for the history of the United States alone; perhaps even some evils would be connected with such a chair, as he must necessarily view it in the light of one or the other party of his time; whilst I would urge strongly the establishment of a professorship of general history, (perhaps connected with some other professorship,) because the ordinary course of things in this country, or in fact any where, does not naturally lead to that salutary, noble study, that truly republican and religious study, which unfolds to us the great book of experience, teaching us wisdom from the experience of extinct races, from what they had gained or lost, enjoyed or suffered, and offering a warning from the grave in the lessons of past times, and giving warmth and expression to religious

feeling by showing how He, who appears in every leaf and insect, in the eternal laws of nature, and the fine construction of physical man, manifests his god-like wisdom still more to the adorer of his greatness in the moral construction of man, and the great ways on which he conducts nations and ages through apparent disorder to his own great ends. 'Truly, it is edifying to see the development of the bright butterfly from the slow caterpillar; but it is much more edifying to see the development of one single principle of liberty, or science, or social order.'

One of the special objects contemplated in the establishment of the Wesleyan University, as well as of the University of New-York, is a more equal and general diffusion of knowledge, by the extension of the blessings of education to that numerous class of our fellow citizens, and especially of our rising population, which hitherto has had the benefit of them but in a very limited degree. In the organization of the government of this great country, it should never be forgotten, as was remarked by Mr. Gallatin, in his interesting speech before the Convention, that the people are sovereign,—not *de jure* only, but *de facto* :—not of right merely, but in fact. In this view of the subject, as the same eminent statesman added, there is but one question left :—Shall we be governed by ignorance or by knowledge ? ' On this single question depends the solution of the all important problem, whether our institutions shall be so administered as to become a model for imitation, or a shoal to be avoided :'—whether ambitious, wicked, and aspiring demagogues shall lead hoodwinked an ignorant populace, mount upon the party contests artfully fomented among them into offices of emolument and power, and involve them in civil broils, if not in civil war and bloodshed, for the fiendish purpose of riding in the whirlwind, and rioting in the storm. This is a matter in which *Methodists* have as deep a stake, and as solemn a responsibility, as any other portion of the community. And while in the Church they acknowledge no sovereign, among either preachers or people, but the Lord Jesus Christ and his laws alone; in the State, they, both ministers and people, as unequivocally subscribe to—and as uniformly and steadily support, the above principles, as any other class of citizens whatever. Indeed, the efforts they are making, and especially the ministry, to give the utmost diffusion within the compass of their means to the lights of education and useful knowledge, and consequently to civil and religious liberty, is the most efficient and unanswerable, because it is a practical and palpable refutation of the cruel and designing slanders uttered and echoed against them. It proves the sincerity at least of their professed conviction that their principles and system are in perfect harmony with our free institutions. All that is necessary for our guidance in this matter is, that the affairs of Church and State, may for ever and wholly be kept separate and distinct; and that the radical difference between the nature, the origin, and the ends of their con-

stitution and polity, may never be lost sight of. If we refuse this, we reject the light of revelation, the paramount light of all, and introduce an adulterous and dangerous communion between things which He whose kingdom is not of this world did never intend should be joined together.

The colleges, and other principal seminaries of learning in this country, have heretofore been organized and conducted mostly on the plan of European models. These latter were established at a period when nearly the whole stock of the science and literature of the known world was locked up exclusively in the classic writings of Greece and Rome; when men of learning were few, and scattered over the wide extent of different countries having little or no domestic literature, and scarcely a fixed language; and when they corresponded altogether in Latin, and published their works in that tongue. In this state of things, it was perhaps not only proper but necessary that the study of Latin and Greek should be made indispensable in a liberal education. The circumstances of the present period of the world are wholly different, and demand a corresponding change in the constitution of our literary and scientific institutions; though, as will be seen before we close this article, we are far from intending by this remark, to discourage, much less to repudiate, the study,—the thorough study,—of those models of style, taste, and eloquence in which classic antiquity still stands, and will probably for ever stand, unrivalled, save only by the sacred and inspired penmen of the *Oracles of God.*

The course now usually pursued in American colleges generally,—the leading objections to it,—the modifications and alleged improvements proposed, with the arguments on each side, are ably and on the whole pretty fairly set forth in the Journal and papers which make up the volume before us. Professor Vethake, of Princeton, N. J., in a paper communicated to the Convention, says,

'The students of our colleges, it is well known, are almost universally divided into four different classes, viz. the Freshman, Sophomore, Junior, and Senior Classes. The course of study in each of them endures for a year, and is the same for every student, whatever may be his capacity or tastes. A candidate for admission to the Freshman or lowest class, besides possessing a competent knowledge of the various branches of what is usually styled an *English* education, such as English Grammar, Geography, &c, must come prepared to be examined on a certain number, or on portions of a certain number of the classical (Greek and Latin) authors; and the Greek and Latin languages are also usually the principal subjects of study during the first two years of the collegiate course, the sciences only becoming predominant objects of the students' attention in the junior and senior years. The instruction in the different sciences, mathematical, physical, and moral, is, generally speaking, conducted almost entirely by recitation from a text book, with remarks, less or more extended, on the part of

the teacher. At certain stated periods *distinctions* or *honors* are awarded to a certain number of the students who excel in scholarship; and, at the close of his college career, every individual receives the first degree in the Arts.'

Professor Vethake advocates the abolition of this system of regularly organized classes, the members of which are all compelled to pursue the same course of study; and thinks that 'by ceasing to require the previous acquisition of a certain amount of Latin and Greek, as an indispensable condition for being admitted to the opportunity of acquiring knowledge of a different description, our colleges would be much more numerously attended, and their usefulness be proportionably enlarged.'

In opposition to the destruction of the present system of organizing classes, it was argued, that the plan proposed to be substituted would have a pernicious influence on the health of the students, by too powerful an excitement to excessive application to study, and by opening to them as it were a race, in which even the foremost would often drop down exhausted long before the goal was reached; that it would make the pupils uneasy, and cause them to look on each other with envy; and that the unsuccessful would be entirely dispirited.

To these objections it was answered, that if the proposed system would drive on some students, like imprudent runners, the existing one, it was to be feared, had the same effect as if weights were tied to the feet of the swiftest, so that the best scholars were kept back, for the sake of those less diligent or gifted; whilst, on the other hand, the least proficient were not required or allowed to remain longer in the class, but all were hurried through each class, in the same fixed time: that students are not sent to college to be *easy*; that Providence has endowed some with greater talents and resources than others; that such, generally speaking, keep in advance through life, and that to complain of this would be to find fault with the Creator himself for having established variety in the world. Dr. Lieber stated that in the German gymnasiums, which, as literary institutions, correspond in rank with our colleges, the pupil always advances according to his acquirements, which are tested by a half-yearly examination. He was certain that this is the case in all the Protestant gymnasiums, though not sure that it is so in all those under Roman Catholic direction. He maintained that the apprehension that this system would tend to impair the health of students, is unfounded: that human nature requires to be excited, rather than restrained, in the pursuit of good; that any biographical dictionary will show that at least two thirds of all distinguished men began very early to study hard, laboured diligently to get on quickly, and early advanced before their fellow students; and that hard study appears to be by no means injurious to health.

In support of the present general mode of classification it was further stated, in reply, that it is not indispensable, even on this plan,

that a student should of course spend four years in passing through a college; that he may enter any class in advance, if found qualified on an examination; or may pass over an intermediate class to a higher one, if the privilege be claimed, and he can satisfy the Faculty, on an examination, of the sufficiency of his attainments.

In the colleges of Paris it is not necessary, on admission, as was stated by Mr. Woolsey, to enter any one particular class; and a student, if competent, may be promoted out of the regular course, by skipping any class in his progress. It is proper to remark on this, however, that the colleges of Paris are organized on principles very different from the institutions bearing that name in this country. In the former there are, we believe, as many as nine classes, the lowest of which may be entered, not only without any classical knowledge, and at as early an age as ten, as was also stated by Mr. Woolsey, but as soon as a pupil can read and write, at whatever age. The colleges of Paris, therefore, comprise in one, all that we comprehend within both colleges and grammar schools; as the University of France embraces in fact all the schools of the kingdom, of whatever description. No practical inferences therefore can be fairly drawn from the usages of the colleges or of the University of France, as applicable to institutions bearing these names in this country, because, under the same name, very different things are meant.

Professor Adrain, formerly of Columbia College in this city, and now of the University of Pennsylvania, contended also that it is the duty of the Faculty, whenever a student possesses, in their judgment, sufficient ability and attainments to justify it, to inform him of this opinion, and to offer him the privilege of promotion to a higher class, in advance of the usual course. He maintained, moreover, that any student who, in the judgment of the Faculty, is not qualified by actual attainments and scholarship to advance regularly with his class, ought not to be permitted to do so. That, in such a case, the student cannot be capable of profiting by the instruction communicated, and consequently must be wasting his time and means, deceiving his friends, and discrediting his teachers. That every effort should be made, however, by his instructers, to excite him to more diligent application, and to develop his powers; but that, if after full trial, say of two years, these efforts prove fruitless, his friends should be advised to withdraw him; if this be not done, that he should be dismissed, but with no other mark of disgrace than the unavoidable fact and record of such dismission, and with no obstruction to his admission into any other institution.

President Cushing, of Hamden Sydney College, Virginia, stated that the course of studies in that seminary is so arranged, that a student of more than ordinary ability and diligence, may, if he will, pass through the usual course of four years in three, and be graduated accordingly. It was stated also by President Mason, that in Geneva College, in the State of New-York, provision is made

for an English course of studies, in connection with the classical, but with a substitute for the Latin and Greek languages; and that such students as pass regularly through this course, receive an *English diploma.* The success of this plan, however, has appeared to him doubtful.

In regard to the attainments required for *admission* into colleges, we are not sure that a mistake has not been committed in making the standard, in profession at least, too high; although the usual *practice*, we apprehend, makes it abundantly low. It would be better, we think, to tell the truth. Let the requisites for admission be moderate; but let them be adhered to. In the University of Oxford, in England, the only test for matriculation, as was stated by Dr. Coley, is a brief examination in the Greek Testament and the Æneid of Virgil, or similar primary books. It may be worthy of consideration also whether too much stress has not been laid on a precise age. We would caution parents and guardians, however, against sending boys *from home*, into the temptations of college associations at too tender an age; and also against incurring unnecessary expense by so doing, if they can otherwise obtain for them, at less cost, a full share of preparatory instruction, by able and thorough teachers;—always bearing in mind, at the same time, that, as in other things, so especially in education, that which is lowest in price is often very far from being the cheapest. In regard to the attainments and age requisite for admission into college, reference of course must also be had to the rules of the institution as to the time of remaining in it, and the principles of advancement from class to class,—whether this is a matter of course, after spending the usual time in any one class, or only according to the evidence given, on examination, of actual qualification.

A farther objection has been made to the present mode of classification, from its tendency to embarrass the government of the college, in consequence of the facilities it affords for combination among the members of a class, who generally take part with any classmate on whom the government judge it necessary to enforce the discipline of the institution. This has been found, indeed, to be a serious and very prevalent evil. It was suggested, on the other hand, by a gentleman of great experience, who has long been practically conversant with the subject, that if the present plan of classification were abolished, the whole of the students, or the great body of them, on any exciting emergency, would probably be found uniting in *one* class. We availed ourselves also of the occasion to suggest in the Convention that combinations on *other* principles might develop themselves, even where such classification did not exist. That, in the universities of Germany, for instance, where there is no such classification, the students nevertheless unite by *nations*. So also in this country, which, from the union of so many states under one general government, presents an occasion somewhat similar, such combinations might be formed, at least between

students of great sectional divisions, as those of the North, South, East, and West. And we inquired whether such a state of things had not actually existed to some extent in some of our colleges, even under the present plan of classification; and particularly whether in Yale College societies had not been formed on the principle of such geographical and sectional lines of distinction, and a corresponding spirit produced. We alluded particularly to the *Northern* and *Southern* societies in that institution; and it is to these, we presume, that Professor Silliman's remarks, (p. 120,) in answer to our inquiry, apply. He stated, in substance, that the Calliopean society of that seminary was, at first, sectional in fact, and admitted into it none but persons from places south of New England; that while that was the case, the government felt objections to it, because in periods of excitement it tended to cherish a local spirit: but that this society had for some years relinquished, *in fact*, its sectional character, and the government consequently its objection to it. Our information, however, is, that the societies in that institution are still commonly distinguished and known as the Northern and Southern; there being two of the former and one of the latter; and our impression is also that such societies contain all the requisites for convenient combination, were classification even abolished.

Professor Adrain stated, that his experience did not lead him to believe that the objections against the present system of classification were sufficient to warrant any change. So far as our own opinion goes, however, we wish that what we have before said in connection with this sentiment, may be borne in mind; viz. as to admission in advance, promotion or retardation, according to actual attainment, arrangement of studies for the benefit of the more diligent and capable, and an *English* course in connection with the classical, but with such substitutes for Latin and Greek, within the means of the institution, as parents or guardians may desire.

In the paper communicated by Professor Vethake, he suggested farther the expediency of abolishing the customary distinctions and honors conferred on those who excel as scholars in their respective classes. His argument on this topic is as follows:—

'They are seldom, if ever, conferred in a manner to give general satisfaction, and they sometimes produce a state of discontent and irritation among the students, affecting injuriously the interests of the institution of which the latter are members. When to these circumstances we add the consideration that these distinctions operate only on a few individuals, the most talented or ambitious of a class, and that as to the majority, comprehending all those who require in the greatest degree the application of a stimulus, they are entirely and notoriously inefficient, I think that, putting out of view all that has been plausibly urged against the principle of rivalry as a chief motive to exertion on the part of the youthful mind, an unprejudiced person would be led to doubt at least the expediency of the distinctions in question, even if nothing could be discovered to be substituted in their place. There is

however, a substitute which, in my opinion, would be of much more efficacy than what it is proposed to dispense with; one which would mental motives much purer in their nature, would be much more influential on the minds of students generally, and have a tendency, at the same time, to render the exercise of a severe discipline less necessary and less frequent. What I allude to is the introduction into our colleges of a much more familiar intercourse between the students and their instructers than is the case at present. That intercourse is now almost every where strictly professional, the instructions of the professors being exclusively, or nearly so, such as are given ex cathedra. I would institute, in the presence, and under the superintendence, of each professor, in such departments of study as admit of it, discussions between the students, of questions connected with the subjects of their studies, and would, in every department, encourage and lead them to ask freely for information on such points as they found either difficult or obscure, inviting them at the same time to make any objections they pleased to the explanations or opinions of their teachers. To give them an opportunity for this, I would have an hour to be set apart by every professor for *conversation* with his pupils. I would have him to be at *home* at that hour to receive their visits. The information and hints that would be derived by the student from such an intercourse with his instructers would, I am persuaded, be a valuable auxiliary to the more formal instructions obtained by him from his books or in the lecture room, and would powerfully contribute to excite in his mind a taste for knowledge, and a spirit to pursue it, worth more than all the effects producible by the distribution of the ordinary college honors. But this is not all: the occasional meeting of professor and student in a friendly and familiar manner in the apartments of the former, and the investing of the latter with the character of his visiter, will have a very natural tendency to bind them together by a closer and a kindlier tie. The student will become less inclined to look upon his instructers and governors as a party having different interests from himself, and less disposed to regard a violation of college law as the breaking loose from a restraint imposed upon his natural liberty by a foreign and oppressive authority. Having more of a feeling of gratitude than at present for the interest taken in his education by his instructers, and, treated by them, in a certain degree, as a companion, he will naturally assume a self-respect, and a manliness of character and deportment, which, supposing him to be actuated by no higher considerations of propriety, will make him scorn to be guilty of outrages on order, or even of any more childish mischief. In short, in such a state of things, a confidence would be reposed in his instructers by the student which would have a strong tendency to render their counsel and admonitions efficacious in preserving him from vice, and in inculcating correct and virtuous principles of action; and thus, likewise, as I have already stated, to render the application of penalty and punishment much less requisite or frequent.'—pp. 35–7.

On the same subject he afterward adds,

'The student should, at the close of every course of instruction which he may have attended, with the approbation of his professor, be entitled

to a certificate from the latter testifying to that fact. These certificates might be made entirely to take the place of the degree of A. B. now conferred on all who complete the college course; and I am not sure whether they might not do it with a good effect. But with respect to this I shall be silent, having already extended my observations to an immoderate length, and also because I am disposed to think it expedient, on account of the prejudices which prevail in the community generally, and particularly among the younger portion of it, in favor of diplomas and degrees, to continue to confer them as heretofore with the following modifications, to prevent them from doing more harm than good. *First*, in the place of the degree of Bachelor of Arts, a term which, in a literal sense, has now no meaning, I would suggest the adoption from the French of the two degrees of Bachelor in Literature and Bachelor in Science. To be entitled to the former of these, the candidate should be required to have, among other requisites, a knowledge of the Greek and Latin languages; and the latter should be conferred on every student who had made a certain progress in *some* of the sciences, as, for example, in Mathematics and Natural Philosophy, or in Chemistry and Natural History. *Secondly*, applications should be made for degrees at stated periods:—annually would be preferable, in deference to existing usages, and perhaps, likewise, on account of the arrangement and length of the college courses, which would naturally have some relation to the period of a year; and the candidates ought, a short time or immediately after making their applications, to be examined on the branches of knowledge requisite for obtaining the degree applied for. With these arrangements, the sciences would no longer be regarded, in so far as the degrees conferred in our colleges have a tendency to make them so regarded, as entirely secondary in importance to the knowledge of the languages; but would assume their natural and proper dignity in the college system. And by making the conferring of a degree to depend on a special application to be made shortly before it is conferred, a perfect equality of rank would be ostensibly maintained among the students so long as they continue together, and little or no feeling of degradation could possibly enter the breasts of those who did not aim at the honors of a diploma,—a circumstance which I deem of no small importance, not only in reference to the comfort and happiness of the young men who are actually members of a college institution, but likewise because an obstacle would thus be removed, which, under a different state of things, might operate to the exclusion of many individuals of sensitive feelings from the advantages of an education.' —pp. 39–41.

The purport of a few remarks which we took the liberty to make on this topic, in the Convention, cannot be correctly understood from the brief minute at page 126 of the Journal. Our suggestion was, that the error, perhaps, might not be in the *principle* of giving diplomas, as to the thing itself,—but in the *practice* of the colleges, in conferring them *indiscriminately* on all students who had spent the usual time in college, and passed through the several classes, without any reference to actual qualification. Some gentlemen had proposed to substitute certificates of the studies pur-

sued and the attainments made, in place of the diplomas conferred at present, on the ground that these diplomas really signify nothing, except that the possessor has passed some time within the walls of a college, and are now universally so understood. In reply, we inquired what security there was that such certificates would not gradually become just as much a mere matter of course; and whether the object had in view by all might not be as well accomplished by a reform in the present *practice* of the colleges, so that diplomas should be granted only to such as were found, on examination, actually qualified for them; and that both students and their friends, as well as the public, should be made to understand this. It was with these qualifications and on these grounds, that we ventured to express our doubt of the expediency of introducing at once so entire a revolution on this point, as the abolition of diplomas altogether. The practice of the American colleges, in granting the Bachelor's degree indiscriminately, to all students who have spent the usual *time* within their walls, has certainly been carried beyond that of the most ancient and eminent European models. In the University of Oxford, although the degree of 'Master of Arts' is gained (without a severe examination and with few instances of failure) by a residence of sixteen terms after obtaining the Bachelor's, yet a considerable number of candidates for the Bachelor's degree are rejected, or, as it is commonly called, 'plucked.' This is stated in the paper communicated by Dr. Coley; and we very much incline to think that a somewhat similar course in our own colleges, at least in reference to the Bachelor's degree, the first and the proper foundation of all the rest, would be attended with happy results to the cause of sound learning. It would indeed require a considerable degree of moral courage on the part of any single college, to commence such a course independently of others. Yet we are not sure that any one that would do so, in default of the consent of others, would not gradually, and perhaps speedily, acquire a character for its diplomas which would make them of some real value, and consequently to be more extensively sought. At all events, such an improvement, as it seems to us, might easily be brought about by a concert among the colleges; and for effecting such concert, literary conventions, on the principle of that lately held in this city, present probably the most propitious opportunity.

On the difficult yet most important subject of the internal police and discipline of colleges, Dr. Wainwright said,

'He believed it to be of the utmost importance to the interests of our literary institutions that the parental system of discipline should be recognised and established within their walls. Both the comfort of the officers of colleges and the progress of the pupils in their respective studies would be thereby materially promoted. He thought that these views had been rapidly gaining ground. Formerly, in the intercourse between the teachers and taught, a great and almost impassa-

ble distance had been maintained, and the consequence was, that their interests seemed to be separate, while in truth they were, and should be made to appear, identified. That punishments were sometimes necessary no one could doubt, and that in colleges, these punishments must occasionally tend to the separating an offending pupil from the institution with which he was connected. But it was an important branch of inquiry how far this kind of discipline was to operate. There was a general understanding among our colleges, that no student, having been dismissed from one, should be received into another, except he should be so far restored to favor as to receive from his college what was termed a regular dismissal. While this was the understanding, he thought that the comity which should always be maintained between sister seminaries required that the rule should be strictly adhered to. It was a serious inquiry, however, whether or not it should be abolished. It might be argued that in so doing, salutary discipline would be essentially weakened. A young man, knowing that without any impediment but his own, or his parent's or guardian's will, he might transfer his connection from one college to another, would be perhaps rendered more careless in regard to his conduct, than he would be under the operation of the present system. But on the other hand, was it well to stamp upon a young man of sixteen a mark of disgrace, which should be almost indelible, for some single act of indiscretion,—or even, to put the case stronger, for some months of negligence and insubordination? This was not parental. A father would give him several trials. Why should he not have a similar advantage in our colleges? If he had not succeeded in one, why not permit him freely to go to another, where, under new associations, and with the experience he has gained from the consequences of his former misconduct, he may become a new character? For his part, he would give a young man as many opportunities to recover himself as possible, and while he would maintain discipline, he would not allow punishment to be inflicted in a relentless spirit. He could not venture to decide upon such an important question; he would merely suggest those views which had been impressed on his own mind when he was connected with one of the most prominent literary institutions of the country, and which subsequent observations had only strengthened. Still, however, those whose lives were engaged in promoting the interests of good morals and sound learning in our colleges, and who were more concerned than others could be in their welfare, were perhaps the best judges upon such a question. For himself, he would have the parental discipline carried to as great an extent as possible, and have the intercourse between teachers and taught approach, in the nearest practicable degree, to that which exists between a wise and affectionate father and his sons.'—pp. 144–7.

As respects the 'parental system of discipline,' so termed, all who spoke on it in the Convention seemed to be agreed in *word*: yet it did not appear to us that there was any clear agreement as to the precise and definite import of the *thing*. President Bates, or instance, advocated this system, wherever it could be introduced, but did not believe it sufficient for good government; and

hence maintained the necessity for laws and regulations—few and simple. But is the parental system inconsistent with laws and regulations—few and simple? We think not. On the contrary, it seems to us that laws and regulations of this description, administered with the mildness and firmness of a wise and good father of a family, are indispensable to such a system. In every well ordered household there must necessarily, we apprehend, be at least some general rules of order and business, if not written yet promulged with sufficient explicitness to be perfectly well known and understood. These rules constitute the basis of the parental government of a family; and without such rules, and their strict and equitable observance too, on the part of the governors as well as the governed, any family must speedily be involved in confusion, or be subjected to the violent remedy of domestic despotism. It was, however, that parental spirit of kindness mingled with firmness, and that deep, constant, and affectionate interest in the health, morals, manners, comfort, and general improvement of their pupils, on the part of the Faculty and the administrative government of literary institutions, to which we think the most of those who addressed the Convention on this subject, had special reference. Could parents generally once become fully satisfied that such an interest in their children's welfare is taken, by those to whose charge they are committed in the most important period of their life,—that it extends not only to the lecture or recitation room, but to all places in which the student may be, and at all times, while under the care of the institution,—that it will secure the faithful performance, as far as may be, of the offices of a parent, as well as those of instructers and governors, and when this cannot be done that timely notice will be given,—then indeed might we hope to see removed a very great part of the objections which parents now too justly feel to sending their children from under their own eye, even for the most important purpose of a liberal education. That there is room, much room, for improvement in this respect, few or none of the gentlemen composing the Convention seemed disposed to deny. That such an improvement, at the same time, is gradually going on, we do believe. And we trust that our newly organized institutions especially, and those about to be organized, or which at any future time may be so, will not fail to avail themselves of the best lights of experience, and observation, and reason, on this subject. But we as ardently hope, on the other hand, that the idea will never be adopted that the 'parental system,' that at least which we advocate, means a system without laws, and consequently without system, and without order. Nothing, in our judgment, could be more erroneous in theory, or more fatal in practice. Let the professors and presidents in our colleges rule like parents, and *manifest*, on all suitable occasions, the interest of parents, for the comfort and welfare of their pupils in all respects, as well as for their progress in learning, and they will find this we doubt not

both the most ready way to fill their halls, and also to secure from their pupils toward themselves the respect and the obedience of sons.

There was one view of this subject presented by Professor Silliman, which it appeared to us had not been considered by other gentlemen as strictly embraced within it, though in itself nevertheless, in all practicable cases, certainly an important one. He said,

"It would be happy if parents would frequently resort to the institutions in which their children are members, and ascertain in person their condition; that they should go into their recitation and lecture rooms, and into their chambers, and thus ascertain their habits, opportunities, and prospects.'—p. 156.

In relation to the general question of discipline, the sentiments of Professor Silliman seemed to be in entire accordance with those above expressed. He maintained that

'The government should, however, itself, be governed by fixed laws, which should of course be made public, as well as those that govern the students; that all may know their duties; that the *spirit* of the government should be entirely parental—the intercourse of the officers with their pupils mild, affectionate, and winning, like that of parents with their children; and that if students were disobedient and unworthy in their conduct, the tone of their instructers should still be calm; although firm, never harsh or menacing. It was observed that, as good parents are familiar with their children, enter into their feelings, and even mingle occasionally in their amusements, so, as far as it is practicable, the college government ought to imitate the parental; but that, in both cases, there *must be* obedience, and the authority of the parent or instructer should not be questioned by the child or pupil, although both are held amenable to moral sanctions, to public opinion, and to the laws.'—pp. 156–7.

There was one embarrassing branch of the question now under review, on which we were much gratified to hear the sentiments so generally, and with so much unanimity, expressed in the Convention. It was that which relates to the dismissal of a student from one college operating, by concert among colleges, as a disqualification for his admission into any other. This has long seemed to us an unreasonably severe, unwise, and, (if we may use the term,) unparental degree of rigour. It consults the fancied dignity and authority of the college government, we apprehend, more than the real welfare of the pupil, and is a relic of statelier and stiffer days and rulers, which modern improvements and more liberal views and feelings may well dispense with. It has often happened that individuals have been dismissed from a college for faults in themselves really trivial, in which however the Faculty have considered their honor and authority concerned. And perhaps the students implicated, or many of them at least, have also been unavoidably so situated in regard to their fellow students, as to conceive themselves compelled in honor, according to their views of things,

to act with them. It is true, their views may have been founded in error. They may have mistaken the point of honor,—which we agree, is, in truth, obedience to the laws to which they subscribed at the time of matriculating. The college, from that moment, becomes in theory, and ought to be so in fact, their *alma mater*, and governing, as well as teaching, like a kind yet faithful parent, ought to be honored and obeyed as such, in all her lawful commands and counsels, as long as the pupil remains under her fostering care. Still, though the point of honor be mistaken, yet, with the erring youth, it is the point of honor,—a principle good in itself, and capable of being directed to advantageous and noble ends, though in many instances certainly misapplied. We do not dispute that those who persist in resistance to the college government, after all other means of correction have been resorted to in vain, may be and ought to be dismissed. This is doubtless essential to the very existence of efficient government, the prostration of which, even in behalf of a ward or a son, no wise guardian or parent could ever desire. Yet we contend that to follow such dismissal, in all cases, with exclusion from all other similar institutions, is a measure of severity both barbarous in itself, and calculated in a great majority of instances to defeat the very object which *ought* to be had in view,—the rescue and reformation of the offenders. If admitted, on application, into other colleges, where they would find themselves released from former associations, and taught wisdom by experience, ripening with age, many such young men would doubtless both retrieve their own credit, and become ornaments and valuable members of society. Perhaps, too, a change of teachers and governors might not sometimes be without a good effect. For though in cases of rebellion, so called, the young and weaker party generally bear the brunt of blame, yet it may happen occasionally that there are faults at least on both sides; and more prudent and skilful governors and teachers may perhaps make more respectful and obedient pupils, and lead them to the formation or the development of mental and moral powers and habits well worth the experiment of such a second, or even a third, or a thirtieth trial. President Marsh 'expressed an opinion that dismissal from one college ought not to disqualify or exclude an applicant from admission to some other college.' And Professor Adrain, also, 'was in favor of the admission of a student into a college where he might apply for admission, though he might have been dismissed from some other college, and without reference to the wishes of the latter.' Similar sentiments in substance, of which these two quotations are perhaps sufficient specimens, were expressed also by other gentlemen.

On the subject of making provision, in some way, for the students themselves to take part with the Faculty in the administration of discipline, Mr. Woodbridge said,

'It is obviously very important to secure the assent and co-operation

of pupils in discipline, and the question has been proposed, how far their being directly concerned in it would be useful. I have seen this plan adopted in two foreign institutions of great celebrity. In one, its effects appeared to me at least doubtful. In the other, it was abandoned on account of the consumption of time, the excitement of feeling, the unfavorable results arising from the application of one invariable penalty for the same fault, and the incapacity of youth to act with reference to the great end of discipline. The parent must often treat the same offence very differently, according to the age, the motives, and the disposition or actual feeling of the child, if he wishes to promote his reformation. But in a public trial, under an invariable law, the benefit of private influence, and of the experience and tact of the teacher, is lost.

'But all these means of discipline, however important in their place, will be insufficient, unless the appeal be made to the *moral sense*. There is *but one governor* whose sight we cannot escape—whose power we cannot resist. A sense of his presence and of duty to him, will accomplish more than all the laws and penalties which can be devised, without it; and this should form the basis of every plan of government.—pp. 153–4.

He afterward added, on discipline generally,—

'The only system of discipline which can be efficient and permanent, is that which recognises the omnipresent Deity as its Supreme Head, which refers to his word as its standard, and presents the love of God and man as its motives of action. It is in this system we find the only vital principles of action—the only influence which is all pervading. It involves no evils—it creates no dangers. Its whole tendency is to elevate the character, to suppress every wrong motive, to strengthen every good principle, and to prepare the subject of it for every sphere of action, for every stage of his existence. The institution which adopts this system as its basis, will best provide for its own prosperity, and cannot but secure the blessing of heaven.'—pp. 154–5.

With regard to the study of the Latin and Greek languages, a subject which at present engages much attention, we admit at the outset, and without hesitation, that it is not *essential* to even a liberal education; that to insist on it as such, and as the only avenue to science, is calculated to confine education to the few, which ought to be extended to the many; is an odious obstruction to the diffusion of useful knowledge; inconsistent with the state of society, and with republican institutions; and a serious obstacle to the speedy and universal spread of the Gospel itself. While these two dead languages continue to be made the indispensable and essential part of a collegiate education, as was justly remarked by Mr. Gallatin, the academies and preparatory schools will necessarily be led to adapt themselves to the colleges, for which they are to prepare students. The Latin and Greek languages will be there also the principal, and almost engrossing objects of education; and hence those who leave such schools to enter college, will generally be found entirely deficient. Whilst on those not intended to enter

college, the effect must be still more seriously pernicious. They will leave school perhaps at an early age, from the necessity of resorting to active pursuits for the means of subsistence, and to assist their parents in mechanical, mercantile, or agricultural operations. But they will leave it without having acquired, and without having enjoyed the means to acquire, that kind and degree of scientific and practical and useful knowledge, the want of which is most felt, for which there is so loud and general and just a demand, and which ought to be satisfied. It is this tremendous loss of time, Mr. Gallatin added, which constitutes the great evil, that cannot be removed otherwise than by substituting a more rational system of education,—one better fitted to the situation, pursuits, and wants of the community.

But, though Dr. Rush was of opinion that to encounter the strong and universal prejudice in favor of the Latin and Greek languages, as a necessary branch of liberal education, requires the recollection of escapes from a lion and a bear, we incline to think that the risk, and the consequent courage required at present, is rather on the other side. The setting of the popular current, at this day, seems to be rather against the Latin and Greek, as even a useful and important part of education at all. Against this opposite extreme, as we cannot but consider it, we beg to enter our most earnest protest, and to add a few observations in opposition to the entire repudiation of those ancient and noble tongues.

Mr. Gallatin himself, the most powerful advocate in the Convention of such an organization of colleges as neither to make indispensable nor to exclude a classical course, averred, at the same time, that nothing was farther from his design than to depreciate the study of languages. That philology,—the science of language, its varied structure, the investigation of the means by which, through that inestimable gift of Providence, ideas are communicated, and the stock of knowledge is gradually accumulated and transmitted to succeeding generations,—is not only one of the most interesting, but one of the most important studies. It is, in fact, an essential branch of the science of mind, and consequently as much superior to those branches of knowledge which have mere matter for their object as mind is to matter. Now, it is also admitted, on all hands, that Greek is one of the most perfect, if not the perfectest of languages. Mr. Gallatin, indeed, as Dr. Rush had done before him, made an ingenious use of this fact, in support of his position that the study of the dead languages is neither essential, nor even particularly appropriate, to the formation of style in the vernacular language of the student,* or to exercise the faculties and form the mind. It is well known, said he,

'—that the Greeks, who carried that instrument [language] to such a degree of perfection, did not learn and were not assisted by any other

* Dr. Rush went so far as to maintain that the cultivation of the Latin and Greek languages is a great obstacle to the cultivation and perfection of the English

language than their own. And it will not be denied that,—trained by an education carried on in their own language exclusively, the faculties of those fathers of modern civilization were unfolded and exercised in a most wonderful degree. The highest and most acute powers of the mind are displayed in their splendid, though often erroneous speculations. And the whole stock of knowledge in every science, with which we took our departure in the sixteenth century, was almost exclusively due to the discoveries made by that small nation within the short space of its national existence.'—pp. 174–5.

We cannot admit, however, specious and plausible as this argument is, that it at all proves that every other nation, in all ages and circumstances, might as speedily and certainly, without the aid or study of any other language than their own, attain an equal perfection of language, and an equal discipline and development of the powers of the mind. As well might this be said of a resort to the ancient Grecian models in the *arts*, in which that extraordinary nation excelled, and still remain the unrivalled models of the world, equally as in language. If the study of language at all be an essential branch of the science of mind, and this again the most exalted and important of all sciences, then surely the study of one of the most perfect of languages, if not the most perfect, is the directest and most rational path to the sublime pleasure and profit to be derived from such study. On this point, Dr. Lieber, in reply to Mr. Gallaudet, expressed himself in the Convention so happily, and we think so justly, that we cannot deny our readers the pleasure of seeing his remarks at length.

He 'claimed the attention of the meeting for a few minutes,—he was fully aware how precious the present moments were,—he desired only to reply to some remarks of the gentleman (Mr. Gallaudet) who had so eloquently spoken on the subject. As to the proposal to try a liberal education without the study of the classics, he would direct the attention of the Convention to several very successful trials already made,—as, for instance, the Ecole Polytechnique in Paris, and a new school of a higher character at Berlin.

In that city, Professor Fisher, the well known natural philosopher, (and at the same time a gentleman of very classical erudition,) had urged the government to establish higher schools, without classical study, for those who did not intend to visit the University, because, for such individuals, natural philosophy, natural history, and several other branches, were of far greater importance than Greek and Latin, and it was utterly impossible to introduce all these branches into the gymnasiums already existing; it was utterly impossible, because time could not be found. Dr. Lieber agreed with the gentleman who had spoken before him, that institutions for a liberal education should exist, in which the classical studies were not pursued; but he did not wish to

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restrain the study of the classics to so few institutions as he believed was the wish of the gentleman who spoke before him, if he understood him right. He knew that there was by no means time to give his reasons at full length; he intended to touch briefly a few remarks only which had been made before him. Mr. Gallaudet had somewhat ridiculed the idea that the knowledge of Latin and Greek was necessary to understand our language thoroughly, because its etymology would not be understood without them. Now Dr. Lieber could not find any thing ridiculous in this idea. He firmly believed that it was impossible to understand the etymology of the English language, without a knowledge of two ancient languages, and, at the same time, that it was impossible to keep a language in its purity, if there were not always a large number of men who understood its etymology,—just as it would be impossible to keep up a sound knowledge of the Bible, if there were not always a number of men who understood thoroughly the languages in which the Scriptures were originally written. It had been said that Franklin was one of the purest English writers, and yet he never had received a classical education; he (Dr. Lieber) had always believed that Franklin was a fair Latin scholar; but even if he had not been such, it seemed to Dr. Lieber undeniable, that Franklin had formed his style after English models, upon whom the influence of classical study was evident.

It has often been asked, what is Latin and Greek? How is it possible to give such an importance to two languages spoken by nations who, thousands of years ago, disappeared from the stage of history? Certainly it is remarkable that these two languages should have retained such an importance for centuries with all civilized nations; yet there is good ground for it. As to the Greek language, it appeared to him a similar case as with the Greek arts. Is it not remarkable that every one who wishes to acquire great knowledge and skill in the fine arts, should be obliged to return to those of Greece? And yet it is so, and it is necessary. There are periods in history, which, by singular co-operation, by a happy constellation of circumstances, to express it rather more accurately, produce effects which only can be produced just under these circumstances, and never again, as never precisely the same circumstances, in precisely the same proportions, could return. Other effects, equally important, can be and are produced—but not the same. Such peculiarly happy historical constellation, if it is allowed to use this expression, was it which produced in Greece that high degree of perfection in which they cultivated their fine arts, that they have ever since remained in most respects a model for all ages and countries, though mankind have changed religion, sciences, languages, the very morality, and every view of public and private life. And though attempts have been made to deviate from these models, they carry perfection with them in such a degree that they bind us to acknowledge them. We may willingly do so or not. And such a peculiarly happy constellation was it, in his opinion, under which flourished that beautiful idiom, that never equalled language of ancient Greece. It often appeared to him that all the languages of modern times with which he was acquainted, were more or less skilful contrivances, to

overcome that great difficulty which arises from the want and necessity to express, in forms, imperceptible and spiritual ideas; whilst, on the other hand, the dialect of Hellas appeared like an idiom given from heaven, and finished with so fine an organization, with so pure a symmetry, so harmonious a sound, such youthful vigour, as constitute the living elements of uninterrupted development. He liked English, for its conciseness and great descriptiveness, for its peculiar strength in eloquence; he liked German for its abundant riches, its great power of composition and decomposition, its metaphysical power in prose, and its lyrical vigour in poetry; he liked Italian for its graceful suavity, its redounding strength, and its delightful harmony; he liked French for its poignancy, its preciseness, its pliability and gracefulness in every respect which regards social intercourse; he liked Spanish for its grandeur and almost pompous character; he liked the idiom of Camœns, he liked the Sclavonian language, for its rich and beautiful grammar, and the great treasure of its words. But, more than all these, he liked the language of Greece, because it united all these beauties, and offered many, many more. Certainly he could not venture to prove this now. And could it be necessary? All those who agreed with him in considering Greek the most beautiful, most philosophical, most perfect language on the record of civilization, would no doubt also agree with him in considering the study of this magnificent language a most important branch of liberal education. If it is important to study nature, how can it be less important to study languages, these impressions of our intellectual nature? What is language? It is not only the means of communicating our ideas, but language is also the form in which we think, a very part of ourselves. To study, then, the most perfect of languages, no doubt must be very important. As to the Latin language, he could not think it so perfect a language as the Greek, yet it is a very perfect one; and so much they seemed to him superior to the modern languages of Europe, that a thorough study of either would have a decided influence upon the logical thinking of a student. Besides, the Latin tongue was the language of all Christianity in the middle ages, and so much is this language connected, even now, with almost every branch, that we can hardly make a few steps without having occasion for the knowledge of Latin, or the wish to possess such. It had been very often asserted, if the influence of the study of the ancient languages on our minds has been extolled, that with a young pupil, all this so called study could not be any thing else than a mere matter of memory. Dr. Lieber allowed this, but he asked, what subject ever could be, with a young scholar, any thing else at the commencement, for a great part, but matter of memory? The child imitates and commits to memory, whilst the riper age digests and thinks independently. If a classical study had not proved very useful in this country, as some gentlemen had asserted, he would impute this rather to the way in which these languages were pursued, than to the languages themselves; he could not believe that in this country, where all matters had taken a practical turn, any danger was to be apprehended from too extensive a study of the classical languages.'

We will subjoin, on this topic, but a very few additional thoughts, and these rather as heads of argument than otherwise, as we find that our present limits will not admit of more.

A very general sentiment seems to prevail at present in favor of the study of modern languages, and particularly of the French and Spanish, to which may be added the Italian and Portuguese. The great intercourse which, as a nation, we already have, and which will doubtless greatly increase, with nations speaking the two former languages especially, makes an acquaintance with them peculiarly and increasingly important. Now any one, having any familiarity at all with the subject, knows that a previous knowledge of Latin furnishes a key which renders the additional acquisition of all these languages comparatively easy. This consideration itself, seems to us to decide the question of the *utility* of the study of Latin. We might add, however, its importance (as in submission to some great names we must still think) in order to an accurate and thorough acquaintance with the etymology, the beauty, the force, and the compass of our own tongue; the treasures of learning, and taste, and style, which it unlocks; the logical training in which it disciplines the mind; and the facilities it affords and the accomplishment it adds to those destined for any of the learned professions. On these grounds, and others which might be stated, we should regret to see the study of this ancient and noble tongue lightly discarded.

We have not mentioned the German among the modern tongues above named, because, although in itself an important language, it yet has not the same near affinity to the Latin as the others.

Similar additional arguments might be urged in behalf of the study of Greek. And certainly the late resuscitation of the Greek nation, its inclination to a form of government so much resembling our own, its profession of Christianity, though in a corrupted form, and the increasing literary, religious, and commercial intercourse which cannot fail to be opened, consequently, between this country and the modern inhabitants of that once so celebrated and classic land, all together make an acquaintance with their language also, at this crisis, peculiarly important. Now, to show the value of an acquaintance with ancient Greek in order to an easy, accurate, and thorough acquaintance with the modern, we will quote one short passage only from a paper submitted to the Convention by Professor Perdicari, himself a native of Greece, and now a teacher in this country.

'Let a pupil be informed that a scholar who has a thorough knowledge of the ancient Greek, and especially one who has the proper pronunciation, may acquire the modern Greek in the course of three months, and in order that he may not think your assertion wild and Quixotic, tell him that while I was at Mount Pleasant, Mr. Sidney Johnson, late of Yale College, attended to the subject, and in the course of three months he was able to converse, and after he left the place he corresponded with me in modern Greek; let him be informed, if he

needs be at all, that the modern Greek differs from the ancient in the arrangement of the words only, that it has the same vocabulary, and with few exceptions the same grammar, that a good knowledge of the modern Greek, which he can never acquire unless he is a good scholar in the ancient, besides the charm of accomplishment, will tend to perfect him in the ancient Greek, by teaching him to *think* in that language; tell him that the Greek nation is already free, and that its literature will soon take its place among the refined literatures of other nations; tell him that its language has already its poets and philosophers, that you will soon have commercial intercourse with that nation, and that he will then have an easy access to her literature and her concerns through the medium of her newspapers; and after you have told him all this, be assured that you will not fail to rouse within his young bosom a new ambition and a warm love for that literature which withstood the mad whirlwind of time.'—pp. 102–3.

Mr. Perdicari's enthusiasm in behalf of the pronunciation of the modern Greeks, as the true pronunciation of the ancient tongue, is natural enough, and rather creditable than otherwise to his national feeling. We think it however not much better proved than that the pronunciation of the modern Italians is that of ancient Rome; and the arguments in favor of adopting the latter as the true pronunciation of the Latin tongue, might be made to run nearly *pari passu* with those in favor of adopting the modern Greek pronunciation as identical with the ancient. This discussion, however, would lead us too far from our present purpose, and we can only therefore but just allude to it. There are weighty arguments, we are persuaded, which might be urged in opposition to Professor Perdicari's, but which, if adduced at all, must be reserved for some other suitable occasion. For such readers as may wish to pursue this subject, it may suffice at present to refer them to a very able and learned essay of Professor Moore, (of Columbia College in this city,) against the position that the modern Greek pronunciation is that of the ancient Greeks; and to the paper of Mr. Perdicari, in the Journal before us, and the writings of Mr. John Pickering, (of New England,) a very eminent Greek scholar, in favor of the modern pronunciation.

We will add only one remark more, and that is, that Greek is the language in which the living oracles of the New Testament were originally composed by the inspired penmen, under the dictation and guidance of the Holy Spirit; and also the Septuagint, that early and most important version of the Scriptures of the Old Testament, which was used by our blessed Lord and his Apostles themselves, and constitutes the true key to a large portion of the idiom of the New. And though our confessedly excellent English translation is certainly sufficient for all ordinary and essential purposes, yet to all such as can conveniently be put in possession of the requisite means, it must certainly be a valuable acquisition to be able occasionally at least to consult the originals for themselves.

To every minister of the Gospel, this must be peculiarly desirable and important, though we deny its indispensableness. And according to our views of the divine call to the Christian ministry, it can never be known beforehand on which of our sons, or on whose son, God may be pleased to impose this great burden, and to confer this great honor. While then age admits, and we enjoy the means, we surely ought not to fail, on our part, to store their minds with the richest and most valuable endowments in our power; riches these which do not, will not, and cannot, so readily take wings and flee away. We may then leave it to the gracious God of Providence to lead, and guide, and use them in such way as may seem best in his heavenly wisdom. The same argument may be urged in reference to the business of the world, and to the demands of our country. It is not possible for any father to divine what his son may become fit for, or be called to. He may intend him for the honorable and useful employment of a mechanic, a merchant, or a farmer. Yet Providence, and his son's inclination and talents, may afterward lead him into a very different course, and place him in situations in which the want of early education must be deeply felt and deplored. There is no field of usefulness, nor any post in Church or State, to which the sons of the humblest man among us may not be ultimately called in the order of Providence, and in the wants of the Church and the world; and we consider it therefore a sacred duty, to our country, and to our God,—to ourselves, to our children, and to humanity,—not to be wanting on our part to supply our offspring with what so many of us so deeply feel the want of ourselves, and, leaving the rest to God, to fit them as far as in our power lies, to perform the noblest, the happiest, and the most useful part, on the great stage of human existence. That learning alone will not qualify them for this, we know full well. And our readers, we trust, will do us the justice to believe that all our remarks are based on the supposition of the earliest, most faithful, most prayerful, and most exemplary attention to the inculcation and practice of true piety and pure morals, without which all other imaginary accomplishments are but the glittering, fatal, decorations of guilt and ruin.

There may be in some youths an invincible repugnance to the study of languages, and perhaps even an incapacity for it. In such cases they should by no means be forced to continue it. Such a course might not only disgust but ruin them. Incapacity, however, should never be supposed without a fair trial, and with every proper encouragement and help. The powers of some minds are much slower in their development than those of others; yet such often exhibit, in afterlife, a depth, and strength, and solidity, which amply repay all the pains and cost of their early culture. The fault may sometimes also be in the teacher, more than in the scholar. And although frequent changes of teachers, where it can conveniently be avoided, we think by no means advisable, yet it is some-

times not only expedient, either on the above ground or others, which every parent and guardian ought carefully to observe, but even indispensable. In order to make the study of the Greek language interesting as well as profitable to young pupils, Professor Perdicari strongly recommends the introduction of the black-board of the mathematician into the recitation room of the Greek instructer. We cannot but think that this method would be attended with very happy results, not only in teaching Greek but Latin, or any other language; and should be glad to see it at least fairly tried.

'The scholar [says Mr. Perdicari] may be permitted to have a manual grammar, but the instructer must be his own grammar while in the recitation room; he must put the example of the subject, whatever it happens to be, upon the board; he must explain it in a familiar manner, and inform his scholars with regard to the rules and exceptions, and when they have fully understood his explanations and remarks he may then efface from his board all the examples, and require his pupils to come the next day prepared to lecture him on the same subject, having upon the board the same or other examples that will answer for the subject; when they have fully understood one part of speech, then the work of some proper author may be placed in their hands, and they may be drilled upon the parts of speech they have learned only, their instructer assisting them in the translation of the other parts.'—pp. 89–90.

He also recommends a similar course in teaching syntax.

'Here again [he continues] the instructer must not permit them [his pupils] to burden their young minds with rules they are unable to understand, but as in the first part of the grammar, he must use his own discretion as to the order of the subject; he must begin by putting upon his board some simple sentences, and give simple and familiar rules, then pass from simple to more complicated sentences, requiring of, and teaching them the power and ability of explaining what they have learned, in their own language, without the assistance of their grammars, while in the recitation room; they will thus be carried from one step to another, without being permitted to mount on the top of this structure by a single leap; they will thus acquire a thorough knowledge of grammar, which will enable them to pursue the study of the classics without being disgusted with them; they should not be required to translate any author, before their teacher has given them in a familiar lecture, the life of the writer, his excellencies as well as defects, if he happens to have any; besides this, a short lecture should precede every recitation, the object of which should be, to explain historical facts, which, being beyond the grasp of young scholars, often render the author dark and incomprehensible.'—pp. 90–91.

To establish a University, complete in all its parts, is certainly not the work of a day, nor of a year, nor of a generation. We heartily rejoice, nevertheless, in the auspicious beginnings and prospects, both among ourselves and others.

'A University in its perfect extent is one of the noblest results of human intelligence. It aims at nothing less than to furnish a concentration of all useful knowledge; to collect, to digest, to diffuse all the learning, which can in any manner be made the fit subject of public instruction and promote the honor and advantage of the nation. An individual is plainly incompetent to fulfil any but a small part of such a purpose. It requires joint action: it requires that, which more than any thing else constitutes the happiness of liberal minds, the extensive coöperation of good men in furthering good designs.'—*Mr. Bancroft's paper.*—pp. 45–6.

To ourselves, as a Christian denomination, now numbering in this country alone nearly half a million of actual members, besides the quadruple or more of this number of hearers and friends, the establishment of at least one University under our own special direction and patronage, with its appropriate departments truly and ably organized and ultimately filled up, is certainly a subject of immense moment; and never more so than precisely at this period. This we think is also indicated by the openings and course of Providence, and by 'joint action,' and 'extensive coöperaoite, we are persuaded it *can* be accomplished. Let us recollect, moreover, what our country bids fair to be even within the days of our own children, and what, with the continued, and we hope even the increased blessing of God, will probably be the proportionate increase of our own denomination, and its consequent duties and wants,—let us keep all this in mind, and then faithfully, liberally, and of a ready mind, do *our* part to place our institutions on correspondingly broad and liberal foundations. The views of our excellent friend the Rev. Richard Watson, of England, in a late letter to us on this subject, are, we think, as just in themselves, as they are happily expressed. In American Methodism, he says, 'I have felt increasing interest, regarding it as taking a large share in morally educating a vast and rising empire, and feeling that the present race of American preachers, and the leading friends, are deeply responsible to posterity, to the interests of which their anxieties and plans are thrown forward. I rejoice much in those plans of effective education for your youth in which you are so honorably engaged, being persuaded that if you give Methodism its full play in society, you must render it a means of supplying all the wants of your people, literary, scientific, and religious.' The judgment of such a man cannot but have even in this country a share of that just weight and influence which we know it so largely commands in his own.

The beneficial effect of a more diffused education, on the moral feeling of the community, was forcibly though very modestly noticed in the Convention, by Mr. Gallatin. On this point, he remarked, all were agreed; and 'he would only say, that one of the most powerful means to preserve man from mistaking the road, even to earthly happiness, was to teach him and make him feel the

value of intellectual enjoyments.'—p. 182. With this view, and in conformity with one of the fundamental rules of Methodism, 'as we have opportunity, doing good of every possible sort, and as far as possible, to all men,' it is our earnest desire, and we think our solemn duty, according to the ability with which God blesses us, to endeavour to bring the whole community to participate in the benefits of education. And as God has been pleased in his good Providence, to make us the honored instruments of preaching the Gospel to the poor, and of greatly meliorating their condition in other respects, so, by our peculiar economy, it may be his good will to make us the happy instruments of opening to them, and placing within their reach, the pleasures and profits of learning and science also.

We say the *profits*, as well as the pleasures of learning and science. This is a view of the subject which we, as a people, have hitherto, we are persuaded, greatly overlooked; while others have been reaping from it a rich harvest. Education is wealth. This is a point well understood by the great body of the thinking enterprising sons of New England; and it is, partly at least, in consequence of a profound sense and a fruitful experience of this grand secret in domestic and political economy, that they throw so large a share of their energies and means into the cause of education. They know that their pound, thus laid out, seldom fails to gain them ten pounds. If even a poor man can by any honest means only contrive to give his sons, (and much more if his daughters too,) a good education, with the early and careful inculcation of sound religious and moral principles and habits, he commits them afterward to a bountiful and gracious Providence, not only with a cheerful resignation, but with a pleasurable confidence. He knows that whether at home or abroad, these are sterling qualifications which, with the blessing of ordinary health and industry, can seldom or never fail to gain them respect and support. Indeed, in that region, the young men themselves are so sensible of this, that nothing is more common than for them to *work out* a large portion of the expenses of their education, by acting as private tutors in assisting to forward others of more means, by teaching schools made up for themselves during vacations, and sometimes at other periods by permission, or by such other laudable means as ingenuity, necessity, and industry combined, will seldom be at a loss to devise. Young men of this description, and especially those of religious as well as moral habits, and of peculiarly promising abilities, are very frequently also assisted by the kindness and bounty of others to complete their education; and few charities, in our humble judgment, are more excellent, more noble, or more truly fruitful than those of this class. So long since, and so deeply, were we impressed with this conviction, that previously to our last General Conference, we had prepared an outline of a plan for the special purpose of aiding youth in such circumstances, who may be either

members of our communion, or the sons of our brethren and friends, in the ministry or out of it. Not to educate 'indigent pious young men *for the ministry*:'—but to *educate* them. If God should be pleased afterward to call them to the work of the ministry,—as in many instances we doubt not he would,—so much the better. In any event, it would be rare indeed that charity so bestowed could be misapplied; while by the more general diffusion of knowledge society would be enlightened and improved, the way would be prepared for a more general reception and spread of the Gospel, and we, our children, our country, the church, and the world, would be the gainers. This sketch we were induced to withhold at that time, in consequence of the numerous other important objects then pressing upon us. It is, however, still by us, and by no means abandoned. And unless something better shall be suggested, we hope yet to have an opportunity of submitting it for consideration.

Let any reflecting person only consider for a moment how many teachers and professors the numerous and multiplying schools, academies, and colleges in this great country, must require; the immense increase of demand, too, which must take place, both from the increase of population, and of the public sense of the importance and value of education. Let him consider also how large a proportion of these would be preferred, if they could be procured, from our own denomination; let him then calculate the respectability, the safety, and the public utility, of investments in such stock as the stock of education; let him calculate the interest on its cost, and compare this with the *pecuniary* advantage even which it may be the foundation of in afterlife; let him also consider that education, while it peculiarly fits a man for the profession of a teacher, and cannot but be a source of satisfaction and advantage in any pursuit in life, prepares him also, if inclination and circumstances and talents lead that way, to pass to the schools of medicine or law, to the bar, the senate, the bench, to the highest offices of trust and profit in the gift of the country, and if God calls, will prove a most useful as well as a most pleasurable auxiliary to every ambassador of Heaven. Let all this, and much more which might be said, be considered, and then let every man decide for himself whether it is not the best policy and economy, as well as a duty and an honor, to bestow on his children, if it be within his power, a liberal education.

Time was when to be a 'schoolmaster,' was perhaps an office of inferior repute. The reason was, it was too often committed to such ignoramuses, or else to such miserable, drunken, dissipated debauchees as disgraced it: such as could make a living in no other way, and were thought fit for nothing else!—as if the culture, and training, and forming of our *children's minds* were a matter of the smallest consequence of all others in the world. That time, however, to a very great extent, we rejoice to say it, is gone by. Young men,

and middle aged, and aged men, of respectable talents and acquirements, and of pious and moral habits, deem it now not only no disgrace, but a profession as respectable as it is important, to engage in the instruction of youth. Such, too, are not only received but welcomed into the most respectable circles in society. A well educated man, who conducts himself in other respects with propriety, is a welcome visiter in any family. Nay, if he possesses and cultivates, besides, an agreeable, pious, and communicative disposition, his company will be courted; for it is scarcely possible, with such qualifications and habits, that his acquaintance should not be both profitable and pleasing. Let all these views be collected, and let the mind be brought to bear upon them in one glance, and then, we repeat, let the decision be made, whether, even as a *marketable* commodity, on the principle of a sheer cool calculation of mere loss and gain, it is possible for us to make a better investment in behalf of our children, of such an amount of money as education can now be had for, than in that imperishable, ever rising stock. We say not this by any means to exclude still higher motives; but because this, among our denomination at least, has hitherto had, we are satisfied, far less consideration than it is entitled to receive. Even now we have frequent applications for teachers of our own denomination, which we are not able satisfactorily to supply. These fields are white to the harvest;—and this harvest also truly is great, and valuable, and the labourers are few. The moral and political influence of well educated men, too, is vast; and there is neither reason nor religion, that we can perceive, in our suffering it to be wholly wrested from us, and engrossed by those who are far from holding this great power with an impartial or even hand, and many of whom openly evince toward our communion especially a cruelly bitter and proscriptive hostility.

We are compelled here to close this article, but with a hope of being able at some future time to resume the subject in its more practical bearings, and with a special reference to our own university and colleges, and our other literary institutions. In view of this we have the hope of assistance from able correspondents, of practical experience in this department, and flatter ourselves that our future numbers will be enriched with the valuable results of their observations and reflections. The education of *daughters*, too, is in our estimation a matter of little if any less moment than that of *sons*. Much, we conceive, remains yet to be *done*, and much *light* to be shed, on this branch of the subject. Females, we are persuaded, have never yet, even in Christendom, enjoyed their rightful share of attention in this respect. That it is both the duty and the interest of the community, and particularly of parents, to provide for their better and more efficient education, is susceptible, we are equally well convinced, of the clearest demonstration, even on principles of the strictest domestic and political economy, as well as in regard to all the highest interests of man, from his first

fordshire circuit as a Helper. The next year he was 'admitted,' the single term then used for admission into the Connection, and reäppointed to the same circuit, as assistant. Among the questions proposed to all those admitted, that year, one was, 'Do you take no snuff? tobacco? drams?' And to the question respecting 'endeavouring not to speak too loud or too long, was added, 'not lolling with your elbows.' The other questions respecting doctrines and experimental and practical piety, were much the same with those we still retain. All those to be 'admitted' were required to be present at the Conference, and to be examined one by one. We mention these particulars as specimens of the mode of proceeding in those days, in which young Asbury, under the eye and tuition of Mr. Wesley, took his first lessons in the Itinerant school.

We do not find that Mr. Asbury was himself admitted on trial till at the Conference in London, August 18, 1767, when he was appointed a helper, on Bedfordshire circuit, with James Glassbrook, assistant. The Rev. Ezekiel Cooper, in his Funeral Discourse on the death of Mr. Asbury, states, that 'in the year 1766, at the Conference in Leeds, he was approved and appointed to a circuit, as a travelling preacher. For this Mr. Cooper must have had some source of information not known to us, as it does not appear in the British *Minutes* for that year. Yet the letter before us contains indubitable evidence that so early as *May*, 1766, when he was not quite twenty-one years of age, and previously to the Conference of that year, which was held in August, he was at least engaged to supply circuit appointments. W. Orp, under date May 23, 1766, reminds him of his being 'firmly engaged to supply Hampton and Billbrook at the end of the week,' and kindly gives his 'Dear Frank' one of his first lessons, by a faithful reproof for having been inclined, as it would seem, to relinquish those appointments, in consequence of hearing that another preacher was come. In all probability it was a modest deference to the expected new preacher, that was the true actuating motive in young Frank's mind. Mr. Orp, nevertheless, taught him his lesson with a considerable spice of the wholesome discipline of those days, when the *rod* was rather less spared, and the children in consequence perhaps, less spoiled,—yet manifestly in love. The following is an extract:—

'Dear Frank,—I take this opportunity of informing you, that I shall not be at those places, and shall expect you to see them supplied in due time. It is true another preacher is come; but he goes immediately into the low round; in the mean time I wish you would hearken to those verses of Hesiod:—

> "Let him attend his *charge*, and careful trace
> The right-lin'd *furrow*, gaze no more around:
> *But have his mind employ'd upon the work.*"

Then I should hope to hear that your profiting would appear unto all men. You have lost enough already by *gazing all around*; for God's

sake do so no more. I wish I could see you on your return from Hampton on Sunday evening. I shall be at Wednesbury if it please God. I have a little concern to mention. I hope you'll call.

I remain yours affectionately,

W. Orr.'

At the Conference held in Bristol, in August 1768, Mr. Asbury was 'admitted' into the Itinerant Connection, and appointed, alone, and of course assistant, on the Colchester circuit. One of the letters before us is dated October 26, of that year. It is from himself, and addressed to his father, Mr. Joseph Asbury, at John Worley's, Esq., Hampstead Hall, near Birmingham, in Staffordshire. In this letter, one of the principal objects of which seems to have been to entreat his parents not to 'repine' at his absence, he informs them that he had been removed to the Wiltshire circuit, —that he was in health and strength,—very well contented,— among a loving good natured people,—in want of nothing, except wisdom and grace for the work in which he was engaged, and in which he was resolved to continue. As to 'temporals,' he says, 'that is the least of my care. If my heart is upright, I shall not want [be destitute of] them I am sure.'

Francis Asbury, it should be remembered, was an only son, and, at the time of leaving his parents, their only surviving child. His mother, Elizabeth Asbury, 'one of the tenderest of parents,' had taught him from his childhood to fear God and keep his commandments; and in his early piety and filial affection and dutifulness, had enjoyed the fruit of her maternal care, the answer of her prayers, and the consummation of her hopes. She was herself poor, though pious, and with her husband, was dependent on their daily labour for subsistence. Young Frank was the desire of her eyes, and the joy of her heart; and she had doubtless looked forward with the fond anticipations of a mother, that his company and assistance would be a consolation and a support to his parents in their declining years. He had now, however, been taken from her; and although she could not but approve the heavenly work in which he was engaged, yet it presented no prospect whatever that it could ever enable him to afford her the smallest pecuniary assistance, (if, at that early period especially, he himself should be able to obtain food and raiment,) whilst it must inevitably deprive her almost wholly of the pleasure even of his company; and as it eventually did, wholly. A *mother's* feelings, in such circumstances, may be conceived,— but only *by a mother*. It is evident from the letter before us that Mr. Asbury's mother had deeply touched his filial bosom with the tale of her griefs. He therefore addressed her personally, in the following feeling and pious manner.

'I hope, my dear Mother, you are more easy. Why will you mourn in such a manner? If you have given me to the Lord, let it be a free-will offering, and don't grieve for me. I have cause to be thankful that

such a poor, ignorant, foolish, unfaithful, unfruitful creature, should be called to the work, chosen of man, and I hope and trust, of God; though I have done enough to both to cast me off for ever. I wonder, sometimes, how any one will sit to hear me; but the Lord covers my weakness with his power. I trust you will be easy, and more quiet. As for me, I know what I am called to. It is to give up all, and have my hands and heart in the work;—yea, the nearest and dearest friends. And I am content, and will do it. Nay, it is done. Christ is all to me. Let others condemn me, as being without natural affection, as being stubborn, disobedient to parents, or say what they please. It does not alter the case; for it is a small matter with me to be judged of man. I love my parents and friends: but I love my God better, and his service, because it is perfect freedom; and he does not send me a warfare at my own cost. He gives me to prove as my day is, my strength is; and it is my meat and drink to do his will. And though I have given up all, I do not repent—for I have found all.'

These sentiments, uttered in the simplest and most touching manner, are as noble as they are tender. They are worthy of a son, and worthy of a true minister of Jesus Christ. He adds a passage respecting *Mr. Pawson*, then a young man, and who afterward attained a distinguished rank among the most eminent men in the Wesleyan Connection. 'I saw Mr. Pawson [he says] at Stroud. He seems to be a loving, agreeable young man, and sensible and understanding in the things of God. Give my love to him.' Mr. Pawson was then the assistant on the Staffordshire circuit, which embraced the place of Mr. Asbury's nativity, and the residence of his parents. The residue of this letter is mostly taken up with personal and very affectionate ministerial exhortations and counsels to several of his former acquaintances, in the vicinity of his parents, among whom he claimed some as the spiritual fruits of his early ministry.

The next letter in order is dated 'Towcester, November 6, 1769.' It is addressed to his mother, and evinces a similar concern as in the preceding, for her comfort, and especially for her spiritual good. This gracious effusion from the fulness of a filial heart can scarcely be read without edification, by any one in the least degree spiritually minded. It is as follows:—

'Dear Mother,—I am sorry that you should be so troubled on my account, seeing I am in health, and in the Lord's work. I hope you will be more easy for the time to come. I am glad you are in peace. I wish it may be real and lasting, and flow like a river. It is good to seek the peace of the Church, for in it you shall have peace. Dear mother, be diligent to be found of the Lord in peace, without spot and blameless; to be holy, and full of love. All our work for eternity must be done while the lamp of life is in; therefore let us mind our own business, and get our own work done, that is absolutely necessary to be done, that we may with joy face the messenger death, and sweetly remove to the Zion above, the land of rest and pure delight.

Give my duty to my father, and my love to all friends. I do find much of the goodness of God to my soul, so that he leads me on my way by his power, and enlarges my heart in his work. Blessed for ever be his holy and dear name! You may send me a letter when you can, and let me know how you do. I have much work on my hands, and am put to it for time to do what I want. The bearer of this receive as myself. He is one that I esteem. Provide for him and his horse. See that you meet together often and in love, and labour to keep one another warm, to stir up one another from day to day, and to build each other up in the holy loving faith. Keep close to our people and preaching, and keep at a distance from those that hold the ——— tenets. Stand fast in the truth as you have been taught, and be sure that love is of God. He that loveth, is born of God. Holiness is of God. He that is holy belongs to God. So much holiness and love, so much religion.

From your son, in a measure dutiful, through grace,

F. Asbury.'

The next letter shows that his own soul was wading through deep waters; and that, though a son, he was, like his Master, learning obedience by the things which he suffered.

'*Weedon, July* 20, 1770.

Dear Parents,—I send these few lines to let you know that I am well, and that I had your last, though I have put off writing through the hurry of business. At present I find myself a little at rest to write to you, though in past life various have been the exercises of my afflicted mind, and still I cry out, Wo is me! for I am a man of unclean lips. A want of holiness bows me down before God and man. I know that I am not what I ought to be, in thought, word, and deed. And O how hard to be borne is this, when well considered. Thou tellest another he should not speak evil. Dost *thou?* Thou that sayest another should have no unholy desires, hast thou such in thy heart? When I meet with fightings without and fears within, my heart trembles, my courage fails, my hands hang down, and I am ready to give up all for lost. I despair almost of holding out to the end, when I think of the difficulties I have to wade through. I can say with Job, I would not live alway. Or, O! that thou wouldst hide me in the grave! Or with Jonah, 'Tis better for me to die than to live. Oh! the peaceable dead are set free. The bliss that I covet, they have.

At this time I am in trying circumstances about the people and places; but sometimes I please myself that I shall go hence and leave these parts. But then I shall take my nature with me that starts at suffering, and the devil will be hard at my heels to tempt me; and if my trials are different, still they will and must come. I do not expect to stay here another year. Where I shall go I cannot tell. Most that know you ask after you, and give their love to you,—Miss Tyers, in particular, and her mother, and Mrs. Spencer. I read those lines to Betty Gent and her husband, and both of them seemed much affected. I have been most of my time in

Bedfordshire since you left me. Mr. England's people are well. They have had the things you sent; not one broken. I hope both of you will keep on in the good way of God, and will seek to him, that you may increase with the increase of God. In so doing you will do well. If you write, let it be quickly. Direct to Towcester. I believe I shall go to the Conference, and when that is over I will come home, unless something very pressing fall out. And if so, I will watch for an opportunity, and will take the first to come home. If I do come, it will be about the first Wednesday after the Conference. If I do not come, I will send a letter by some preacher. Give my love to all friends. I am glad to hear of your prosperity. May the Lord increase it a hundred fold in every soul, and among the people in general.

'So prays your unworthy son, yet in dutiful respect,

FRANCIS ASBURY.'

It cannot but be a pleasure to our readers to see, as we pass, how Mr. Asbury had been esteemed by those among whom, while yet a young man, he had laboured as a minister of the Gospel, in England. The letter which we shall next present, affords a pleasing testimony of this kind. It is an evidence also of the deep interest taken in his welfare, and of the views *at that time* entertained by some of his friends, and the friends of his mother, of a voyage to *America*. If they thought him 'mad,' to encounter such hazards and toils, even for the Gospel's sake, to separate himself from his parents and friends by the breadth and depth of an immense ocean, and to expose himself to unknown dangers and privations, (heightened too by imagination,) in a new and wild, and, as they doubtless supposed, nearly savage country, what must a *mother* have felt? And what, also, an affectionate, pious, only son, in such circumstances, in bidding—*farewell* to such a mother? Yet this was one of the trials which Francis Asbury encountered for the sake of America. And does America owe his memory no debt for it? The following letter was addressed to Mrs. Asbury, (his mother,) from four female friends:—

'*Whitchurch, August 27th*, 1771.

DEAR MRS. ASBURY,—We have heard that your son is going, or is gone, to America. We expected he would call on us, to bid us farewell. But as the time is expired, we must give up our hope. So we have troubled you with a few lines, by way of inquiry if you were willing to part with him, and he willing to part from you? We think it must be an instance of much trouble to both, for indeed we were very much grieved when we heard Mr. Asbury was going there. The intent of writing this is to beg the favor of you to send us a few lines, as soon as possible, that we may be informed of the particulars of this long journey, if he is gone; for we can scarce believe he is so mad,—and to desire another letter from you the first time he writes to you from abroad. Indeed the Lord has made him

a useful instrument to many here, and he will not be easily forgotten by us. Indeed, our dear sister, you have great reason to rejoice in the Lord, in that your son is also a son of God, and an heir with the Lord of glory. But this is no doubt a time of distress to you and your husband; and we in some measure mourn with you for the loss of him for so long a time. But we hope the Lord will restore him again in peace, to the joy of your hearts. We all join in respectful love to you, and remain

Your affectionate sisters,

S. Faithorn,
Mary Farmer,
M. Butler,
Elizabeth Web.

Pray send as soon as possible. Direct to Mrs. Faithorn, Whitchurch, Hants.'

We have seen from the preceding letter, the place which Mr. Asbury held in the affectionate regards of those who, in his youth, had been partakers of the blessings of his early and faithful ministry. The next inquiry may naturally be, how did he stand among his brethren, the preachers? If he had sought case, and had preferred to remain in his own country, could he have enjoyed their esteem and love also, as well as those of his spiritual charge? On this point, we have the satisfaction to be able to subjoin a letter from a preacher who was then stationed in London, with such men as John and Charles Wesley, Alexander Mather, and Joseph Benson. This was also the third year, in succession, of his being stationed there; from which we may fairly infer the high respectability of his ministerial standing, and consequently the peculiar worth of his testimony. This, too, is the more valuable, since we find, by looking back, that in the year 1768 Mr. Allen, the preacher alluded to, had been stationed on the Staffordshire circuit, within which Mr. Asbury's parents lived. He must consequently have been well acquainted both with him and with his parents. Mr. Allen addresses his letter to Mrs. Asbury; and though it is occupied chiefly, as was most fit, with suggestions and counsels for her own consolation and encouragement, yet it incidentally contains, at the same time, full proof of the deep-rooted brother's love which young 'Frankey's' excellencies had produced in the heart of this senior, observing, and experienced minister. He writes thus:—

'*London, Jan. 20th,* '72.

Dear Sister,—Mrs. Tilt informed me last night that she had seen you, and that you desired that I would write you a letter, which I am not unwilling to do, only I know not what to say that may be of any use to you. But as she is sending a parcel, (in which I can send this post free,) I venture to send you a few lines. I have often thought of you since the Conference, on account of Frankey's going to America, which must have been a heavy trial

to you, as you have no other child. However, I rejoice to hear that you have been enabled to bear it pretty well, and doubt not but that this shall work together for your good.

I doubt not but that Frankey believed that it was the will of God he should go, and therefore had the resolution "to forsake father and mother," and his own native country, to comply with the will of God, and am persuaded that God will "not forget this his work of faith and labour of love." 'Tis true that you may see him no more in this world; but through perseverance, you shall see him to the day of eternity. Then be resigned to the will of Heaven, and sing,

"Since 'tis thy sentence I should part,
With what was nearest to my heart,
I freely that and more resign:
Behold, my heart itself is thine!
My little all I give to thee;
Thou hast bestow'd thy Son on me."

While this is the language of your heart, you cannot be unhappy; nor, indeed, can you be truly happy any longer than this is the case.

If it lay in my power to make your life comfortable, I should rejoice to do it. I have a regard for you, and love your son as I love my brother. You are now in the decline of life, and your greatest wisdom will be, to prepare every moment for your dissolution. Live to God more abundantly, and he will not forsake you when you are old and gray headed. Take Jesus for your present portion and your eternal reward. Give him all your heart, and all your life.

Be of good courage, and he will strengthen your soul: Fear not, only believe. God is good, and delights to do you good; and will cause goodness and mercy to follow you all your days. He never leaves nor forsakes those that put their trust in him. He has been your God from your youth up, and he will be your guide unto death. I hope your husband is earnestly seeking the salvation of his soul, and endeavours to make your life comfortable. Give my kind love to him, and to all friends at Barr. And that God may bless you with more grace here, and glory hereafter, is the prayer of him who is

Your affectionate brother in the Lord,

JOHN ALLEN.'

Of that most important crisis in his life, when, on a call from Mr. Wesley for volunteers for America, Mr. Asbury offered himself to go, he himself gives the following account:—

'On the 7th of August, 1771, the Conference began at Bristol, in England. Before this, I had felt for half a year strong intimations in my mind that I should visit America; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. During this time my trials were very great, which the Lord, I believe, permitted to prove and try me, in order to prepare me for future usefulness. At the Conference it was proposed that some

preachers should go over to the American continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. Wesley and others, who judged I had a call. From Bristol I went home to acquaint my parents with my great undertaking, which I opened in as gentle a manner as possible. Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world: but, I believe, she was blessed, in the present instance, with divine assistance to part with me. I visited most of my friends in Staffordshire, Warwickshire, and Gloucestershire, and felt much life and power among them. Several of our meetings were indeed held in the spirit and life of God. Many of my friends were struck with wonder, when they heard of my going; but none opened their mouths against it, hoping it was of God. Some wished that their situation would allow them to go with me.

I returned to Bristol in the latter end of August, where Richard Wright was waiting for me, to sail in a few days for Philadelphia. When I came to Bristol I had not one penny of money: but the Lord soon opened the hearts of friends, who supplied me with clothes, and ten pounds: thus I found, by experience, that the Lord will provide for those who trust in him.'—*Journal*, vol. i, pp. 1–2.

He sailed from England on the 2d of September, 1771, and landed in Philadelphia on the 27th of October following. In a few days afterward he wrote to his parents. We regret not to find this letter among those in our possession, as, being the first after leaving his parents, and after his arrival in America, it doubtless must have contained many interesting particulars. Several others of his subsequent letters, to which he refers, seem also to have been lost: at least they are not among those with which we have been furnished. The first that we find from him, after his landing on our shores, is dated October 7, 1772. From this it would seem that he was still pressed, by the solicitations of a fond mother, to return 'home' to England,—and that he contemplated returning, in compliance with her wishes, as soon as he could; but not till he should see his way clear in the order of Providence, and in the order of the work in which he had engaged. The workings of a heart exquisitely alive to all the tender feelings and filial obligations of an only son toward aged and fond parents, and at the same time to all the higher responsibilities of a faithful minister of Jesus Christ, are most strikingly and affectingly depicted in this letter, which we here subjoin.

'*New-York, Oct.* 7, 1772.

My very Dear Parents,—May grace and peace be multiplied to you, now and ever! I have now received two letters from you, and a third came to York, and was lost. I was then in Philadelphia. But I think I have sent four letters to you. Have you had

one, my first, from Philadelphia, dated about the latter end of October, which I wrote soon after I landed, and sent by the way of Bristol? I am glad to hear you do not want the things of this life; for if you wanted these, it would trouble me much. I cannot comply at present with your request, as I think it is not the order of God. You would not have me leave the work God hath called me to, for the dearest friend in life. If the flesh will, your spirit will not. However, you may depend upon it, I will come home as soon as I can: but he that believeth shall not make haste. As I did not come here without counsels and prayers, I hope not to return without them, lest I should be like Jonah. I have seen enough to make me sick; but if I faint in the day of adversity, my strength is small. I am under Mr. Wesley's direction; and as he is a father and friend, I hope I shall never turn my back on him. I have found at length that the Americans are more willing to hear than to do; notwithstanding, there is a considerable work of God. We have had a large opening in Virginia and Maryland, where Mr. Whitefield hardly ever preached with any success. The time to favor them I hope is come. Still old England for me. Yet this is a plentiful land; and if a poor man can live any where, he may live here. But my bread and water are sure, if I am faithful; and it is but little I want. I am not for making a fortune, but to convert souls to God. 'Tis one great disadvantage to me I am not polite enough for the people. They deem me fit for the country, but not for the cities; and it is my greater misfortune I cannot, or will not, learn, and they cannot teach me. But as my father and mother were never very polite people, it is not so strange. And as I was not born so, nor educated after this sort, I cannot help it. Besides, I was in the wilderness till my showing to Israel. But I see the emptiness of human life, and am sick of the gaudy scenes of life. I cannot as yet seek great things for myself, for I believe there will be, and now is, a dreadful consumption on the earth amomg people who call themselves Christians, because of their conformity to the world. There is a decay of the primitive spirit of religion. Wo unto us! for we have sinned, and the plague is begun. There is a cry in the camp, and who will stand up to make the hedge, or stand in the gap? May I hope my father and mother will give their hearts to God, and aim at the prize of their high calling of God in Christ Jesus. Strive to be holy as he is holy, so that you may finish well and in peace, that we may have sure and certain hopes of meeting in the kingdom of God together, to part no more. Labour to support the preaching; it will not always be in vain. Stir up the people to meet together. Let me know whether there is much spiritual prosperity in the societies about. Let me know what is become of my mare. I hope the Lord will bring us together in this world, to praise him; which we shall have great cause to do. Help me by your prayers, to be faithful to the grace given. My love to every inquiring friend; and am, as ever,

Your loving and dutiful son, F. Asbury.'

He adds a postscript respecting 'Joseph Perkins,' a countryman whom he had met with, and concludes with saying 'I am in health.'

In the chronological order of the dates, the next letter before us is one written from Baltimore, on the 24th of January, 1773. This watchful man of God perceived that there was then a storm gathering, which he feared would burst in judgment upon his beloved country. The deep concern which he felt on this account, with the fervent prayers in behalf of his 'dear countrymen,' and the earnest exhortations which it drew from him, was highly creditable both to his piety and to his patriotism. England and America were then constituent parts of one great empire; and standing related as Mr. Asbury did to both, and as a Christian minister, he most ardently deprecated the pouring out of the vials of civil war and bloodshed, which the blackening tempest evidently portended. Any other feeling on his part, would have been both unnatural and unchristian. Yet, there is abundant proof that he not only never interfered to throw any obstruction whatever in the way of the progress of American independence, but that, for the sake of America, having left father, and mother, and country, and home, he refused to return with the other English preachers, when he might easily have done so if he would, and freely devoted the labours of a whole life to American interests. Indeed, it was scarcely possible for any man, situated as Mr. Asbury was, to conduct himself with greater prudence, or to give less occasion of offence, even to the most flaming patriot, either in the approaches of the revolutionary contest, or during the whole progress of the trying scenes of that bloody struggle. Political strifes were not his calling, nor did he meddle with them. His meat and his drink were to do the will of him that sent him, and to finish his work. In this spirit, and with the most humbling views of himself, he wrote the following letter, from which it seems also that there was some expectation that Mr. Wesley himself, perhaps with some other preachers, would visit America 'in the Spring.' On what ground this expectation was founded, we are not informed.

'*Baltimore, Jan.* 24, 1773.

Dear Father and Mother,—Grace and peace be with you, now and ever! May it be the staff of your old age, and your consolation against the fear of death! These are to let you know I have not forgotten you; and though so many months absent, and so many miles distant, still my love and care are toward you. I often think of you, and many times pray for you. As to my own health of body and mind, I have not been so well I may say for months and years, through mercy. I am now in Maryland, of which you have heard. 'Tis where they send the English convicts. 'Tis about a hundred miles [that is Baltimore] to the southward of Philadelphia. The people in these parts, some few years back, were buried in sensuality; but God has wrought a wonderful change upon the hearts of many, and many are raised up to speak

in his name. Poor negroes have been deeply affected with the power of God. We have got one that will be fit to send to England soon, to preach. Here are negroes who have astonished masters of families, understanding men, when they have heard them pray; and if they were in England, they would shame their thousands. How many are there, rich and poor, who pretend to believe there is a God, yet never pray to that God, in private nor in public, nor in their families, no more than do their horses. Oh God! in the midst of wrath, remember mercy. Do not pour out of thy wrath on these prayerless Christless mortals. I am concerned for my country, though I have nothing to gain or lose; but I fear God will contend with them in a way of judgment. As they have been favored with the Gospel, with peace and plenty, these mercies abused, as they have been, call for vengeance. Surely no nation under heaven has been blessed with the Gospel like England. Oh ye inhabitants of England! repent and turn from all your transgressions, so iniquity shall not be your ruin. I fear the storm is gathering, and the cloud will break on my dear countrymen, whose present and eternal interest I have much at heart. I long for the salvation of their souls, that they may be brought home to the fold of Christ. Perhaps some may cast a heedless eye over these lines; and no doubt they will esteem me as a poor ignorant fanatic,—fool as they know I always was,—and therefore all I could say had no weight, and consequently all I can write. But a fool may speak the truth sometimes, and then he should be heard; for truth is truth, come from whom it may. May I hope there are a few of my neighbours who lay eternal things to heart, and do not forsake the assembling of themselves together, as the manner of some is; but exhort one another daily, while it is called to-day, lest any of you should be hardened through the deceitfulness of sin. All have need to stand on their watch, and not to think themselves safe till they get into heaven; and blessed is the man that feareth always. There are many rocks to split upon, and many by-paths to lead the soul from God; therefore watch, and remember how I have warned you for the space of three years, and God is my witness I sought nothing but the salvation of your souls. Ye were once the fruit of my labour, as I made your salvation the care and travail of my soul; for though you have ten thousand instructers you have not many fathers. But so it is sometimes, we call our fathers fools, so wise we grow. No doubt our younger sons will call us so. I hope my dear mother you rest your soul, your all, into the hand of the Lord; and that you do not sorrow for me as for one without hope. Rejoice with me as one whom the Lord hath blessed in a strange land; as an ambassador for God and Christ. I want for nothing, and if I sought great things I might have them; but these I will not, cannot, seek. I dare not take more than what just supplies my need. It shall never be said this was my motive for entering into the ministry. I abhor that Demas spirit. I bless God that

for these eight or nine years I have been in [the work as a local and travelling preacher,] I have had only plain food and raiment; and I trust I shall never seek more; though I consider sometimes I am here in a strange land, nothing to depend on but the kindness of friends, am spending the best of my days, what shall I do when I am old? But then I am taught to trust in the Lord, and give body and soul to him who has cared for me hitherto, and he will care for me to the end of my life. But if the Lord please I think I shall breathe in my own air in a few years; but I cannot say when, as the call for preachers is great, and I cannot leave the work. But as many are raised up here, and some may come with Mr. Wesley in the Spring, I may be spared soon. I desire to live and move in the will of God. 'Tis strange I have seen but one letter from you now these sixteen or seventeen months I have been in America; and as I am now so far from New-York and Philadelphia where the letters come, if they come to the continent it is much if they are not lost. But if you get mine, it is well, that you may be content. I can trust my parents, my all, into God's hands. Does my father give his heart to God? Has he victory over sin more than ever? Is his soul devoted to God? It is a trial for us to be parted; but what will it be for us to be eternally parted? Cutting, killing thought! O let us look out for an eternal habitation with God!

We have had exceeding fine weather to the middle of this month. We have had since some severe weather. I have a circuit of about two hundred miles, that I go round in three weeks. If some of our countrymen did but know how well they might live in this country, they would soon come, if they did as the Dutch, sell themselves and children for servants. There are many convicts who have served their time, and have made fortunes afterward. Here are many thousand acres of good land that may be had for clearing, or a little more. If a poor man can live any where he may here. ———. Salute all my old friends and neighbours.

Your loving and dutiful son, F. Asbury.'

Mr. Asbury, it is well known, was never partial to confinement in cities. He loved the freshness of pure country air, and the simplicity and plainness of country friends. Among the cities of this continent, however, there was none in which he felt more at home or enjoyed himself better, than in Baltimore. It was from this city, where his remains now lie, and which, with its vicinity, experienced a considerable share of the benefit of his early ministry, that his next letter also in our series was written. It is as follows.

'*Baltimore, Sept. 5,* 1773.

My Dear Parents,—I long to hear oftener from you. I think I have had but two letters from you since I have been in America; but at such a distance we must expect long returns. I am at present stationed in Maryland, and shall stay until Spring. Then, if

the Lord spare me, I shall go to Virginia, and there continue till May, when our Conference will begin in Philadelphia. Mr. Rankin told me he saw [you,] but I wonder you did not write. We —— the preachers and people in much —— order since the last preachers came over, and we have a prospect of much good.* I have much to do here, as I am in the greatest part of the work, and we have many country-born preachers and exhorters. I bless God for health, I think better than ever; and I do feel my heart taken up with God and his work. When I consider the order and steadfastness of my own country friends, I wish almost to be with them. But I trust the time will come when I shall see them. Indeed, if I sought any thing but the glory of God, I should think this the only place in the world to answer my purpose. But God, that knows my heart, knoweth my desire is to spend and be spent in his service. I have had opportunities of pursuing fleshly ends, but I abhor them. Indeed, we have a land of plenty. We eat bread without scarceness. I feel it my one great business to keep myself pure. The customs of a country are apt to stick to us without our notice. I see more and more every day what a preacher must be, and how he ought to live in public and private. I trust, my dear parents, you cleave to God, and both press on to a full conformity to the will of God, and the image of God,—*holiness.* Holiness becomes the house of God, whose house are ye. Let this be the mark for us, that Christ may be all. I am much taken up. Forgive the shortness of my letters. I have often to ride and preach twice in the daytime. My love to all friends. If I live, unless I should take a trip to the West Indies, I hope to be in England in less than two years.

From your obedient and loving son,

FRANCIS ASBURY.'

It is rather startling to read, as we shall in the commencement of the next letter, that a communication which Mr. Asbury had received from his parents a little previously, was the first that he had then had for '*seven years.*' It will be recollected, however, that the bloody scenes of the revolutionary war, and the consequent interruption of intercourse between England and America, had intervened. Let those who desire a near and an inner view of Mr. Asbury's heart, at that important period of his life, read and meditate on this letter. He was then acting as sole General Assistant, or Superintendent of the whole American Methodist Connection, with the approbation both of Mr. Wesley, and of the American preachers and people. To this high, yet laborious and responsible office, he had been raised, in the providence of God, from a very humble origin;—his parents poor and dependent; his father a gardener; and himself formerly apprenticed to the making

* This sentence is partly illegible in the original, in consequence of a portion of the letter having been torn off with the seal.

of buckle-chapes. Was any thing, then, more natural, when writing to an aged and fond mother, and endeavouring to reconcile her to his seeming undutifulness and want of affection in remaining so long absent, than that he should dwell somewhat on the greatness of the work in which he was engaged, and the important place in it which he was called to fill? Yet where was boasting, when, meekly entreating the prayers of his mother, he added this humble judgment of himself,—'for there certainly never was a man of smaller abilities raised so high.'

We advise young preachers, particularly, to notice the means, under Providence, of Mr. Asbury's great and rapid improvement on the very small stock of education with which he commenced. With what he could spare, after supplying himself with necessary clothing,—and he was 'moderate in dress,'—he 'bought books.' We advise those also who insist so pertinaciously on the large supplies, and the large funds, of the Methodist preachers, to trace the history of Francis Asbury,—the highest officer at the time under consideration, in all the societies, and afterward in the church, from the time of its organization;—with $60 a year for his salary, and to the close of his life never more than $80, and his travelling expenses; and obliged at times, 'partly through want,' even to sell his books!—struggling too, amidst all his other cares, to make some little savings to assist in the support of an aged father and mother.

The reasons which he assigns in this letter for not marrying, are strikingly characteristic of him, and will be read with interest. What it was that once befell him in England, in reference to this subject, we know not. From the brief manner in which he alludes to it, however, his parents, we infer, must have been acquainted with it. What he could save in a single state, he wished to appropriate to the relief of his parents; and if Providence should open his way to return to them, he wished to have no impediment. His annual circuit, too, then embracing the whole work, must necessarily, he foresaw, throw a great obstacle in the way of domestic enjoyment, in case of his marrying;—and his '*circuit*' he was resolved not to desert, for father, or mother,—or even a wife,—with 'a fortune.'

His reasons for not advising his parents to come to America, we think were sound and conclusive. And when he intimates his impression, nevertheless, that America would be his country for life, he resorts immediately to a natural and affectionate expedient to soothe, in some measure, the afflicted feelings of a mother on this double stroke, by proposing, if she desired it, to send her his portrait,—that she might at least have before her the image of a son,—an only son,—an only child,—so highly honored of God and man,—who had been absent from her nearly thirteen years, and whose face she was probably never to see again in this world. And although he felt that, to others, or in other circumstances, this might seem to savour of pride and vanity, and be attended with more

expense than his humble means could well afford,—yet, to gratify a mother, to remind her of him, and to stir her up to pray for him, (though we dare say she was not very likely to neglect this, or to forget him,) he would send it.

We will make but one additional remark, prefatory to this letter, and that is, to invite the reader's special attention to the evidence which it affords of the high state of Mr. Asbury's personal experience and spiritual enjoyment, and how gratefully and entirely he ascribed the whole of it to the grace of God,—while 'love divine, transporting love,' daily filled his heart. God grant, that the mantle of this Elijah, with a double portion of the heavenly spirit which filled his soul, may ever rest on the Elishas in Israel!

'*Prince George's County, Maryland, June* 7, 1784.

My Dear Parents,—It gave me some comfort to hear from you by the kind and friendly hand of Mr. Boon, the first direct account I have received from you these seven years. My anxiety of mind would have been great for this, and my seeming disobedient absence, was I not sensible of superior obligations to my heavenly Father, and reconciled God; to whom I go under all my exercises. I am perfectly happy in the circumstances I am under; believing the hand of the Lord has been signally displayed, in bringing me to and preserving me in America. I find the judgment of our reverend friend and father in God, Mr. Wesley, heartily concurs in my continuing here at present. What obligations are we under to that wonderful man of God. O how has my native land and Church been favored with a burning and shining light! What would thousands give, or do, could they but get him here. The esteem and influence I have among the preachers I owe much to him. We have upwards of eighty travelling preachers, and near fifteen thousand members in society. Was I to leave America now, it would be against my own conviction that it is my duty to stay: and in this agrees the judgment of my best friends, on both sides the water.

You want to see me, I make no doubt, as I do you. My constitution is now remarkably seasoned to the country. I enjoy an uncommon share of health, under such labour of body and mind. I trust, my dear parents, you have not wanted yet. In my travels I visit the parents of preachers, and think so will others do to mine. I sent a bill to Mr. Saure of five pound sterling, a few days ago. You should have received eleven guineas last Fall, by the same hand. You should be more particular in writing to me about these temporal matters. It is true you may be both disabled for labour, and may need a larger supply than I have given, or shall give; but we must trust Providence. Some say, was I to be paid according to my labour, my salary would be great. I can tell you how it has been with me, from the first entering into the Connection. I had to provide myself with necessary clothing and books. When I came to America, the first four or five years of my being here, money was plenty. With what I received more than bought my

clothing, (and I have been moderate in dress,) I bought books. During the time of our late troubles, I sold my books, partly through want. My allowance from Conference is twenty-four pounds currency, equal to twelve pounds sterling, [or a little more,—about $60,] with my travelling expenses paid. I am concerned in the selling off the remains of Mr. Wesley's and Williams's books. This puts money into my hands; but I know not that I can call my one coat and waistcoat, and half a dozen shirts, two horses, and a few books, my own, if the debts were paid. 'Tis true if I were to marry a wife with a fortune, or were less liberal, I might have more money. Many things have inclined me to continue as yet in a single state. One, what once befell me in England. Another, my parents,—that if Providence should open the way for me to come to you, I may have no impediment; and that what I can save may go for your supply. Besides, my circuit is so large, not less than 700 miles in length, yearly, and in circumference I know not what.

I have thought much of your coming to me, when I found I could not come to you; but here I view great difficulties. If you were to come here, you must sell all you are worth to pay the fare, to come comfortably. Where I should procure you a house and necessaries I know not. I have one friend, a great man, who would, may be, employ my father, in the way he would choose; but it is too much like Hampstead Hall. In short, I have a spirit that cannot easily bend to be dependent on any one man. I know how changeable human nature is, and how subject we are to lose the grace of God. I might add the difficulties of the sea. The climate and country might shorten your days. It would bring additional trouble on me, that have enough already for my poor heart and weak head. But be assured I shall send you a supply. It might be larger, but I pass so many thousands in a year.*

My dear mother, live to God; press after holiness of heart; be much in prayer to the Lord. You think, "Could I see my child again, I should be happy, and die in peace." Yes, if I could stay with you; but how painful to part. I am under some thoughts that America will be my country for life. If I ever had any ambition to be great, it is somewhat cooled; a less public station would be more acceptable to me. A man may be suspected of pride and folly if he wants to rule. Upon the whole, I have reason to praise God, who has kept me from publicly dishonouring him, his cause, the Connection I am in, and the calling I am of; and to enjoy more of his power and love to my soul. That I am not puffed up nor fallen into the condemnation of the devil. What great reason have I to praise God for what is done in, for, and by me; that a life of labour and suffering is my paradise, while love divine, transporting love, daily fills my heart.

[* He means, we presume, thousands of needy objects, to the relief of so many of whom he had to contribute, as greatly reduced his scanty means.—*Editors.*]

There is one thing that to me savours of human pride, and vanity, and expense,—that is to have my portrait drawn,*—which I will have done if it will give you any satisfaction to send it to you; if it will remind you of me, and stir you up to pray that God may keep me; for there certainly never was a man of smaller abilities raised so high. I shall not wonder if some well meaning men should fear for me; this I do for myself. I have reason to bless God who hath made me, and doth make me, a centre of union among the preachers and the people; and that he hath given me the hearts of both so much. But the sons of Zeruiah will always show themselves, either through weakness or wickedness. Our last year's Conferences have been attended with great love, and power, and union. Religion revives in the north and south of this continent.

My dear father, cry to God for grace to conquer sin. Take abundantly more care of your soul than your body. I pray for, think of, O that I could weep over, you more. May God restore you to his favor and image, and glory. Live in love together; ripen fast for glory; that there I may see and rejoice with you for ever. If you desire my portrait, send me word in your next.

I am, as ever, your loving, though unworthy son,

F. Asbury.'

We have now brought down these interesting letters to a period subsequent to the close of the revolutionary war, and nearly to the time when Mr. Asbury, by the direction of Mr. Wesley, and agreeably to the solemn form of ordination prepared by him, as also by the unanimous choice of the American General Conference, was to be set apart, in conjunction with Dr. Coke, as a General Superintendent of the whole American Methodist body; which, from the time of that organization, took the style and title of the Methodist Episcopal Church. We shall therefore here close this article for the present, but with the design of renewing the subject, and of furnishing the remainder of the letters in a future number. Our readers will perceive that it has not been at all our object, in this way, to attempt a *Life* of Bishop Asbury. We have designed and studiously confined ourselves to such suggestions and remarks as the letters themselves have given occasion for. Even these, we know, might have been much enlarged, and profitably so. But we foresaw that such a course would extend our article beyond the limit which we judged it expedient to prescribe to it. We wished also to make the letters themselves, in which Mr. Asbury is seen in his most private and familiar correspondence, chiefly prominent. That some passages might not have been written,—or have been written with more care,—or other additional ones have been inserted,—had he anticipated their publication, is very probable. But then it is this very circumstance, that they were not written for

[* At a later period, Mr. Asbury permitted his portrait to be taken on more than one occasion, for the gratification of his friends in America.—Editors.]

publication,—that stamps them with a large portion of their value. We see in them the man, the son, the Christian, the minister of Jesus Christ, in his simplest form, and just as he was. If any man can read such letters with severity, and much more if with malignity, of criticism, he is unworthy of the name of a man, and must have a heart which no human being ought to envy.

As to the letters themselves, it is proper to inform the reader that, in the early ones chiefly, we have taken the liberty occasionally to correct the orthography and punctuation, and in a very few instances to supply a word or two evidently omitted through inadvertence; but that in no instance whatever, have we altered or added a single sentiment. And here we are free to acknowledge that the first letters of Mr. Asbury, in this series, bear frequent and full marks of his great deficiency in early education. We acknowledge this, not only freely, but regard it as a fact in his history which, at the same time that historic fidelity requires its statement, ought by no means to be suppressed, were its suppression even practicable. That he rose so high, improved himself so greatly, and became so eminently respectable and useful, from so small a beginning, and in circumstances so extremely unfavorable for literary culture, is a fact very highly to his credit. Other very distinguished men have risen similarly, at various times, from circumstances at their outset equally low and unpromising; and it has justly been recorded to their praise, and for the encouragement of others in like circumstances.

'Dr. John Prideaux, Bishop of Worcester, [England,] obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

Sir Edmund Saunders, Chief Justice of the Court of King's Bench, in the reign of Charles II, was originally an errand boy in the Inns of Court.

Dr. Isaac Maddox, who, in the reign of George II, became Bishop first of St. Asaph, and afterward of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed in the first instance, by his friends, with a pastry cook.

Dr. Isaac Milner, Dean of Carlisle, who filled the Chair which Sir Isaac Newton had occupied, at Cambridge, that of Lucasian Professor of Mathematics, was originally a weaver;—as was also his brother Joseph, the well known author of Church History.

Of the same trade, in his younger days, was Dr. Joseph White, Professor of Arabic at Oxford.

James Ferguson, [LL. D.,] the celebrated writer on Astronomy, is one of the most remarkable instances of self education which the literary world has seen. His father was in the humble condition of a day-labourer. At the age of seven or eight, young Ferguson actually discovered two of the most important elementary

truths in machines—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book, and with no tool but a simple turning lathe, and a little knife. While he was feeding his flock, in the employment of a neighbouring farmer, he used to busy himself in making models of mills, spinning wheels, &c, during the day, and in studying the stars at night. Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton, and Thomas Simpson. George III, who, when a boy, was occasionally among the auditors of his public lectures, soon after his accession to the throne, gave him a pension of fifty pounds per annum from the privy purse.'*

Sextus Quintus, who became a Bishop, a Cardinal, and ultimately Pope, was at first a hog driver. He was certainly, says Mr. Wesley, as great a genius, in his way, as any that ever lived. He did great things, and designed far greater; but death prevented the execution. And he had many excellent qualities; but was full as far from being a Christian as Henry VIII, or Oliver Cromwell.†

Mr. Asbury's rapid improvement is as manifest in the progress of the letters before us as his early deficiencies. With what means he could spare from necessary clothing and charities he furnished himself with books, and gave himself to reading and study, in every fragment of time that he could redeem from his almost constant travelling, and immense labours. His profiting, of course, appeared to all. Without great original strength of mind, and indefatigable perseverance and industry, it was not possible, indeed, that any man situated as he was, and commencing his public labours with so small a stock of education, should, unless by miracle, have made the vast improvement that he did. It is to this view of the subject, especially, that we desire to draw the reader's attention, and particularly that of young preachers.

No preacher among us, at this day, can possibly have greater obstacles to surmount in the prosecution of his studies, than Mr. Asbury had; whilst ninety-nine out of every hundred, perhaps, have advantages and opportunities vastly superior. What preacher among us, or among any other people, is 'in journeyings' oftener? Who preaches more, or meets the societies oftener? Who prays more? Who visits more,—not visits of idle chit-chat and gossiping, but—in the character of a true pastor of souls? Who is more frequently and unavoidably compelled to be in company? And in his travels oftener even in crowds? Who is obliged, wherever he goes, to receive more visiters? Who suffers more than he did, in a large portion of the latter part of his life, especially, from frequent afflictions? And, above all, upon whom does there fall, daily, a greater burden of care,—even of all the Churches? It was doubtless in reference to such circumstances as these, that when the transcriber of his Journal once ventured to express to

* Quar. Reg. Am. Ed. Soc. † Wesley's Journal.—July 13, 1773.

him a wish that he had inserted 'more of the deep reflections and acute remarks on men, books, and passing events, continually afloat in his powerful and observant mind, and that, for the sake of his brethren in the ministry who should follow him, he had made the skeletons of his sermons more perfect, and had added many more, his reply, uttered with much feeling, would have satisfied every candid mind that it was by no ordinary effort that he had done so much.' Let other preachers, then, go and do likewise; let them redeem the time, and give themselves to reading, as well as to prayer and the ministry of the word, and to every practical ministerial duty, and with God's blessing, which in such a course they will be sure to have, they cannot fail to become,—if not Francis Asburys,—at least respectable and useful men, and good ministers of Jesus Christ.

LETTERS ON REVIVALS OF RELIGION.

The letters on this important and interesting subject which we give below, are extracted from the Wesleyan Methodist Magazine for February last; and are thus introduced by a note to the Editor:—

'It may be proper to apprize your readers, that the following letters lately passed between a clergyman of the Church of England, eminent for his talents and virtues, and a minister of the Wesleyan Methodist Connection. They are now offered for publication with the consent of both parties, on the sole condition that names and local circumstances shall be carefully suppressed. Limited as they are in the range of their topics, it is hoped that they may contribute, in some degree, to fix the attention of serious Christians on that most important object, the revival and extension of religion in the world. It will be perceived that the correspondence was opened by the clergyman, and that the other letters follow in the usual order of epistolary intercourse. O.

LETTER I.

October 6th, 1829.

My Dear Sir,—It will probably surprise you to receive a letter from me. I feel indeed that an apology is due from me for troubling you with one, considering your many ministerial avocations, and more especially on the subject upon which I write to you. But allow me to say, that I know no one to whom I feel I can so well apply as to yourself; and, as I trust my object is the promotion of divine truth, I am less reluctant to address you; and believe that, as you will credit me in this assertion, you will not be unwilling to favor me with a reply.

I will proceed at once to state my case. On Sunday evening last, I was led, from a wish to enjoy the presence of God in his

house, to attend the Methodist chapel in ——. A Mr. —— was the preacher; and of his sermon I would speak in terms of unqualified approbation. I felt that a divine power attended it, and could accord with every expression he uttered. It was addressed, indeed, chiefly to the feelings,—a mode of address which, I am disposed to think, should be sparingly used, lest the faith of the hearers should *seem* to stand, not to say, *stand*, more on what is human than on what is divine. I dare say many were considerably affected by his plain, simple, moving addresses; and hence many, including myself, were probably led to continue, after the sermon, at a public prayer meeting which followed. And now occurred what, joined with reflections which have for some time been occupying my mind, has led me to apply to you in this manner. Among the persons present was one, a female, who, from her voice, which was audible in prayers and complainings, as well as from the statements and prayers of others, seemed to be in much distress of mind, and, to use an expression then used, waiting 'to be set at liberty.' This continued till the prayer meeting was closed by an intimation, that some would stop to exhort and pray with the individual in question, and that others might retire, which I felt it my duty to do. I know not, therefore, the conclusion. But many thoughts have arisen in my mind upon this circumstance.

This individual (if not an actual impostor, which I will not here suppose) was either under a delusion, or under the influence of the Spirit of God. The alternative I feel to be an exceedingly weighty one, not merely as to the individual herself, but as to the Church of Christ in general, and the cause of God in the world at this time. I am led, therefore, (judging from your connection with the Methodists, that you have had sufficient opportunities of knowledge and judgment in this case,) to ask you:—

1. Whether such a circumstance as the above in its general features, is of frequent occurrence in your congregations?

2. Is the usual result, or in what proportion of cases is the result, an avowed enjoyment of peace of mind in believing, supported by consistent Christian conduct? Or is it a subsiding into a previous state of mind, whatever that may have been?

3. Does your own personal experience, as a faithful witness and minister of God, warrant the conclusion that the Holy Spirit is really now working in this way, and may be expected so to work from actual instances of his so working in these days?

I should perhaps have asked previously to this last query,—

4. Whether persons brought into the profession of the faith, in connection with your society, in such a way, are generally found steady, consistent, persevering Christians?

You will see the bearing of these questions, and that the doubt is on my mind whether such a work (if this be not an extraordinary case, owing to particular circumstances, either in the preacher, or his subject, or the individual affected) is of God or of man, the

Spirit of God, or a spirit of delusion; whether of animal feeling, or what not.

I confess I could not bring my mind to a satisfaction that there was not more of mere feeling, produced by particular circumstances, than of grace in the case in question, and so in similar cases. Yet I dare not judge hastily. Nor am I altogether qualified to decide, as such a case is unknown under the ministry of the Gospel in the established Church. If it be, however, a work of the Spirit, the conclusions are of great moment, in many respects, on which I need not now occupy your time.

I hope I shall not be considered impertinent in desiring your opinion, and the result of your experience, as to the above points, which I have put in the form of queries.

How do you treat such cases, supposing you have met with them?

Believe me that I am actuated by a desire to know and to do the will of God in thus applying to you. I trust your answer will not be without a blessing: and believe me to remain,

Your affectionate, unworthy brother in the Gospel,

LETTER II.

October 14th, 1829.

My Dear Sir,—Allow me to assure you that your favor of the 6th instant was received with an affectionate welcome, and that no apology was necessary for the acceptable freedom which you have taken. I cannot forget past and happy days, in which it was my privilege occasionally to engage with you in transactions designed to promote the spread of our common Christianity, and I cheerfully embrace this opportunity of renewing our friendly intercourse by an exchange of letters.

Of the great practical importance of the subject on which you write, I am deeply sensible. I feel too that it is not without its difficulties. I confess that it has caused me many perplexing and anxious thoughts; and I correspond with you the more freely upon it, in the hope of receiving additional light and information from your remarks. One circumstance is to me very encouraging,—that neither you nor I approach this momentous point with fastidious and speculative curiosity, but with an humble and prayerful desire that the Lord may, in this particular, as well as in all others, "guide us in judgment, and teach us his way." I am much assisted in my inquiries by the queries which you have suggested, and to which I will reply as explicitly and briefly as I can, following the order in which you have arranged them.

1. You first ask, "Whether such a circumstance as the one you mention, viewed in its general features, is of frequent occurrence in our congregations?" To this I reply, that our congregations have often been favored with remarkable effusions of divine influence; that, at many of these seasons, persons under the weight of deep

and painful convictions have expressed their feelings openly and strongly; and that not a few have professed to obtain an immediate and scriptural evidence of "peace with God through our Lord Jesus Christ." I believe I may safely pronounce that such cases are frequent in our congregations. Yet I cannot think that we are exclusively distinguished by them. Many of a very similar kind appear to have taken place in the earlier periods of the Reformation, both on the continent of Europe, and in this country;—many such are recorded in President Edwards's two publications concerning the "Work of God in New England," toward the beginning of the last century, and in Dr. Gillies's "Historical Collections;" and, from what I can learn, such examples are not rare among other denominations of Christians in the present day, particularly on some of the missionary stations, and in the United States of North America. Indeed I am inclined to regard them as the usual concomitants of all great revivals of religion. At the same time I must concede, and I do it without any reserve, that in our Connection human passion has not unfrequently mingled itself with the influence of the Holy Spirit, and has, I fear, in some instances, been substituted for it. For misguided extravagancies I am no advocate. I dare not attempt to justify scenes in which the voice of man only is heard, and his excesses betrayed; but in which the saving agency of God is not felt. And I can truly declare that such scenes have not the countenance and support of the most eminent and useful ministers in our body. How far mere human excitement might prevail in the case which you witnessed, I am not able to say. I have the highest esteem for the piety of the man, for I have seen it displayed in seasons of very trying affliction; yet I am not sure that, in the unrestrained ardour of his zeal, he does not sometimes, with the best possible intentions, encourage irregularities, which may perhaps be palliated, but which ought not to be approved.

2. I proceed to your second question: "Is the usual result, or in what proportion of cases is the result, an avowed enjoyment of peace of mind in believing, supported by consistent Christian conduct? Or is it a subsiding into a previous state of mind, whatever that may have been?" To the best of my knowledge, the persons with whom our present inquiry is concerned, may be divided into three classes. The first class contains those who are powerfully affected at the time, who profess to obtain "peace and joy through believing," and who, being afterward placed under proper religious instruction, "hold fast the beginning of their confidence," and become eminent for all the fruits of scriptural piety. Of this class I am happy to say that the number is large. The second class embraces those who appear to be equally moved and profited, but who, for want of suitable training, or from yielding to temptation, or in consequence of the operation of other causes which it is not always easy to trace, soon lose the benefit which they have professed to receive, and resemble those of whom the prophet complains, that

their "goodness is as a morning cloud," and that "as the early dew it goeth away." This class, I lament to acknowledge, is far too numerous. The third class consists of those whose excitement is at best but superficial and transitory, and who relapse almost instantly into a state of spiritual languor and indifference. I own, too, that there may be instances of real imposture;—but I would fain hope not many. I am persuaded that by far the greater proportion of cases belongs to the first class,—a class which presents to us the edifying example of sincerely repentant sinners, who, having in the midst of much terror and alarm, "fled for refuge to lay hold upon the hope set before them," become from that time steady and consistent Christians, and prove, by the general tenor of their subsequent conduct, that they have known and received the "grace of God in truth."

3. You next inquire, "Does your own personal experience, in the discharge of your public duties," (pardon me that I have here altered your expression, for I dare not even indirectly assume to myself the honorable title of "a faithful witness and minister of God,") "warrant the conclusion, that the Holy Spirit is really now working in this way, and may be expected so to work from actual instances of his so working in these days?" Believe me that I do not wish to evade this question. May I be permitted, however, to remark that it is not exactly of the same class with the others which you have proposed. They are general; this is special. They may lead to a result which this might fail to do, simply in consequence of great personal deficiencies. Yet, without descending to particulars, which it would scarcely beseem me to do, I cannot but draw the conclusion, from what I have myself witnessed, that the Holy Spirit is really now working in the way of extraordinary and speedy conversion, and that he may be expected so to work, from actual instances which my own eyes have seen, and my own ears have heard.

4. You ask finally, "Whether persons brought into the profession of the faith, in connection with our society, in such a way, are generally found steady, consistent, persevering Christians?" Generally, I have reason to believe, they are, but not always. I have already granted that there are painful exceptions; and I now further admit the two following facts:—First, that among persons introduced into our societies under these powerful excitements, there is, upon the whole, a larger proportion of fickle and wavering professors, than among those who are led more gradually to a knowledge and belief of the truth:—and, Secondly, that places which are specially distinguished by strong occasional excitements are also too frequently, but not always, distinguished by great fluctuations. I would ask, however, with an earnest desire to be rightly informed, Is this necessary? May it not be attributed, in a great measure, to the undue stress which is laid on incidental and temporary movements, and to the neglect of proper subsequent instruc-

tion and discipline? And is it not possible, by the help of God, to secure the good, without any pernicious admixture of the evil?

With respect to the manner in which I would treat such cases, I speak with diffidence, but not with reluctance. If I saw any so affected, I would choose to converse with them apart from the promiscuous congregation. I would strive to ascertain the reality of their professed convictions; would carefully guard them against all self-trust; and would teach and exhort them to believe, simply and entirely, in our Lord Jesus Christ. I would then join in prayer with them, that God would, by his Holy Spirit, inspire them with the grace and power of true faith, and grant them his peace. I should also feel it to be my indispensable duty to place them afterward, if they were not so placed before, under a regular course of Christian inspection and instruction. If you discover any thing unscriptural, or seriously defective in this method, you will confer a great obligation upon me by favoring me with your views; for, in matters of so much consequence, I earnestly wish to do right.

I agree with you that mere addresses to the feelings should be sparingly used. We are furnished, in the preaching of the Apostles, with a model, sufficiently plain, of the most suitable and useful style of pulpit instruction. To my own mind, that passage contains a very full and forcible directory on this subject: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Happy they who are enabled thus to "preach not themselves, but Christ Jesus the Lord!"

My sheet is now nearly filled. I trust I have replied to your inquiries with plainness and freedom. If I have inadvertently omitted any point, or if I have it in my power to supply you with any farther information, I shall with great pleasure write again. Meantime, with fervent prayers for your personal happiness, and ministerial success, I am, my dear sir,

Your affectionate servant in the Gospel of Christ,

_____.'

We hope, in a future number, to be able to present something farther on the same subject, and from the same source. Were some of the 'Observers,' and 'Spectators,' and monthly 'Christian Advocates,'* in this country, as candid and courteous in their inquiries and remarks as this 'eminent' clergyman of the Church of England, they would, in whatever manner they might be answered, at least do less discredit to themselves, and to the cause of our common Christianity.

* Dr. Green's Presbyterian Christian Advocate, for instance.

WESLEY'S WORKS.

The Works of the Rev. John Wesley, A. M., *sometime Fellow of Lincoln College, Oxford. Third Edition. With the last corrections of the Author. London: Published by John Mason,* 14 *City Road.*

The whole of this first complete and standard edition of the Works of the Reverend John Wesley, is by this time, we presume, before the British public. We have received it here entire, except the last volume, of which we are in daily expectation.* When the question of preparing and publishing this edition was under discussion in the Wesleyan Book Committee, in London, the representative from our General Conference, the Rev. Dr. Capers, had the pleasure to be present, and advocated proceeding with it immediately. The measure, he informs us, was finally adopted with the kindest reference to our being in a state of readiness to reprint the work as fast as the sheets could be obtained from their press,—and deserves to be considered as exemplary of the brotherly affection which subsists between the two great bodies of Methodist ministers in Great Britain and the United States. The British Conference, he adds, and its Book Committee, consider the present work as one of great importance, besides the bare matter of putting into the possession of those who desire it a complete copy of the prose writings of our venerable Founder.

Of the First *American* Complete and Standard Edition of these Works, one half is already stereotyped, and partly printed. The first and second volumes of this edition contain Mr. Wesley's Sermons. Fifty-three of these sermons were published by Mr Wesley in the year 1771, in four duodecimo volumes, and, with his Notes on the New Testament, constitute the standard of those doctrines which the Wesleyan Methodists believe to be the doctrines of the Bible, and to which reference is made, as such, in the trust-deeds of all the English chapels. 'They are designed especially to elucidate the great doctrines of experimental and practical religion; and in this view are unequalled by any other discourses in the English language.'†

The residue of the sermons are eighty-eight in number. Many of these were originally written for insertion in the Arminian Magazine, and were afterward revised and republished by Mr. Wesley in a separate form. Several of them were preached before the University of Oxford; and others on various special occasions. A large portion of them relate to subjects connected with personal religion; others are miscellaneous; and the subjects of the whole series are very complete and greatly diversified; forming, in fact,

* The delay of this volume, we are informed by the London publisher, has been occasioned by the preparation of a *copious Index.*

† Wesleyan Methodist Magazine.

one of the best bodies of divinity in our language. They are written in a style of great purity, simplicity, and energy. Most of them are also models of brevity, as well as of perspicuity and chasteness; and the whole of them are extremely interesting and instructive. They should be read not only by every Methodist, but by every one who is desirous to see, at large, what the doctrines of the Wesleyan Methodists are; and by every preacher, travelling and local, by every exhorter, by every class leader, in short, by every *official* member of the Church, they should not only be read, but be studied, next after the Holy Bible itself.

The third and fourth volumes comprise Mr. Wesley's Journal, from October, 1735, to its close in October 1790, a few months before his death;—embracing a period of somewhat more than fifty-five years. This edition contains, also, what we deem very important, the manuscript corrections, made by Mr. Wesley himself, and left in his library at the time of his death. In regard to the whole of this part of the Works, which we have lately enjoyed the pleasure of reading throughout, we fully concur in the sentiments expressed in the following quotation from the Wesleyan Methodist Magazine:—

'Mr. Wesley's Journal forms by far the best history of Methodism, from its commencement to the death of its Founder. It is written with admirable simplicity, and not only details the labours of one of the most zealous and influential ministers of Christ, but embraces many singular incidents, biographical sketches, and valuable observations upon books and men. The immense variety of subjects which it contains, renders it as entertaining as it is instructive.'

There is one portion of this Journal, from the year 1760 to 1773, which embraces a period of special importance in the history of Methodism. 'About the year 1762, it pleased God to pour out his Spirit upon the Methodist societies and congregations in such a manner as had never been previously witnessed. Their numbers were greatly increased; and many of those who had long known the Lord acquired a rich maturity in every Christian grace. In London, the effects of this blessed revival of religion were afterward in a great measure blasted, by the spirit of faction and of insubordination. Unwilling to submit to the discipline of the body, many hundred persons, at the instigation of Mr. Maxfield, who was under the deepest obligations to Mr. Wesley, separated from the Society, affecting greater purity of doctrine and worship, and greater liberty, than their brethren enjoyed. In the course of a few years, most of these people were scattered; some of their leaders abandoned all profession of religion; and others attempted to reconcile spiritual enjoyments with immoral conduct. It might be well, if those who are attempting at present to promote strife and division among Christian brethren, would acquaint themselves with the separation effected by Maxfield, and with the consequent spiritual ruin of many of the unsuspecting people who were unhappily drawn into it. A

faithful history of all the factious divisions which have taken place among the Methodists, and of the results in which they have involved the parties concerned in them, would teach many valuable lessons, and might serve as a warning against the dishonorable arts of some modern agitators.'*

These remarks may perhaps be found to suit some other meridian beside that of England.

At the close of the Journal, in the fourth volume, we have added Mr. Wesley's Last Will and Testament, and the Deed of Declaration, enrolled in His Majesty's High Court of Chancery, giving a designation to the Methodist Conference, and providing for the legal settlement of the chapels built for the use of the Wesleyan Methodist Connection in England.

Next in order after the Sermons and Journal, there will follow three large volumes, each larger than any of the preceding, containing Mr. Wesley's Miscellaneous Works. 'The numerous attacks which were made upon Mr. Wesley, through the medium of the press, drew from him many tracts in explanation and defence of his doctrinal sentiments, and of his general proceedings; and these productions of his pen, notwithstanding their controversial character, are among the most interesting and instructive of his writings. His command of temper was most exemplary, and his logical skill perhaps never excelled; and hence, a careful study of his polemical works is well calculated to induce, especially in theological students, a habit of close thinking, and of correct reasoning.'† The 'Appeal to Men of Reason and Religion,' and the 'Farther Appeal,' which are placed first in this collection of his Miscellaneous Works, describe the state of the English nation at that time, in regard to morality and religion; and contain a powerful and triumphant defence of what were usually charged as the irregularities of Methodism. Of these productions it is said that the eminent Dr. Doddridge, after perusing them, wrote on his copy, '*How forcible are right words!*'

The 'Appeals' will be succeeded by numerous tracts explanatory of the doctrines, discipline, and history of Methodism; and by a great variety of very able polemical pieces, in the form of Letters, or otherwise, containing Mr. Wesley's replies to Dr. Church, the Bishop of London, Dr. Free, and others; to 'Messrs. Baily, Potter, Downes and Fleury; to Bishops Warburton, Lavington, and Horne; to the treatise of Dr. John Taylor, on the subject of Original Sin; and to Mr. William Law, on the Mysticism which he recommended in the later years of his life. The "Letter to the Rev. Mr. Fleury, Archdeacon of Waterford," bearing the date of 1771, and the "Short Address to the Inhabitants of Ireland," published in 1749, and relating to the introduction and spread of Methodism in that kingdom, were overlooked in the former edition of Mr.

* Wesleyan Methodist Magazine. † Ib.

Wesley's Works. The latter of these is a very beautiful and important tract; and the former is remarkable for its keenness and severity. Ever after the publication of this letter, the Archdeacon is said to have been a decided friend of Mr. Wesley, and of the Methodists.'*

After the works above named, will follow Mr. Wesley's 'celebrated Letter to Dr. Middleton, several tracts against Popery, and against the peculiar doctrines of Calvinism. Two of these have been long out of print. One of them is entitled, "a Letter to a Gentleman at Bristol:" it was published in the year 1758; and treats of the conditionality of the covenant of grace. The other is "A Second Dialogue between an Antinomian and his Friend:" it was designed to expose the tenets of William Cudworth, and was repeatedly printed during the life of Mr. Wesley. Cudworth separated from Mr. Whitefield, and was one of the most noted Antinomians of his day. After the decease of Mr. Hervey, he obtained possession of his manuscripts; and, with the concurrence of Mr. Hervey's brother, published, in the name of that excellent man, the infamous "Eleven Letters to Mr. Wesley." This was done in opposition to Mr. Hervey's dying charge: and there is reason to believe that the letters were largely interpolated by Cudworth. They breathe a spirit of deep malignity, perfectly the reverse of that which pervades the authorized publications of that ingenious and elaborate writer. This Dialogue, therefore, illustrative of the tenets of Cudworth, is of considerable importance in the history of Methodism.'†

The next of the miscellaneous works will be 'the whole of Mr. Wesley's political tracts; the life of his friend Mr. Fletcher, of Madeley; the Plain Account of Christian Perfection; Collections of Prayers; admonitory addresses to different classes of people; and a great variety of other interesting and important papers. Five of the political tracts will be new to most readers, having been out of print for a great number of years. This is also the case with an admirable pamphlet entitled, "An Estimate of the Manners of the Present Times," first published in the year 1782, and which has not been inserted in any previous collection of Mr. Wesley's Works.'‡

It is perfectly well known that during the contest between Great Britain and America, in our revolutionary struggle, Mr. Wesley, from a conscientious conviction of duty as his views were, took a decided part in behalf of his own country and government. It was not as a politician that he did this, but as a Christian minister, according to the views which he then entertained; and from a belief that important moral considerations were deeply involved in the questions agitated, so far as he concerned himself with them. During that period, however, he had no communication with the American Methodists, nor did his writings of this class, we believe, ever

* Wesleyan Methodist Magazine. † Ib. ‡ Ib.

reach America till after the close of the revolutionary war. Consequently, they could not possibly have had any influence in this country. Since they have been known here, they have been universally and uniformly regarded by American Methodists as one of the few errors of that great man.

The gentlemen who conduct the Quarterly *Christian Spectator* quote a passage of Mr. Wesley's in which he expresses his attachment, and that of the English Methodists, to the government of their own country, as a proof that the *American Methodists* are 'NO REPUBLICANS *and never intend to be;*' putting the former part of the passage in capitals, and the latter in italics, as we have done here. This wilful perversion, (for it is scarcely possible that it can proceed from ignorance,) evinces a degree of controversial obliquity and malignity which we have seldom seen paralleled. The same gentlemen, after quoting farther from Mr. Wesley, that 'it would be better for those that are so minded [that is to be republicans] to go quietly away,'—add, 'A multitude of Churches in that Communion, [the Methodist Episcopal Church,] after a full trial of the system, are following this advice.' Now, we will turn aside here barely for a moment, to say to these gentlemen, that this short part of their article contains at least two gross untruths. It is not true that to the Methodist Episcopal Church, of which the gentlemen were speaking, Mr. Wesley ever gave this advice; nor is it true that 'a multitude of Churches in that communion are following this advice.' And we put it seriously to the gentlemen's consciences, if these are not seared as to what concerns us, whether they did not studiously frame that part of their article with a set purpose mischievously to excite political prejudice against the Methodist Episcopal Church; and whether such a course can be reconciled with fairness in argument, with a Christian spirit, or with Christian morals?*

Mr. Wesley himself, indeed, in his letter of 1784, addressed to 'Dr. Coke, Mr. Asbury, and our brethren in North America,' in effect acknowledges his former error, in reference to the struggle for American independence. At the close of that letter, he confesses that it was 'God' who had so strangely made us free; and declares it his judgment, that, having been totally disentangled both from the English State and Hierarchy, it was best for us to stand fast in that liberty. *This* was his advice to the American Methodists; in which he followed, as he always did, what he believed to be the leading of Divine providence. If the gentlemen of the Christian Spectator were acquainted with this fact, it exposes their conduct to so much the severer reprehension. If they were not, it shows how ill they were qualified for the task which they undertook.

If it be asked why we retain, in the American edition of Mr. Wesley's Works, those tracts of his of a political bearing, which

* See the Christian Spectator for September, 1830, p. 485.

were written at the approach or during the heat of the revolutionary war, and which contain sentiments known to be adverse to ours in America? We answer:—for the same reason that the Bible contains passages in relation to some of its most distinguished characters which are by no means necessarily to be approved, merely because they are found there recorded. We ourselves wish to have, and we also wish the public to have, a fair and full history of this extraordinary man. His *Works*, complete, will best furnish this; and let those who, through so long and active a life, never erred themselves, or who think their leaders never erred, cast the first stone at *him*. The publication of these tracts will now be as harmless, too, as the publication, at this day, of the secret cabinet correspondence of our revolutionary statesmen. It will serve also to show that Methodists *implicitly* follow no man. In this sense,—the true sense obviously intended by our Lord,—they call not even the venerated Wesley, Rabbi,—Master.

In the subsequent part of these Works will appear 'upwards of five hundred letters, addressed by Mr. Wesley to various persons; a considerable number of which were never before published. A large proportion of them refer to the subject of personal religion, and not a few of them throw considerable light upon the author's personal history, and upon the progress of Methodism. Among the letters which are now for the first time published, and which possess more than ordinary interest, are forty-nine, which were addressed by Mr. Wesley to his brother Charles; and thirty-nine, which were addressed to Mr. Ebenezer Blackwell, through a period of twenty-seven years. Mr. Blackwell was a partner in a banking establishment in London, and had a country residence at Lewisham, in Kent. An intimate friendship subsisted between him and Mr. Wesley from the year 1739, to 1782, when Mr. Blackwell died. For the space of forty years Mr. Wesley was accustomed to retire to Lewisham, when his excessive labours required a little respite, and when he was engaged in writing any thing for publication. For the letters to this excellent man, the subscribers to this edition of Mr. Wesley's Works are indebted to the kindness of Mr. Thomas Marriott, of London, who obtained the loan of the originals, for the purpose of publication from the gentleman to whom they belong. The letters to Mr. Charles Wesley serve to illustrate some important points of Methodist doctrine and discipline.'*

After these will follow 'a considerable number of private letters, addressed by Mr. Wesley to several individuals; of the letters and papers drawn up by him through a series of years, and under various circumstances, on the union of the Methodists with the Church of England; and of compositions on a great variety of subjects, most of which were inserted in the early volumes of the Arminian Magazine. Among the private letters now for the first time presented to the British public, will be found several of considerable

* Wesleyan Methodist Magazine.

interest, addressed to the late Robert Car Brackenbury, Esq.; to Miss Jane Bisson, of St. Hillier's, in the Isle of Jersey; and to the Rev. Freeborn Garrettson, of the Methodist Episcopal Church in America. The pieces from the Arminian Magazine are highly interesting and instructive; many of them have never before been published, except in that work, and are therefore unknown to general readers.'*

In the edition of Mr. Wesley's Works now for the first time given to the British public in a state and form so correct and complete, there are some passages, and even some tracts and letters, having a special relation to American affairs, and in particular to American Methodism.—To these it is our design to devote a special and close attention, and to subjoin such *notes* as may serve for their explanation or illustration.

Not having yet received the last volume of the English edition, we are not able to say precisely what will be the nature of its contents. The English Editor, moreover, has stated that the number of original tracts and documents inserted in this edition is such, that it has been found impossible to comprise the whole in the number of volumes originally contemplated, and one, in consequence, has been added. *The whole*, however, will be comprised in this First American Complete and Standard Edition, together with some original letters of Mr. Wesley, never before published. It will contain also an 'Introductory Letter,' by Mr. Wesley, prefixed to the Journal; with a variety of *Notes*, some of them by the English Editor, and others by the American, and now first published; and also translations of all such passages in the ancient or modern foreign languages as had been left untranslated by Mr. Wesley. All these translations will have been revised with great care, or made anew, by the American Editor; who has prepared and inserted, beside, what he hopes will be found a sufficiently exact version of Mr. Wesley's long Latin conversation with Count Zinzendorf, never published in English in any former edition of his Works. An English translation of the same conversation is contained in Moore's Life of Wesley, from which this now given, however, will be found considerably to vary. A farther account of these and other improvements, and of the marks by which Mr. Wesley's own translations and notes, those of the English Editor, and those of the American, are severally to be distinguished, will be furnished in an original Preface intended to be prefixed to this edition. We have the pleasure also to inform our readers that *Mr. Longacre* of Philadelphia, (one of the best engravers, we believe, in the United States,) is engaged, at an extra price, to furnish the best steel-plate engraving of a likeness of Mr. Wesley, which it is in his power to produce, from the late beautiful London copy engraved by Thomson, from a painting by J. Jackson, Esq., R. A., under the special direction of the London Book Committee. A likeness from this

* Wesleyan Methodist Magazine.

plate, though not promised in our original Prospectus, will ornament the front of every copy of this first American Complete and Standard Edition of these Works; and a General Index will be added at the close.

It is calculated that the work will certainly be completed and ready for delivery here, in all November next; and in time for transportation by the Northern and Western canals, before the close of navigation.

Of the English edition from which ours will be printed, with such improvements and original matter as will make it strictly American, the Editor says,—

'It is an encouraging circumstance, and one which shows the high estimate formed of the incomparable writings of Mr. Wesley, that, in these times of commercial and agricultural distress, so far as it is published, this edition of his Works, comprising two thousand five hundred copies, is nearly all sold; and it will be necessary, almost immediately, to commit some of the volumes again to the press, to meet the increasing demand for them.'*

This statement, it will be observed, was made more than a year since, and when but one half of the work had been printed in England. In this country, then,—where it will cost but about one half the price of an English copy, where the number of our preachers and members is so much greater, where we have, happily, no such commercial and agricultural distress, no tythes, almost no national debt, and poor-rates and taxes scarcely to be named with those which our English brethren have to bear,—who raise, too, more than $250,000 annually for the support of *missions*, beside the support of their own preachers,—ought we not, by the time our edition is *completed*, to have at least double their number of subscribers? We hope so; and cheerfully submit the fulfilment of this hope to an enlightened community,—especially to those of our own communion, whose ministry alone, itinerant and local, we should suppose would require this amount. Indeed, the testimonies of approbation of this undertaking which we continue to receive from all parts of our extended charge, with the steady increase of orders for the work, encourage us to proceed in its execution with a rapidity which, Providence favoring, we think will insure its completion within the stipulated time.

NEW AND OLD CALVINISM.

THE first Puritan settlers of New-England brought with them, and adhered to, that view of the doctrine of original sin which represented it as consisting in the imputation of Adam's sin, and in a hereditary depravity. This continued to be the received doctrine

* Wesleyan Methodist Magazine, Jan. 1830.

of those of the New-England Churches considered Calvinistic, until after the time of Edwards. He adopted the same view of the imputation of Adam's sin, and a depraved nature transmitted by descent, as constituting original sin. After the time of Edwards, however, a change of views on this subject was gradually introduced by the Hopkinsians, and 'new divinity men,' until it became, as it now is and long has been, the predominant doctrine of the Calvinistic Churches of New-England that depravity consists in, and is incurred solely by, the voluntary transgression of law, after the individual transgressor has attained the age and state of personal accountability. Consequently, according to this 'new divinity,' there is no principle of moral depravity in the nature of man in general, or of any single man in particular, till each individual of the species makes himself depraved, by his own personal and voluntary act, as above stated. Whether this be really 'an improvement in Calvinism,' as we find it styled in the American Baptist Magazine for November 1828, at the head of an article quoted from Dr. Beecher, (Spirit of the Pilgrims,) or not rather the revival of the old Pelagian heresy, worse even than the unconcealed and unadulterated Calvinism of Calvin himself, our readers, we think, will not be much at a loss to decide.

This change in the great body of the New-England portion of the Calvinistic Churches, was not accomplished without a struggle. It was resisted by those denominated 'Old Calvinists,' who adhered to the doctrines of the old school, and was advocated by the Hopkinsians and new divinity men, who disclaimed, on this point, the language held by Calvin and Edwards. Dr. Beecher, however, is of opinion that it is now, with some variety of modification, received substantially 'by two thirds, if not by three quarters, of the evangelical divines in the United States.' This is perfectly in character with other *modest* assumptions of this gentleman. By 'evangelical divines,' he means of course those of the Calvinistic order; for no others in the United States, that we are aware of, hold this 'improvement,' with him and that portion of the Congregational and Presbyterian Churches to which he alludes;—except the Socinians and other Pelagians.

Another 'improvement' which the 'new divinity men' have invented for the purpose of palliating or concealing the 'horrible decree,' is their subtile distinction between natural and moral ability. The Hopkinsian Calvinists hold *two kinds* of ability;—one *natural*, the other *moral*. Natural ability they say is the possession of the natural faculties of body and mind, with liberty to exercise them. Moral ability, of which fallen man is naturally and wholly destitute, can be imparted only by grace. So far so good. But this grace, according to them, is withheld from all the reprobate, or non-elect, the great majority, it seems, of mankind; who, consequently, neither have, nor can have, any more availing ability to repent and believe the Gospel than a horse has. And yet the 'new

divinity' preachers tantalize and goad the poor reprobate, tormenting him before the time, with earnest and impassioned exhortations to repent and come to Christ; assuring him that nothing hinders but his own want of *will;* which *will*, they know at the same time, he never can have, if their doctrine of *decrees* be true; and that he neither has, nor can have, any more available ability to repent and come to Christ than to pluck the sun from the firmament. We are thankful that we have not so learned Christ. Our understanding of free grace,—real, saving grace, is, that it is free, because free to all. Mr. Whitefield on the contrary defined it—'free, because *not free to all!*'

The following specimen of the style of the preachers alluded to will show how extremely necessary it is to look farther into the system than to the mere sound of words. It is taken from a production of Dr. Beecher's, entitled, 'The Sinner his own Destroyer:—

'The decrees of God do not compel him to sin, and election, when he has sinned, does not shut him out of heaven.'

Does not 'shut him out of heaven'!—How could '*election*' shut him out? Why does Dr. Beecher use this strange form of language? Was it unstudied? Was it not because a conviction was felt that the plain and direct language in accordance with the system, would have been revolting? Would not that language have been,—'and election, when he has sinned, does' nevertheless take him into heaven? But, the preacher continues,—

'He is voluntary in his departure from God, he is voluntary in loving the creature more than God, and he is voluntary in refusing to return to God by Jesus Christ. A complete atonement has been made for all his sins, and a free pardon is offered if he will repent. But he will not repent. Christ is able and willing to save him if he will come to him, but he will not come. Aversion to God and his government caused his departure, and the same aversion prevents his return by Jesus Christ. God has built an eternal prison, and the sinner fits himself for it, and goes there of his own accord, in spite of all the restraints which God has laid upon him, and all the obstructions by which he has blocked up the way to ruin. God has done every thing but just to exert almighty power, yet he will not turn. He will die! He shuts his eyes; he stops his ears; and casts behind him Bibles, and Sabbaths, and prayers, and exhortations, and entreaties; he treads under foot the blood of the covenant, and does despite to the Spirit of Grace; and, through a host of opposing means, and while God, and angels, and men, are entreating him to stop, he forces his way down to ruin.'

This strain of preaching is the very height of Hopkinsian subtilety, and would deceive, if it were possible, the very elect. And will the reader believe, that, after all, it does nothing more than to *conceal* the horrible decrees of Calvin? Yet so it is. The meaning is, we apprehend, that a complete atonement has been made for

even the poor reprobate's sins, and a free pardon is offered him, if he will repent,—that is, *of himself, without grace!*—That Christ is able and willing to save him, if he will come to him,—*of himself, without grace,*—but will not give him grace to come!—And that God entreats him to stop,—even against his own eternal adamantine decree,—but is not sincere enough, or concerned enough, to give him one particle of such grace as he bestows on the elect to incline or to help him to stop! We ourselves once heard a distinguished preacher of this class,—while vehemently urging every sinner present to come immediately to Christ,—exclaim, in substance, thus,—'But some of you, perhaps, will say, What then shall we do with the decrees?'—He answered,—'It is easy enough to explain that;—but—I shall not do it now.' This mode of *cutting* the knot, we very much regretted; for it did seem to us that the untying of it was very important to the success of the exhortation, delivered with a zeal worthy of better doctrine.

The system of decrees, as held by the genuine old supralapsarian Calvinists, is thus stated by the eloquent Saurin, late pastor of the French Church at the Hague.

'The third system is that of such divines as are called supralapsarians. The word supralapsarian signifies above the fall, and these divines are so called because they so arrange the decrees of God as to go above the fall of man, as we are going to explain. Their grand principle is, that God made all things for his own glory; that his design in creating the universe was to manifest his perfections, and particularly his justice and his goodness; that for this purpose he created men with design that they should sin, in order that in the end he might appear infinitely good in pardoning some, and perfectly just in condemning others; so that God resolved to punish such and such persons, not because he foresaw they would sin, but he resolved they should sin that he might damn them. This is their system in a few words. It is not that which is generally received in our Churches, but there have been many members and divines among us who adopted and defended it: whatever veneration we profess for their memory, we ingenuously own, we cannot digest such consequences as seem to us necessarily to follow these positions. We will just mention the few difficulties following:—

First, We demand an explanation of what they mean by this principle, "God has made all things for his own glory?" If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we freely grant it. If they mean that the attributes of God are displayed in all his works, we grant this too. But if this proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom he might bestow favors.

We desire to be informed in the next place, how it can be conceived, that a determination to damn millions of men can contribute to "the

glory of God?" We easily conceive that it is for the glory of divine justice to punish guilty men: but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Thirdly, We demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our Churches, God only permits men to sin, and it is the abuse of liberty that plunges men into misery. Even this principle, moderate as it seems, is yet subject to a great number of difficulties: but in this of our opponents, God wills sin to produce the end he proposed in creating the world, and it was necessary that men should sin; God created them for that. If this be not to constitute God the author of sin, we must renounce the most distinct and clear ideas.

Fourthly, We require them to reconcile this system with many express declarations of Scripture, which inform us that "*God would have all men saved.*" How does it agree with such pressing entreaties, such cutting reproofs, such tender expostulations, as God discovers in regard to the unconverted: "*O that my people had hearkened unto me! O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!*" Matt. xxiii, 37.

Lastly, We desire to know how it is possible to conceive a God, who, being in the actual enjoyment of perfect happiness, incomprehensible and supreme, could determine to add this decree, though useless to his felicity, to create men without number for the purpose of confining them for ever in chains of darkness, and burning them for ever in unquenchable flames. Such are the gulfs opened to us by these divines! As they conceive the ways of God in a manner so much beyond comprehension, no people in the world have so much reason as they to exclaim, "*O the depth! How unsearchable are the ways of God!*" For my part, I own I cannot enough wonder at men, who tell us in cool blood, that God created this universe on purpose to save one man, and to damn a hundred thousand; that neither sighs, nor prayers, nor tears, nor groans, can revoke this decree; that we must submit to the sentence of God, whose *glory* requires the creation of all these people for destruction! I say I cannot sufficiently express my astonishment at seeing people maintain these propositions with inflexibility and insensibility, without attempting to mitigate or limit the subject, yea, who tell us that all this is extremely plain and free from every difficulty, and that none of our objections deserve an answer.

Such being the difficulties of the several systems of the decrees of God, it should seem there is but one part to take, and that is, to embrace the plan of our Churches.'

Mr. Saurin then proceeds to give the plan and system of their Churches, and to answer, in his way, some difficulties which arise as objections; after which, he adds:—

'After all these questions, should you appeal to our *consciences* to know whether *our own answers* fully satisfy *ourselves*; whether *our ar-*

guments may not be turned *against us*; whether the *objections* we have made *against others* do not seem to *conclude against ourselves*; and whether the system *we* have proposed to you appears *to ourselves free from difficulty*: to this we reply by *putting our finger upon our mouth*: —we acknowledge our ignorance, we cannot rend the veil under which God has concealed his mysteries: we declare that our end in choosing this subject was less to remove difficulties than to press them home, and by these means to make you feel the toleration which Christians mutually owe to one another on this article.'—*Sermon on Rom.* xi, 3.

THE GENERAL CONFERENCE.

An Appeal to the Philadelphia Conference, on the subject of coöperating with the other Conferences, in changing the ratio of delegation to the General Conference of the Methodist Episcopal Church. Philadelphia, 1831. pp. 24.

The pamphlet, the title of which we have given above, is signed by the Rev. Messrs. Dr. Thomas Sargent, Manning Force, Joseph Rusling, Richard W. Petherbridge, Bartholomew Weed, Solomon Higgins, Levi Storks, Anthony Atwood, Thomas J. Thompson, and James A. Massey, all ministers of the Methodist Episcopal Church in the city of Philadelphia and its vicinity, and members of the Philadelphia Annual Conference. The subject which it presents for the special consideration of that Conference, is certainly a very important one in itself, and one in which our whole body is deeply interested. That it will receive the calm and candid consideration of that old and central Conference, whose deliberations will take place nearly on the same spot where the first Methodist Conference was ever held in America, we cannot doubt. It does not appear to us, however, at all necessary that the Conference should, in the parliamentary sense of the term, 'reconsider' the vote of last year, by which the recommendation of the General Conference (adopted by all the other Annual Conferences) to alter the ratio of delegation, was rejected. Each succeeding Annual Conference is as competent to originate any measure, or to act on any anew, as any preceding Conference was. A measure rejected at any one session of an Annual Conference cannot, indeed, be brought forward again during the same session, except by a vote, on motion, to reconsider. But, although any proposed measure may have been rejected at never so many previous sessions, it may nevertheless be brought forward again at any succeeding session, and without any motion or vote to reconsider. This we know constantly occurs in mea-

sures brought before Congress and the State Legislatures; and also in our General Conference. The same proceeding, undoubtedly, would be perfectly in order in any Annual Conference. We make these remarks simply to obviate any possible objection which might be made on this ground, to bringing forward the measure again at the next session of the Philadelphia Conference; and not from any impression that the highly respectable brethren, whose names are attached to the pamphlet before us, will not concur in these views. Indeed, when they say, as they do at the close of the pamphlet, 'Finally, we would affectionately and sincerely recommend to the Philadelphia Conference, at its next session, to reconsider the recommendation of the last General Conference, rejected here the last year, and pass it,' we take for granted that they mean simply to prepare the minds of the brethren composing the Conference, to take up and act upon the subject again, after a year's reflection and farther light; and not to admit the necessity of any previous vote for a reconsideration, in the technical parliamentary sense.

It is not our purpose to enter here into an examination of any subordinate bearings of this question, which will doubtless be fully discussed in the approaching session of the Philadelphia Conference. We take it up in its general character, as a matter of common concernment, and in this view only. That the whole of the Annual Conferences, except that of Philadelphia, have already decided favorably on the recommendation of the General Conference, and almost with entire unanimity too in each, is certainly a consideration, we think with the authors of the pamphlet before us, which ought to have great weight. That there is at least a respectable portion of the Philadelphia Conference also, who think that they ought to yield to the wish of the General Conference in such a case, supported as it is too by the concurrence of all the other Annual Conferences, seems evident from the names of the brethren in the city of Philadelphia and its vicinity, attached to this 'Appeal.' We do not, however, affirm that even all this, of itself, is an infallible proof of the propriety and expediency of the proposed measure. It might be possible that even a single individual in any one Conference might, like Athanasius against the world, be right, and all the rest be wrong. Whether this is such a case is another question. And we concur with the authors of the 'Appeal' in the sentiment, that where no matter of moral obligation, involving conscience, is concerned, it might promote brotherly love, and be no departure from the wisdom that cometh from above, to yield individual opinions, even if still unconvinced that they are erroneous, to the judgment and wishes of so overwhelming a majority of intelligent Christian brethren and ministers. The arguments in the pamphlet before us, by which this course is affectionately urged upon the members of the Philadelphia Conference, we shall not here enter into or repeat, as we presume that the pamphlet itself

will, of course, be placed in the hands of each of the members of that body previously to its ensuing session, if it has not been already done.

As to the question, which is affirmatively argued at considerable length in this 'Appeal,' whether the 'limitations and restrictions' on the delegated General Conference may with propriety be denominated a 'constitution,' we beg leave to make but a single remark, and to support it by a very few others. Whether the instrument containing these restrictions be *denominated* a constitution or not, doubtless it *is* one to the General Conference. It is affirmed in this 'Appeal,' that those who composed the General Conference of 1808, had been previously instructed by most, if not all the Annual Conferences, to agree at that session in constituting a delegated General Conference, to take the place thereafter of the General Conferences held on the former plan. And if the Baltimore, Philadelphia, and New-York Conferences, which were most interested to have it otherwise, certainly gave such instructions, as is averred, there surely can be no doubt that the others concurred. But be this as it may. It is perfectly certain that all the Annual Conferences did thereafter adopt and sanction that important measure, by acting from that time in conformity to it, under and agreeably to the provisions of the instrument by which it had been settled. This, so far as we have ever understood, they have done uniformly from that time, and without demur in a single instance. A stronger or more unequivocal ratification of the act, we think, could not reasonably be demanded. Besides, if the delegates elected, commissioned, and taking their seats in the General Conference under that instrument, should ever take upon themselves to say that they would disregard the very charter of their own powers, how, we ask, could it be expected that any body else would thereafter be governed by it, or pay any deference to their acts under it? And, in such a case, we beg particularly to be informed, what would there be to hinder every preacher in full connection from going up at once to take his seat again in the General Conference as formerly? If these 'limitations and restrictions' are not, as a fundamental law to the delegated General Conference, and consequently as a constitution in the strongest sense, to bind the delegates themselves, whom else ought they to bind? This view of the subject has always appeared to us conclusive; and consequently we have, from the beginning, entertained on this point but one opinion, viz. that to the Delegated General Conference, the limitations and restrictions under which the members hold their special commission, are a constitutional law, of a fundamental and inviolable character. There may be differences of opinion, and honest differences, as to what is the true construction and meaning of particular provisions in this fundamental instrument. The same discrepance in judgment occurs, we know, among the greatest statesmen and jurists, as to the true construction of the

Constitution of the United States, and of all other constitutions and bills of rights, or whatever else they may be called. Yet this does not at all alter or affect the character and binding force of the instruments themselves.

The authors of the 'Appeal' before us, speaking of the first formation of the delegated General Conference, say,—

'It is readily admitted, that, in this organization of the General Conference, two errors were committed. One in the second restriction, in not allowing a greater latitude for graduating the ratio of delegation, as the necessity of the case might demand, from an increase of members:—And the other, in the proviso, in requiring the joint recommendation of all the Annual Conferences, to enable two thirds of the General Conference to change any of the restrictions. Two thirds, or three fourths of the Conferences should have been the rule, instead of the whole number. To use a figure, we would say that this restrictive belt was too tightly buckled.'—p. 6.

We readily agree that a greater latitude ought to have been allowed for graduating the ratio of delegation, or else that some special provision ought to have been made under which it might be practicable to alter the ratio to a greater extent, without requiring the previous consent of *all* the Annual Conferences. Had our fathers of that day anticipated, within so short a period, the immense increase of the members, and ministers, and Annual Conferences, within our highly favored Communion, we are persuaded that they would have been of the same opinion. To suppose that they did not anticipate this, is no disparaging reflection on their wisdom or foresight. Very probably we ourselves as little anticipate what God will bring about in the days of our children; and to them, the plans which we now devise, and think liberal and broad, may seem as contracted, and as inadequate to the great events of their time, as those of our pious fathers now do to us.

'But, we respectfully beg leave to ask, and to submit it to the serious and enlightened consideration of judicious, experienced, and reflecting brethren, whether the error may not have been rather in placing this item respecting the ratio of delegation on the same ground, and in the same class at all with the other limitations and restrictions? And particularly in placing it on the same ground with the first, third, fourth, and fifth? It is indeed in entire accordance with our own feelings, and with our humble judgment, to add the sixth also, which perhaps ought to be retained where it is, for the more perfect security of our deficient, and suffering, and worn-out brethren, and of helpless widows and orphans. If to these objects of our tenderest and strongest sympathies, we can give but a pittance, we should at least do all in our power to make them as assured as possible that the means of affording them this partial relief, however inadequate in itself, shall be carefully husbanded, and sacredly and unalterably devoted to this one purpose. This

will serve, too, in some measure to console those yet in youth and health; and to encourage them to labour on, though in prospect of future age, and infirmity, and want, and of widows and orphans to be left hereafter to the care of their brethren, and to the good providence of God. Let us look, however, at the first, third, fourth, and fifth restrictions, and ask ourselves if any of us think the 'belt' which our fathers provided to guard *these*, was 'too tightly buckled?' Ought a delegated General Conference, at least without the consent of all the Annual Conferences, to have been left in possession of power not only to destroy the plan of an itinerant general superintendency, so as to do away Episcopacy, and dissolve our very Episcopal organization, but also to revoke or change the general rules of our Societies, to do away the privileges of our ministers, preachers, and members, in regard to trials and appeals, and to alter, or even revoke, our articles of religion, and to establish new standards of doctrine, not only different from, but even contrary to our present standards? Most assuredly we think not; and, taking these limitations simply in their general bearing, as designed to guard the *fundamentals* of our doctrines and economy, in which light only we now speak of them, do any of us think that our fathers acted unwisely in adopting them? Do any of us even now wish to weaken them, or to loosen the bands by which we are so happily and so harmoniously united? In this view, we desire not even the power to do this, either for ourselves, or for our successors.

We are aware that the first limitation, respecting the standards of doctrine, is excepted in the recommendatory resolution of the last General Conference. But even in regard to the others, excepting that in relation to the ratio of delegation, and viewing them simply in the light above stated, as designed to guard the essential frame of our itinerant general Episcopal organization, and those general rules, and rights, and privileges, which constitute the very foundations on which our fabric rests, we confess the more closely we examine them, the more we are impressed with the wisdom by which they were devised and adopted. In making this declaration, we throw ourselves on the candour of brethren to give us credence when we add, that we have here no reference whatever to any questions of a subordinate character which have at any time been agitated among us, in relation to the true construction of any of those limitations. We confine our remarks strictly, as we conceive here becomes us, to the fundamentals of the system, among which our Episcopal organization, on the plan of an *itinerant general* Superintendency, unquestionably is one. In this we are agreed, with a unanimity perhaps unexampled; and although on some minor points there have been differences, and doubtless honest differences, in the opinions of brethren, yet, if ever any design was cherished any where among us to sap the foundations of this system, we are persuaded that that leaven has been pretty thoroughly purged out, and that there never has been a period in our whole history, when,

in every essential matter, as well in our general economy as in doctrines, we were, as an entire body, more sincerely and heartily cemented and bound together in love, than at this moment.

'If it be asked [say the respected authors of the Appeal before us] why the General Conference, which adopted this Constitution, made it so difficult to change it, we answer, we suppose it was from the great solicitude felt by that body to prevent any encroachments on the doctrines and general economy of our Church. If in this they erred, the error was honest, for which they should rather be praised than blamed. If the restrictive belt had been too loosely buckled, the danger might have been the greater.'—p. 12.

Now, leaving out the doctrines, as excepted in the resolution of the General Conference, do any of us desire to facilitate encroachments on the general economy of our Church? Does the Philadelphia Conference desire it? We are satisfied it does not. Whatever fears of this sort may have been entertained by any persons not intimately acquainted with that Conference, or whatever differences of sentiment may have existed, or may still exist, in regard to any minor points, we have the strongest conviction, that, in attachment to our general economy, as well as to our doctrines, that body of ministers is as sincere and as hearty as any other in our union. We bear this testimony, and consider it a duty to bear it, not only from an extensive personal acquaintance with the members of the Philadelphia Conference, but from the proof it has given in the fiery trials through which it has recently and happily passed. From its local situation, and other circumstances, calculations of disaffection and defection were perhaps more largely and more confidently made by our opponents in reference to this Conference than almost any other. But how mortifyingly have they been disappointed! One supernumerary, and two other personages, who could perhaps most conveniently be spared, have been, if a loss at all, the only loss which the steady ranks of that body have sustained.

The authors of the pamphlet before us, in urging the adoption of the resolution recommended by the late General Conference, say,—

'Another reason which we think should have great effect with us, is, that there has been a coming down in the views of the Annual and General Conferences on the subject of the "*proviso.*" They now propose so to modify it as to require only three fourths, instead of the whole number of the Annual Conferences, to authorize two thirds of the General Conference to make changes in the constitution. But why have they consented to this modification? Why, clearly, for the purpose of meeting the wishes of this body.'—p. 13.

Were it clear to us that the 'coming down' alluded to on the part of the General Conference and of the other Annual Conferences, has been in consequence of a change in their judgment, as to the intrinsic merits of the Mississippi resolution of 1826, we

should feel that delicacy required us here to submit in silence. The authors of the Appeal themselves, however, are evidently not of this opinion; but that it has been 'clearly, for the purpose of meeting the wishes' of the Philadelphia Conference. In this, the other Annual Conferences and the General Conference, have certainly given a very strong proof of their high regard for that body; and we cordially agree with the authors of the Appeal, that this disposition to accommodate should be met with corresponding feelings; and we think it will be.

But, after all, under these kindly feelings, and with a year's maturer thoughts, may we not take leave most respectfully and affectionately to submit to the consideration of our brethren of the Philadelphia Conference, whether it may not yet be worth while to review the whole affair? Whether it be quite clear that it is a matter of gratulation, and not rather of regret, that the Philadelphia Conference singly, (and perhaps but by a majority even of that,) necessitates this 'coming down' on the part of all the other Annual Conferences, and of the General Conference too? May not the latter yet have the pleasure of seeing the Philadelphia Conference rather *coming up?* Is it yet too late? Is there not a way by which that body might nobly return the courtesy shown to it, by originating some generous and magnanimous act, equivalent, in substance at least, to the Mississippi resolution of 1826, perhaps with some improvement, and yet so as to leave an option still to the Annual and General Conferences to adopt either that or the resolution last recommended,—from *necessity* as we suppose, and not from choice? Have *we* less solicitude, or ought we to have less, to guard the fundamentals of our general economy, as well as our doctrines, than the very able committee by which the restrictive articles of 1808 were framed and reported, or the General Conference by which they were adopted? Is there less occasion for it now than then? And do not the times, and all our experience, admonish us rather to endeavour to give stability and permanency to our now well tried and well approved system, than to retrograde a single hairsbreadth toward that state of looseness and insecurity in which we were previously to the General Conference of 1808? The authors of the Appeal say that that state was one 'which now astonishes every one who seriously reflects on it.' Why, then, should we again turn our faces toward it, or weaken the barrier that separates us from it? On this point we *could* say much more, and much that we flatter ourselves would not be wholly irrelevant or idle. But we forbear;—speaking as to wise men,—and knowing that they will judge what we say.

Independently of the primary object of the pamphlet before us, there are several passages in it of an interesting character in a historical point of view. We extract a few. The following is the account given of the origin of the restrictive articles, which limit the powers of the present delegated General Conference:—

'From a consideration of the necessity of the measure, and instructed by most, if not all the seven Annual Conferences,* the General Conference of 1808, constituted the delegated General Conference as it now exists.

Previously to that year, the General Conference had been composed of all the travelling preachers who were in full connection at the time of holding the General Conference. Could the whole number of the ministry of this description have attended, the aggregate amount of numbers, even in the General Conference of 1808, would have exceeded two hundred: as it was, there were one hundred and twenty-nine in attendance.

Two reasons especially were urged in favor of remodelling the General Conference, and giving it the delegated form: the one was, that the number of the members of the General Conference were becoming too numerous to do the business of the church with sufficient economy and despatch, or be conveniently accommodated in any one place. The other was, that as the members from the Annual Conferences in the immediate neighbourhood of the seat of the General Conference, could attend with less expense, and more convenience, than those of Conferences at a distance; those Conferences thus situated, formed a decided majority of the whole number. The latter reason was particularly urged, and felt. J. Lee, in his history of the Methodists, remarks, that the Conferences of Baltimore and Philadelphia were prevented from forming the majority of the whole number, by thus adopting the delegated system.'—pp. 4, 5.

It is farther stated, that 'when the General Conference of 1808 first took up the subject of constituting a delegated Conference, it was unconnected with limitations or restrictions of any description. The proposition was a single and naked one, to form a delegated General Conference, possessed, as was understood to be designed, of the same authority and powers exercised by the old General Conference. After a discussion of several days, the proposition in this form was put to the vote and lost, by a large majority.

'The subject however was afterward reconsidered; and with a view to obviate the objections which had been urged, a committee of fourteen were appointed, two from each Conference, to draw up and report such restrictions and limitations as they might deem necessary to govern the proposed delegated General Conference. This committee were from,—New-York, E. Cooper and J. Wilson.—New-England, G. Pickering and J. Soule.—Western Conference, W. M'Kendree and W. Burke.—South Carolina, W. Phœbus and J. Randle.—Virginia, P. Bruce and J. Lee.—Baltimore, S. G. Roszel and N. Reed.—Philadelphia, J. M'Claskey and T. Ware.

The committee reported the limitations and restrictions nearly as they now stand in the Discipline, together with the proviso attached to them: the proposition in connection with these regulations then succeeded, and the delegated General Conference was instituted. See Garrettson's Life, p. 255.'—pp. 5, 6.

[* There were then but seven; there are now nineteen, exclusive of the Canada Conference.—Editors.]

'The General Conference soon lessened the number of delegates from one for every five, to one for every seven members of the Annual Conferences, from a conviction of its necessity, and long before this would have decreased it still more, had they possessed the power.'—p. 6.

'In 1826, a resolution, which had originated in the Mississippi Conference, was laid before that of Philadelphia, recommending to the General Conference next ensuing, a change in the ratio of delegation, so as that there should not be more than one for every seven members of the Annual Conferences, nor a less number than one for every twenty-one. This resolution proposed to alter the second restriction, according to the mode pointed out in the proviso, without changing the proviso itself. This resolution, or recommendation, although it had obtained the sanction of all the other Conferences, was never finally acted upon by this [the Philadelphia] Conference.'—p. 7.

A substitute for the Mississippi resolution was proposed by the Philadelphia Conference, which, however, was not concurred in by the other Conferences.

'The General Conference of 1828, recommended to the Annual Conferences to authorize the General Conference of 1832, so to alter the proviso, as to read thus,—"Provided, nevertheless, upon the concurrent recommendation of three fourths of the members of the Annual Conferences who shall be present and vote upon such recommendation, then a majority of two thirds of the General Conference succeeding, shall suffice to alter such restriction except the first. And also, whenever such alteration or alterations, shall first have been recommended by two thirds of the General Conference, so soon as three fourths of the members of the Annual Conferences shall have concurred as aforesaid, with such recommendations, such alteration or alterations shall take effect."'—pp. 7, 8.

This recommendation was rejected by the Philadelphia Conference at its session in April last. The object of the Appeal before us, as above stated, is to solicit that body to review the subject, and to concur in the resolution, as it still has both time and the right to do. The Appeal is written with the candour and the kindliness of feeling which become brethren in such a case; and though we may not all precisely agree in every position assumed, yet we are persuaded none can doubt that the end aimed at by its respected authors is to promote what they believe to be the best interests of a beloved Church, to which we all owe so much, and of which we heartily unite to say, like the dying patriot to his country, May it be perpetual!

PRAYER MACHINES.

'The religion of the Calmucs, and of the other Mogul nations of Upper Asia, was probably derived in early ages from India.

They revere as its founder Schag Schamuni, who lived in India long before the time of Christ, and delivered instructions, which were committed to writing by his disciples, in part, soon after his death, and the rest at a later period. It takes its name of Buddhaism from the worship of the god Buddh; it is also called by the name of its priests, or Lamas. Being oppressed in its native country by the Brahmins, (so called from their god Brahma,) it was propagated the more extensively in the neighbouring countries, and now reigns in China and Japan, in Thibet, (which is its throne,) and over all Mongolia. It was established in Thibet four hundred years before the birth of Christ: thence it made its way, in 1250, to the Moguls, and soon became the sole and universal religion among them. Buddhaism knows nothing of one Almighty God, the Maker of heaven and earth. In its creed, God is one with the world; and every thing was produced out "of the eternal existence of the universe." From infinite space every thing that is and was, material and immaterial, animate and inanimate, arose by circular motion!

The kurdu, or prayer machine, is peculiar to the Budhaists. It consists of hollow wooden cylinders, of different sizes, filled with Tangud writings. The cylinders are painted with red stripes, and adorned with handsome gilt letters, in the Sanscrit character; each of these is fixed upon an iron axis, which goes through a square frame; this frame is capable of being shut up flat, and is formed upon a small scale, much like a weaver's shearing machine. Where the lower parts of the frame cross, there is a hole in which the axis of the cylinder turns: by means of a string which is attached to a crank in the spindle, the machine can be kept in motion; so that the cylinder turns in the frame like a grindstone (only upright) upon its axis. At Sarepta we had two large kurdus of this kind, with Tangud writings of all sorts, rolled one upon another round the spindle, in the inside of the cylinder, to the length altogether of some hundred feet. These prayer mills perform a much more important office than a rosary, which only serves to assist the person who prays. The Moguls believe that it is meritorious respectfully to set in motion (whether by the wind or otherwise) such writings as contain prayers, and other religious documents, that the noise of these scraps of theology may reach to the gods, and bring down their blessing. As these prayer machines usually contain the Tangud formula, which is serviceable to all living creatures, (repeated, it may be, ten thousand times, so that there is a multiplication of power like that in the English machines, equivalent to the labour of so many individuals,) as prayer can in this manner be carried on like a wholesale manufactory, it is not very surprising that prayer mills are so commonly to be found in the houses of the Moguls. An ingenious contrivance this, for storming heaven with the least possible trouble.'—*Zwick's Calmuc Tartary.*

INFIDELITY.

[BY A YOUTH.]

THE march of improvement, so marked and rapid in modern times, has not been confined, it would seem, to the arts and sciences,—but has been extended also to matters of religion. The night of ignorance and superstition, in which the Christian world has been so long shrouded, is, we are told, about to be dispelled by the rising sun of reason. No longer is skepticism confined to the deep meditating philosopher, who, led on by the ignis fatuus of his own bewildered imagination, and disregarding the lamp of divine revelation, has been drawn into the bogs and pits of infidelity. The contagion has spread to all ranks of society,—to the designing politician, who, to divert the minds of the people from his own intrigues, would direct their attacks against the artifices of priestly domination;—to the voluptuary, who, intent only on the gratification of his sensual appetites, and unambitious of that pure, exalted, and eternal happiness, which Christianity declares to await, through faith, a life of virtue, would fain, by denying the truth of that religion, steel his heart against all dread of the misery which it also pronounces to be the reward of a course like his;—to the active merchant, who, engrossed with the advancement of his temporal concerns, and wanting time, in the hurry of his occupations, to prepare for a future state, or even to listen to the details of the Christian evidence, would wish to silence the voice of conscience, by affecting to believe that there is no hereafter:—in short, to the humblest walks of life, where it may be seen lowering on the forehead of the hardy mechanic, or working man, 'who can lift his menacing voice against the priesthood, and looking on the Bible as a jugglery of theirs, bid stout defiance to its denunciations.'

Can such men be said to have reason on their side? Nay, we should rather say, that their opinions (if opinions they can be called) have been fashioned after the inclinations of their own corrupt hearts, and the pattern of their own vicious lives. That they have either not studied the evidences of Christianity at all, or, if they have, it has been with no other view than to bring them into ridicule and contempt. For we cannot believe that any one, who is not either depraved in his understanding, or obstinately perverse, can impartially study these evidences, without being forced into a conviction of their truth.

Take, thou who doubtest even the existence of a God, take the microscope, and explore the wondrous structure of the minutest particles of matter,—behold in every grain, a little world as perfect in its parts as this great earth, on which we tread;—see every drop of liquid instinct with life, and swarming with myriads of animate beings, as admirably adapted for their spheres of action as man himself for his.

If still unsatisfied, view through the telescope the vast expanse

above;—contemplate those mighty orbs, compared with which this globe of ours shrinks into an atom. 'The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech; and night unto night showeth knowledge.'

And art thou not yet fully persuaded? Recall then thy wandering thoughts, and fix them on thyself. Behold how fearfully and wonderfully made is man!—his corporeal frame—how obedient to his will!—his organs—how nicely adapted to convey to the mind the impressions made upon them! Contemplate that greatest of all wonders, the mind of man:—his thoughts, flying with inconceivable rapidity through infinite space;—his imagination, busied with the endless forms of its own creation;—his mighty intellect, detecting the abstrusest secrets of nature, and tracing the laws which govern revolving worlds.

And then, (for we will no longer insult your understanding by supposing that it can resist such an overwhelming combination of evidence,) then you will be forced to exclaim, in the language of our first parent—

> ——— 'How came I thus? how here?
> Not of myself: by some Great Maker, then,
> In goodness and in power preëminent.'

If, again, there be any who, acknowledging the existence of an Almighty Creator, question nevertheless whether the religion of the Bible derives its origin from him, to such we would say,—Survey, once more, creation round. Behold on every side innumerable manifestations of goodness and benevolence, as infinite as the wisdom and power which you before acknowledged; and tell me, is it not inconsistent with such attributes of the Deity, that he should regard man as a responsible agent, and require him to perform his Maker's will, and yet leave him without a revelation of that will? If, then, such a revelation exists, where is it to be found? Is it in the confused medley of the Koran; or in the absurdities of the Zend Avesta? If such productions be of divine origin, no wonder that any should look with contempt upon their authors. But weigh, in the other scale, the claims of the *Bible* to this high distinction. Consider not only its relative, but its intrinsic merits,—the collateral testimony in its favor,—the grandeur of its sentiments, the salutariness of its laws,—the purity of its morals, acknowledged even by infidels. Consider all these, and be convinced that our holy religion is the gift of the inspiration of God.

But, supposing even, (for argument's sake,) that the divine origin of Christianity is not susceptible of demonstration, why, nevertheless, will you seek to drive it from the earth? Was there ever a system more calculated to promote the happiness and prosperity of society? Has it not, from its foundation to the present time, showered blessings wherever it has been received? And tell me not in reply, that there has been more blood shed in the cause of Christianity, than in any other. We deny the charge. It has been for the want of Christianity. The religion whose leading maxim is 'Love

your enemies,' could never countenance, much less be the parent of, war and bloodshed.

But, when we contemplate the effects of this religion on individual happiness, it is then that we behold it in its most attractive form. It is this that levels for man the rugged path of life. In the midst of misery and distress, it affords him never failing consolation: and when the close of life draws on, it smooths the bed of death, and the Christian, calmly yielding his spirit into the hands of Him who gave it, enters on the enjoyment of a happiness that shall never end.

Contrast with this the infidel's career. Heart may conceive, though tongue cannot describe, its wretchedness. He wanders through life, perplexed with doubts and anxiety. If fortune smile upon him, it affords him no lasting enjoyment, for he feels that soon all his possessions must be left behind. If the hand of adversity be heavy upon him, he has nothing to support him under its weight; —no soothing cordial to alleviate his pains;—and when, at last, he approaches the precipice of death, without one ray of glimmering hope to cheer the dark abyss, he takes the fatal leap, he knows not whither;—it may be into annihilation;—it may be into the presence of an offended God: *he* knows not which;—'he takes a leap in the dark.'

DR. ADAM CLARKE'S REGARD FOR AMERICA.

[The following prayers for the American States, were written by Dr. Adam Clarke in an American young lady's Album; and are here inserted from the original now before us, by her permission. The deep and affectionate interest which they express, both for our civil and religious welfare, cannot but still more endear this venerable, great, and good man, to American Christians and patriots.]

'May the blessing of the great God ever rest on the *American States!* May they be renowned for Arms, as far as they are necessary to defend them against every enemy, and to preserve their *independence* and *liberty!* May they abound in those Arts which are requisite to furnish them with all the *necessaries*, *conveniences*, and *comforts* of life! May they stand preëminent, among the nations of the earth, for the profession, possession, and practice, of the pure and undefiled religion of our *Lord Jesus Christ*, which ever brings glory to God in the highest, and promotes peace and good will among men! May every individual in the State be a *genuine Christian*, and every Christian a *faithful citizen!*

So prays their sincere friend and ardent well-wisher,

Adam Clarke.

Heydon Hall, Middlesex, April 29, 1829.'

THE PRESBYTERIAN CHRISTIAN ADVOCATE.

A SERIES of, as we conceive, very grossly exceptionable articles, on the subject of 'Practical Methodism,' having appeared in the 'Christian Advocate,' published in Philadelphia, and edited by the Rev. Dr. Ashbel Green, of the Presbyterian Church, we took the liberty, soon after their close, in February last, to address to that gentleman a letter, of which the following is a copy :—

'*To the* REV. DR. ASHBEL GREEN,
Editor of the Christian Advocate, Philadelphia :

REV. SIR,—Presuming that the essays in your Journal on "Practical Methodism" are brought to a close, we now request that you will do us the justice, or, if you please, the favor, to furnish us with the name and address of their author, to enable us to apply to him for the specifications necessary to an investigation of the truth and fairness of his representations. If your correspondent, however, prefer to remain concealed, and you also think it necessary for his protection to keep him so, then our only alternative being, in that case, to take the statements on your own personal responsibility, we request that you will yourself have the goodness to specify the *names* of the individual "riders" or others of the Methodist Episcopal Church, against whom the disreputable things have been said or insinuated in the late numbers of your Journal; together with the *times* and *places* alluded to. The reasonableness of this request we flatter ourselves will commend itself to you, both as a Christian and as a gentleman; and that in either character, and still more in the two united, you will feel the obligation of affording to the accused a fair opportunity to make their defence, of which, without the specifications requested, it is manifest they must be deprived.

Not having the favor of being personally known to you, we take the liberty to communicate this note through our friend, the Rev. Dr. Thomas F. Sargent, of your city, who, if agreeable to you, will receive and forward your reply.

Respectfully, &c,

J. EMORY & B. WAUGH,
Editors of the Methodist Magazine & Quarterly Review.
New-York, February 15, 1831.'

With the requests in the above note we have not yet received the favor of a compliance. As Dr. Green's correspondent, however, might possibly be at a great distance from him, we resolved to let patience have its perfect work, and not to anticipate the ultimate denial of requests which seemed to us so just in themselves, and which we apprehend will seem so to the public. We shall still wait longer. But it is not our intention, in any event, to allow the matter to sleep in its present state.

WILBUR FISK D. D.

President of the Wesleyan University.

THE

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AND

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From the Wesleyan Methodist Magazine.

GOD WITH US:

THE SUBSTANCE OF A SERMON PREACHED BEFORE THE CONFERENCE

BY THE REV. RICHARD WATSON.

'For in Him we live, and move, and have our being,' Acts xvii, 28.

The important sentiment contained in the text stands among many others which would be equally new and wonderful to the philosophers, and inquisitive 'men of Athens.' That they were not without all knowledge of the true God, is certain. St. Paul quotes a passage, in proof of this, from one of their own poets; and several of their philosophic sects admitted one supreme God, of whom they sometimes spake eloquently and nobly. Like other idolaters, however, 'when they knew God, they glorified him not as God.' They confined him chiefly to his own celestial dominion; conceived of him as an inactive spectator of the works of men; parcelled out the management of the universe among inferior deities; and transferred that trust and honor, which ought to have been exclusively reserved for the One God, to beings of their own invention, or to the spirits of departed kings, heroes, and sages of ancient times: and amidst the elaborate and pompous religious services which they rendered to these idols, 'they forgot God.'

To hear that the very Being, whom they thought so distant and so unconcerned with human affairs, was ever employed in arranging all the events of their lives, and had 'fixed the bounds of their habitation;' that he had done this in his mercy, in order 'that they should seek after him and find him;' 'that he is not far from any one of us;' but is indeed so near, that if any dark and bewildered spirit would but 'feel after him,' he should find him; so near, that 'in him we live, and move, and have our being;'—these indeed were new truths; and, happily, they were not preached to the Athenians in vain. Some indeed 'mocked;' others said, 'We will hear thee again of this matter;' but the foundation of a church, never entirely to perish from Athens, was

then laid: 'Certain men clave unto him, and believed; among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.'

That such truths, after so great a lapse of time, and even among those professing to receive the doctrine of St. Paul, should still need to be preached, is a problem, which will, at first sight, be either questioned or pronounced difficult to solve. Yet, is it so, that, in the full and true meaning of these words, all who profess faith in the New Testament, believe that God 'appoints the bounds of our habitation,' and regulates the affairs of men by constant control and guidance? that he is so 'near,' that a seeking soul shall find a present God, and break out of its natural darkness into the light of his manifested presence? and that in him 'we live, and have our being;' that is, are kept in existence, not by a sort of general law, but by incessantly repeated acts of 'upholding' and succour? We meet, I fear, with many sad and affecting proofs of the contrary. We have not, it is true, exchanged Christianity for Pagan philosophy; but we have philosophized upon it in a Pagan manner; and still holding, with professed reverence, the *letter* of the truth, we have given to it a Gentile interpretation.

This is one of the errors of the day. In the revelations of this sacred volume, God is brought near to us; so near to us, that we are told that in him 'we live, and move, and have our being.' In much of the philosophy which wears the garb of Christianity, he is again placed *far* from us; not so far indeed that he is removed quite out of sight, and wholly unacknowledged and forgotten; but so far as to weaken the foundations of our trust in his power and grace; and to chill those warm and lively emotions of the affections toward him, in which our piety has both its joy and its strength.

This is the subject now brought before you; and I shall select some illustrations of the errors against which we need to be guarded; and by showing their fallacy, endeavour to prepare our minds to receive a stronger impression of those great and comprehensive truths which the text either contains or suggests.

I. Our first illustration may be taken from that arranged and exquisitely ordered material world, with which we are surrounded, and of which we form a part.

The philosophy to which I allude is often, with reference to those great and impressive phenomena, far from comporting with the doctrine of the text. It acknowledges indeed God to be the Creator, and also the Upholder, and Conservator, of all things; but still its theory is but a Christianized Paganism. It is continually substituting for the God in whom all things live, and move, and have their being, some invention of its own; and though this should be nothing more than a set of terms and phrases, which, in point of fact, have no meaning, it rests in them, fully satisfied with

the discovery. Thus it resorts to its 'laws of nature,' and to its 'second causes;' and these it multiplies again, till it throws back the FIRST and only *efficient* Cause to an unmeasurable distance; weakens or denies the doctrine of his immediate agency; and, in fact, puts God 'far from us.' If the earth wants rain, it directs my attention to the laws of the atmosphere, the influence of the winds, the process of evaporation from the ocean, or the causes on which that may depend; and then beyond this vast space, filled by intervening agents, it indeed allows me to see God. If I am sick, or in health, I am forbidden to think immediately upon the hand which smites, or the power which heals me;—constitutional peculiarities, medicine, air, diet, and other second causes come in; and, in this case, again put God far from me. These instances are sufficient for illustration; and the fault which is charged upon these philosophizing Christians is not that secondary causes are investigated, arranged, and exhibited by their industry; but that too frequently they do this in an atheistical manner; and that these second causes are used, not as manifestations of God, but as veils to hide him from the sight of his creatures:—in a word, as criminal contrivances to forget him.

The philosophy of the Scriptures bears a very different character. Does the rain fall? It is 'our Father in heaven' who sends it 'upon the just and the unjust.' Is the earth vested with verdure? It is 'God who so clothes the grass of the field.' Do day and night succeed each other? It is 'he that turneth the shadow of death into the morning, and maketh the day dark with night; that maketh the seven stars, and Orion.' Do the elements rage? 'Flames of fire are his messengers,' and 'stormy winds fulfil his word.' Am I sick? His 'rod' is upon me. Am I in health? 'He healeth all my diseases.' So the inspired writer, collecting, as it were, the whole universe of creatures, and all their agencies, into one view, exclaims, 'All things serve thee,'—run on thy messages, fulfil thy commands, execute thy counsels.

Where then lies the fallacy which in this plausible philosophy cheats us out of that sense of the ever-present, ever-working, yet unwearied Power of which we ought always to be sensible? There is no need, in order to preserve and uphold this doctrine, at once the most pious, and the most noble, to deny any thing that is said of subordinate causes. That they exist, it were absurd to question; and indeed their existence is a part of the grandeur of the doctrine of the text, rightly understood; for true theology is always true philosophy; and where the theology is bad, the philosophy will ever be 'vain.' That text resolves the whole: 'In him we live, and move, and have our being.' *Life* is from him; *motion* is from him; and *that which lives and moves*, even our very *essence*, is unceasingly dependent upon him. But then this is not to be taken generally, and in mass: it is as true of every individual as of the whole race; as true of every individual particle of which our

frame is composed, as of the whole frame itself: it is true of the first subordinate cause, which the supreme power puts in motion, and by which we may be affected for good or for evil; and it is equally true of the second, which as much 'lives, and moves, and has its being' in God as the first; and the third as the second; and the fourth as the third. Multiply these as you please, God is in and with that agent which reaches me at last. He is so as immediately as with the distant first. It is thus that we gain the glorious truth, that 'He is not far from any one of us.' No distance extends itself between me and God; no creature separates me from him, but is the very instrument by which he comes to me. For if there be a chain of causes and effects, he not only sustains it, but lives and acts along its whole line; and thus may we 'foresee him always before us,' 'all in all,' and all in every thing. The creature derives its whole force from God; and we, and all that concerns us, are 'in his hand.'

II. Our second illustration may be taken from what is usually called Providence. That branch of his government, so designated, to which I refer, respects the affairs of men; and where it is allowed that God governs his creatures, this very doctrine itself might be supposed necessarily to imply such a control on his part, and interpositions so marked, as shall make it obvious to *reason*, that he is 'not far from any one of us;' although, as to *sense*, the hand which moves every thing should remain without that visible manifestation which took place in 'the times of old.'

So various, however, are the inventions of this philosophizing Christianity to put God far from us, even in his government of men, that we are in danger of quite forgetting him; and the whole case is often so cautiously stated, that we are liable to the charge of fanatical presumption, if we believe and maintain, in the full sense of the text, that we both '*live*,' and '*move*,' as well as 'have our being' in him.

Hence we have *the law of moral causes and effects*. It might be startling language to call the decays and reverses of a nation, 'divine judgments;' or to attribute national prosperity and strength to God's *blessing*. We must proceed more philosophically, and remember that by a moral law of our being, national weakness and decay are linked to national vices, as these naturally spring from wealth, ease, and luxury; and, on the contrary, that the strength of a country, by the same law, results from its public and private virtues.

We have also *the law of circumstances*. These call forth, both as to nations and individuals, their good or their bad qualities; and are more or less favorable and inciting to the full development of both. We thus account for the whole moral phenomena presented by ancient and modern states, and by the individuals who surround us.

But to what does this affected verbiage amount? What real

wisdom is there in this 'vain philosophy,' constructed upon 'the rudiments of the world, and not after Christ?' We also allow this law of moral causes and effects; but we ask, Who is its author? Who is it that with steady hand so connects the cause and the effect together, that, wrestle with it as men have done in all past, and will do in all future, ages, vice shall produce misery, and virtue tend to strength and happiness? We allow also the law of circumstances, rightly understood; but who is it that so arranges and varies them as to put nations, as well as individuals, into different conditions of trial and responsibility by the circumstances which surround them? It is he who determines 'the times before appointed, and the bounds of their habitation;' and who carries into effect by various operations, mediate and immediate, extending often from age to age, and embracing immense multitudes of individuals, what he had before designed. Thus he acts as to nations, and thus he shows that he is 'not far from them.'

But in the case of individuals, involving as it does the doctrine of a particular Providence in all its extent, this philosophy still more fatally stumbles.

The lot of individuals, with the varied circumstances which characterize it, is often seen intimately connected with that of other individuals; and their interests sometimes also appear inseparably linked with the arrangements of Providence as to nations, or with those large portions of the community of which they form a part; nay, sometimes with the laws of nature themselves.

These are indeed facts which often occur, and we are therefore asked whether it is reasonable to expect that God should interpose, with respect to individuals, to the continual interruption and unsettling of his general plans, and the very principles and laws which he has impressed upon all nature?—

> When the loose mountain trembles from on high,
> Shall gravitation cease, if thou go by?

But what, in fact, do such objections rest upon, except this,—that I cannot see in many cases how general plans can at all consist with interpositions of God in respect of individuals, for judgment or for mercy? The difficulty of the case may indeed be acknowledged; it may often be intricate and inextricable; but are there not previous considerations and first principles to be settled before I can come to a satisfactory conclusion? The God of Providence, and the Author of this sacred volume, is the same being; and if so, am I not bound, as a professed believer in the divine authority of the Scriptures, to inquire whether he has made any revelation on the subject of particular government and his special interpositions as to individuals? For if the God of Providence, and the God of the Scriptures, be the same Being, then there must be the most perfect harmony between the principles laid down in the Bible, and God's actual administration of the affairs of men. But

it cannot be denied, that we find the doctrine of a particular Providence in the Scriptures. 'In all thy ways acknowledge him, and he will direct thy paths:' here God is represented as the guide of all good men, personally and individually, who acknowledge him by acts of prayer and trust. 'Call upon me in the day of trouble, and I will deliver thee:' here God promises the interposition of an immediate deliverance, dependent upon prayer. 'Thou shalt not be afraid of the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day:' here personal protection in a time of general calamity is promised. So, if we come to the New Testament, its general declarations on these subjects all imply the regard which God pays to the cases of individuals. We are forbidden to be anxiously careful for the morrow, 'what we shall eat, or what we shall drink, or wherewithal we shall be clothed,' upon the principle that our heavenly Father 'knoweth that we have need of such things.' So particular, also, does our Saviour represent the notice and care of God to be, that his disciples are encouraged to trust in him on the assurance that 'a sparrow falls not to the ground without the knowledge of God,' and that 'the very hairs of their head are all numbered.' And, in precisely the same views, St. Paul exhorts the members of the churches, speaking to them as individuals, 'to be careful for nothing, but in every thing,' that is, in every case of want and difficulty, to 'make their requests known unto God.' You argue, then, from your own obscure notions respecting God's general plans of providential administration to the improbability of such special and immediate interpositions in behalf of individuals as have always been held among sound Christians; but we turn, as to a surer ground, to these plain and unequivocal declarations of inspired verity; and so far from allowing that God is 'so far from us,' considered in our individual character, as your scheme supposes, we maintain that he is, as another Scripture expresses it, '*near* to all them that call upon him.'

Perhaps the objectors say, 'We do not deny the truth of these passages of Scripture; but surely we may, and must, interpret them reasonably. We see proofs that God does act upon *general* plans; that there are established *courses* of administration, and uniform *laws* in the government of men, as well as in nature; otherwise we could derive no wisdom from the past, and human *experience* would be a delusive light: and being so assured of this by experience and observation, we are bound to give to these passages of holy writ a more general interpretation.' This, however, is but to say, in fact, that such texts must be made to mean any thing or nothing, in subservience to a human theory. Try the case, for instance, upon the passage before quoted,—'Call upon me in the day of trouble, and I will deliver thee;' which, upon this 'more general interpretation,' must mean, '"call upon me," by acknowledging me as the general Governor of the affairs of men; and if thou happenest to live at a time when my general plan requires the exercise of mercy and

goodness to a whole people, or to that part of a community with which thou art connected, thou shalt be delivered; but if not, thy trouble must remain; for general plans cannot be dispensed with.' The folly and the guilt of such interpretations are equally apparent; and, if indulged in, as they too often are on various subjects besides this, would amount to a proud rejection of the whole revelation of God.

But we may farther observe, that the principle of opposing the general plans of God in his government of the world, to the doctrine of his interposition in behalf of individuals, is itself full of misconceptions and errors. For,

1. It assumes, that God's general plans as to nations or large portions of communities comprehend all individual cases, and all the circumstances which may affect them. This is absurd, and obviously contrary to the fact. By a dispensation of mercy to a nation, general prosperity may be vouchsafed; but does it follow, that every individual partakes of the blessing; or that the stream of bounty may not, consistently with the general design, be dammed up, and diverted from its course, as to particular persons, without affecting the general condition of the community? Suppose, for instance, the head of a family, upon whose personal exertions the interests of many others depend, be visited by protracted sickness, and laid aside from his business or profession; how shall he avail himself of the general prosperity around him, and turn it to his own and his family's advantage? Or how shall his widow and orphan children escape depression and poverty, should the husband and the father be removed by death before their worldly interests are provided for? A pestilence sweeping through a country is a general judgment; but, in the worst instances, all do not die, nor even all sicken. Here the general visitation has manifestly a thousand modifications, subject to no obvious law; and it submits to circumstances which must often be of a personal, and, apparently to us, an accidental, kind. If, then, there are innumerable circumstances which the general plan does not infallibly control, but which so often modify it, and alter its course as to individual cases; if beside the general wheel there are 'wheels within that wheel,' and often without it too, turning on their own centres, and impelled even into contrary motions; we may fully admit the doctrine of general plans and laws of administration, and yet find in these loose and free circumstances, which operate independently of, or greatly modify, the general range of events, an ample field for the manifestation of that particular Providence of which we speak; and which can make as many exceptions as that divine wisdom sees fit which directs the whole. After all, it will often be found that it is not 'well,' even as to external things, 'with the wicked,' when all is well with the general state of affairs; nor ill 'with the righteous,' when various judgments are abroad avenging God's cause upon a sinful people. Often shall those words be realized by the former:

'There is no peace, saith my God, to the wicked:' and as to the righteous, the Divine hand shall be laid upon the general visitation; and God shall make 'a hedge about him, and about all that he hath.'

2. A second fallacy involved in this theory is, that it assumes that interpositions in favor of individuals must necessarily interfere with some general plan of Providence, or some general law of nature. But, when it is said, 'When he giveth quietness, who then shall make trouble? And when he hideth his face, who then can behold him, whether it be done to a nation, or to a man only?' this text manifestly distinguishes between a government of nations, and a government of individuals: and it certainly supposes that 'quietness' may be given to an individual, when it is not given to a nation; and that the face of God may be hidden from a particular person, when it is not hidden from a whole community. And then, as to the laws of nature, was any thing more trifling ever put into infidel verse than we find in the couplet of Pope before quoted?—

> When the loose mountain trembles from on high,
> Shall gravitation cease, if thou go by?

Shall the general law of gravitation be suspended to preserve a man who has 'committed his way unto the Lord,' and prays to him for protection from all evil during the day? Perhaps not; and for this reason, that there may be no necessity for it. God is not confined to one mode of saving. Suppose a strong impulse, or a trifling accident, urges him to put off his journey; or suppose something to occur to hasten his passing the mountain some moments before it falls, or to retard it till the moment after; or suppose that, instead of saving him *from* the danger, his great Protector should save him *in* it; and that the man whom he makes his care should sustain the apparent accident in such a way, that the falling ruin should arch him over, instead of crushing him; and that he should be dug out alive, and unhurt. There are a thousand ways known to God, and many conceivable even by us, by which, without interfering with general laws at all, he may honor the man who has honored him, by acknowledging and trusting in him, 'in all his ways.' 'Lo these things worketh God oftentime with man, to keep back his soul from the pit; that he may be enlightened with the light of the living.'

3. The third fallacy lies in assuming that God's general plans are something which he has commissioned to act out of himself, and independent of his own immediate agency; wholly forgetful of the principle of the text, that in him we, and all things, 'live, and move, and have our being.' For what are God's general plans, but *himself* in operation?—now spreading the impulses of his power to a wider, now restraining them to a narrower, extent; now working in judgment, then in mercy, and again singularly commingling both; attempering the severity of vengeance with compassion, and guarding mercy from abuse by the majesty of righteousness; as-

signing longer or shorter periods to his dispensations of vengeance or goodness, as it pleases him; and thus working onward to the fulfilment of all those purposes which he has fixed in his own eternal counsels as the final results of his government of human beings? But if this be so, if all be God in operation, to what general laws is he so bound, as that this should interfere with his manifestations of severity or grace toward individuals? The blind impetuous ocean must roll whither winds and tides may impel it: it has no intelligence, no feeling: it cannot select the victim vessels which it may hurl upon the rocks, or the favored sails which it may bear buoyant and safe into the harbor: and your theory dishonors God, by likening his general operations to some such mighty but blindly impelled and impelling element. The divine administration is divine *intelligence*, *will*, *feeling*, and *wisdom*, in action; and when his arm is made bare, and his judgments sweep, or his mercies expand, over a nation, he can never be at a loss in his general march to turn aside to visit an individual sinner secure in his trespasses; or to make it 'light in the dwellings' of his Israel, when the clouds of his judgments darken through the abodes of the ungodly. The destroying angel had a fearful general commission in Egypt; but his sword gleamed harmlessly as he passed the door sprinkled with that sign of faith, the blood of the appointed atonement. God is then not 'far from any one of us;' and we may take the full comfort of the declaration, 'The eyes of the Lord run to and fro through the whole earth, that he may show himself strong in the behalf of those whose hearts are perfect toward him.' And how many instances are on record, resting upon evidence the most indisputable, to confirm the doctrine! A 'vain philosophy' may attempt to account for them; but the absurdities into which it falls are its own refutation. During the late struggle of the Greeks to regain their liberty, a body of Turks were, in 1824, encamped in a part of Greece, and committed every kind of excess upon the inhabitants. One of these barbarians, an officer, had pursued a Greek girl, who took refuge in the house of a widow. The widow met him at the door, and mildly attempted to dissuade him from forcing his way in to seize the girl. Enraged, he drew his sabre; but when in the act of attempting to cut down the widow, it snapped in two pieces before it reached the victim. The wretch paused; but drew a pistol, to accomplish his purpose in that manner; but it missed fire: and when in the act of drawing a second, he was forcibly dragged away by one of his companions, who exclaimed, 'Let her alone. Do not you see that her time is not yet come?' Resolved, however, on taking some revenge, he carried off her infant child to the camp; but, as though Providence designed to complete its work on this occasion, whilst the officer was asleep the child was carried back to the widow by one of his own men.* I know how a heart-

* This anecdote is verified by the Rev. Mr. Arundel, author of 'A Visit to the Seven Churches of Asia,' who was in the village at the time.

less skeptic would quibble here; but the affecting story bears its own comment: and I would take the grateful tears of the preserved widow, who saw the hand of God in her deliverance, not only for the best feeling, but for the best philosophy. 'All his saints are in his hand;' and where is the saint whom he has not 'encompassed about with songs of deliverance?'

III. We find a third illustration in religious opinions.

The opinions we form on religious subjects are of the first importance; for the other powers of the soul follow in the train of the understanding, and are influenced by it. How, for instance, shall we *will* any thing, but as we see in it reasons of choice? how shall we *love*, but as we see reasons of preference and desire? If this our great intellectual eye be 'sound,' then shall we be 'full of light;' but if it be diseased, 'how great must be our darkness!'

The question, whether we are left to ourselves to form religious opinions, is settled by the fact, that God has granted us a revelation from himself on all the subjects connected with our moral state and relations. He has, however, done more than this: he condescends to become the secret teacher of the meaning of his own revealed word; and not only to present it to our attention, but to 'open our understandings,' that we may know the Scriptures. It is thus that he visits us as 'the day spring from on high, to give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace.'

But as this view supposes a secret influence of God upon the mind, it cannot be tolerated by those who boast themselves to be rational Christians. It is bringing God too near to man for their philosophy. But in their case the doctrine of direct divine influence is rejected, not, I fear, from humility, which is often the pretence, but from self-sufficiency. So near, indeed, will such persons allow that God has been to man, that he has spoken to us by 'holy men of old;' so near, that he authenticated their inspiration by 'signs, and miracles, and divers gifts of the Holy Ghost;' but when this extraordinary work of the Spirit was accomplished, it is contended, nothing more was necessary; and that man, left to himself, is as competent to collect the sense of Holy Scripture, as that of any common and uninspired writing on any subject within the comprehension of an ordinary intellect. This theory is often exhibited in plausible guise; but it will be sufficient for its refutation, if we can show that it leaves the case of man wholly unprovided for; and that if God were to stand thus 'far from us' in our inquiries into the mysteries of his religion, not one of us could ever come to the effectual knowledge of the truth. For,

1. Man is not only indifferent, but even averse and hostile, to that very truth which he is urged to study, and which his unassisted powers are said to be adequate fully to apprehend. Here is the first difficulty which presents itself. We may not, indeed, be averse to every part of revealed truth. The Bible has a history,

z poetry, a charm in the style of its narrative, a power in its exhibition of character, and a sublimity of doctrine, which shall often engage the attention, and gratify the taste, of even worldly and unregenerate men. But the test lies not here. Do they love the truth which reproves and condemns them? the truth which faithfully lays open their souls' danger, and presses it upon their fears? the truth which strips them of all plea of worthiness and merit, and brings down the most virtuous among them to the common level of all sinners, as to merit, in the sight of God, to be 'justified freely by his grace,' 'through faith?' We daily see the contrary; and as to every such truth, when presented to them, so far are they from having the disposition calmly and with interest to investigate its evidence and its import, they exclaim, 'Hast thou found me, O mine enemy?' What, then, shall bring the minds of such men—supposing them even to be able, without assistance from the teaching Spirit, to enter fully into their meaning—to study such truths, so necessary to their salvation, with an intense anxiety not to be mistaken in them, and with perfect sincerity? A power independent of man's heart must be supposed. No man of his own accord ever took the Scriptures, and read himself into self-knowledge, penitence, alarm, and abasement; no man ever persuaded another to do this; and, in the nature of the case, a visitation from on high must be supposed, to conquer the natural aversion of the heart to truths of this class, and to make a man willing to take the gauge of his own wretchedness and danger, and to offer up all his pride and false hope 'to be hewn in pieces before the Lord,' by the sword which proceedeth out of his mouth.

2. We are to consider that the love of sin, in some form or other, is found in every man, whilst in his natural and unregenerate state. But wherever this is found, it infallibly darkens the judgment on all subjects of vital importance in religion. This was exhibited among the Pharisees of our Lord's time. I grant the case is an extreme one; and that it presents an awful picture of men so blinded by their passions, as to be impenetrable to the force of the most stupendous evidence, and to persecute unto death the incarnate Son of God, notwithstanding that obvious stamp of divinity which his 'mighty works' had impressed upon him. But this dark picture is drawn, that, by seeing the full effect of the principle, we may be made aware of its malignant character. A principle which could produce such effects in them, cannot exist in any degree without perverting the judgment as to all those truths of religion, on which it is of the first importance that we should have the clearest conceptions. But if this same principle—the love of sin and the world—is found in all unregenerate persons, how is the meaning of the word of God to be attained fully by them, as the meaning of any other writing against which no such passion, and its darkening influence, operates? If you say that man must first conquer his evil propensities, and then come to the

study of truth, you set him upon doing this without a right knowledge of that divine revelation which alone fully describes his case, and teaches its remedy. If you bid him apply to God in prayer for the previous cure of his evil nature, in order to prepare him to receive the truth, then you suppose that God renews the heart of man independent of his word, which is expressly declared to be the instrument of our regeneration, and of sanctifying the church; and farther, if you are obliged, in order to meet the case, to admit a direct divine influence upon the will and affections, why should you hesitate to admit it as operating upon the understanding also? My brethren, we are not left without full information on this important point. There are two grand offices of the Holy Spirit which answer to each other, and which bring us fully out of the difficulty. He is the Teacher of men; but he is first the Spirit who 'CONVINCES' or reproves of SIN; and when he thus fulfils his office by that power which he exerts through the word preached, read, or brought to mind, he strikes life into the soul which was before dead in trespasses and sins, and by awakening the fears makes truth the object of desire, however painful and reproving, if it may lead to salvation. The love of error is cured by this flash upon the conscience, and the soul stands prepared to be led by the teaching of God into all truth. Thus we see that we could never come to the knowledge of the truth, if God were far from us; and if we admit this, we cannot stagger at the next step, that he is the constant guide of the humbled spirit. Yes, the words of our Saviour are eternally true,—'I am the light of the world; if any man follow me,' with a docile mind, 'he shall not walk in darkness, but have the light of life;' and when the Teacher God is near, his law brightens before us into all the lustre of its celestial and awful purity; redemption exhibits a more illustrious fitness; duties are seen under higher reasons; holiness is arrayed in lovelier beauty; and promises disclose their heights and depths of meaning. Thus the understanding, filled with increasing light and conviction, leads up the other powers to their legitimate and vigorous exercise; the choice of the will is decided; the excitement of holy desires becomes more habitual and intense; effort is invigorated; the various graces of the regenerate character bloom and bear fruit under the clear heaven of a spirit filled with the light and influence of God; and 'the man of God is thoroughly furnished for every good word and work.'

IV. Our fourth illustration may be taken from internal religion.

The Christianized philosophy of which I speak is not in every instance to be charged with rejecting a religion of the heart. As held by some, it does allow it; but even in this its danger lies: for as it still places God far from us, in that very proportion it leaves man to himself, and teaches him to look to no higher a resource than may be found in his own nature.

It allows of faith; but then its faith is a mere intellectual prin-

ciple, and works its mighty effects in the way of natural process. It allows that prayer, to be effectual, must be the language of the heart; but then we are told that it benefits us, by working in us a moral preparation to receive God's gifts.

In other cases, perhaps, it allows that there is a witness of the Spirit to our adoption; but then this Spirit, we are told, is nothing more than the Spirit in the word, who has there described the moral characters of those who are the children of God; and that it is by comparing our own moral state with these recorded characteristics, that we are to apply his general testimony to ourselves.

It allows the devotional habit, that man is bound to walk with God in the silent converse of his heart; but devotion is taken to be no more than the impression made by the character, the works, and the benevolence of God, upon the affections. It is, in fact, *sentiment* flowing from the impressibility of our physical nature, when operated upon by sublime and touching subjects; and which, in this case, stand connected with objects of religion, or those bearing some resemblance to them.

But God is not thus 'far from us' in any of these respects. After all these misleading plausibilities, 'God dwelleth with man upon earth;' and the true interpretation of 'Immanuel' is, 'God with us.' It is indeed affecting to see the high and glorious spiritualities of our religion lowered, and stripped of all emphasis and meaning, by these imperfect and carnal views;—but it is not difficult to defend this branch of the truth of God also.

We deny not that faith, in the sense of *belief*, is a work of the intellect; but, in the Scripture sense of *trust*, and as a realizing principle, it is a work of the heart under special divine influence, and so is a *gift*, since we are warranted to pray, 'Lord, increase our faith.' We deny not that he who meditates deeply upon his state, and wants, and dangers, is in a posture to receive the grace of prayer, and has received a measure of it already; but prayer is prevalent, not in moving something within ourselves, but in moving God; and it moves him, because 'he knows what is the mind of the Spirit who maketh intercession in us, according to the will of God.'

We deny not that there is a testimony of the Spirit in the word as to the true character of all who are the children of God; but then one of these characters is love to God as a Father, which I can never feel until by some means I know that he is not only the common Father of mankind, but my Father reconciled; and of this I must be persuaded before I can apply the rule. I am set, therefore, upon this impossible task, to infer from a general description of the moral character of the children of God, what has passed in *the mind of God*, as to my personal justification, and to discover in my own heart love to God as reconciled to me, whilst I have a trembling fear of him as a Judge. No; it is the Holy Spirit that 'knoweth the mind of God,' which 'no man knoweth;'

and his clearly revealed office is to show us, by his own direct impression upon the heart, what God has decided on the matter of our personal pardon; and hence we are taught, not that the Spirit, as having inspired the written word which lays down authoritatively the terms of pardon to all, enables us to infer our adoption, but that 'the Spirit itself beareth witness with our spirits, that we are the children of God;' and that he thus 'abides with us' as 'the Comforter.'

We deny not that there is a natural aptitude in various subjects to produce impressions of awe or delight upon the mind. The grandeur and beauty of nature, the perfections of God, the character and love of Christ, the solemnities of judgment, and the glories of a future life, are of this description; and we allow, too, that all these impressions upon the susceptibility of our nature are very often used by 'the good Spirit,' as instruments of our edification; but if I regard them as religion itself, and not as the mere instruments employed by a higher agency, I either shut out God entirely, or I acknowledge him, it is true, as the God of *nature*, who has thus made us with these susceptibilities, but reject him as the God of *grace*, who, by special influence, turns them to his own merciful purposes. In a word, I make religion a natural, not a supernatural, process. And am I told by the Apostle, in the very verses under my eye, that even a poor Heathen, enveloped in his darkness, if he but 'feel after God, if haply he may find him,' shall indeed find him, and for this very reason, that 'he is not far from any one of us;' and shall I expect still less under a dispensation which is eminently 'the ministration of the Spirit?' Have we not heard that Christ is 'the way to the Father?' Have we not heard him say, 'If any love me, and keep my sayings, my Father will love him, and I and my Father will come to him, and take up our abode with him?' Nay, read we not in St. Paul, that 'he that is joined to the Lord is one spirit' with him? Shall we then chill and wither these glorious doctrines? No, my brethren; we will hold fast the testimony of God. He that seeks shall find him; shall 'walk with God;' shall drink, not at the distant stream flowing only in the channel of the creature; but at the fount of life himself; shall 'see the Invisible' by faith; shall converse with him, though not 'face to face,' yet thought to thought; and prove how deep and rich is the meaning of the blessed words of the text when applied to the experience of a truly spiritual man, 'For in him we live, and move, and have our being.'

V. Our last illustration shall be taken from the revival and extension of religion.

We are truly taught, that the good done upon earth is done by the Lord; that, though Paul plant, and Apollos water, 'God giveth the increase;' that when the Lord buildeth up Zion, he 'appears in his glory;' that it is the Lord who 'sends forth his labourers into the harvest;' and that 'in the latter days' there are

promises which relate to the 'pouring out' of his Spirit. These declarations bring God *very near* to his church. Perhaps, indeed, the most illustrious instances in which our God makes 'bare his holy arm in the sight of all the nations,' by throwing off that veil of mystery which so often hides it, are found in the struggles and triumphs of his religion. The history of his church is, for this very reason, chiefly, the most magnificent part of the world's story. The trials and the contests of the truth, of which she is the ground and the pillar, considered in connection with its endurance and unfailing vigour; the holy blood which has consecrated, the virtues which have illustrated, the great characters which have advocated it; the darkness it has dissipated; the enmity over which it has triumphed; the blessings it has showered upon earth; the number of our race it has glorified in heaven;—these and many other views might be taken, which so powerfully tend to maintain in us the conviction that there is in the church, a mighty and constant working of him 'that filleth all and in all,' as to forbid the intrusion of any creature into this hallowed enclosure, except as the most humble instrument in his hands. Yet, even here, also, is God often put far from us, or so many other agents are placed between, that our sense of his immediate operation, is either destroyed or greatly enfeebled.

Christianity, it is allowed, is to become the religion of the world; but then its ultimate prevalence may be easily accounted for, because Christianity is a rational religion, and the world is becoming enlightened by education. Great characters appear at intervals to revive and restore the faded lustre of truth, and the languishing influence of piety; but then, as it has been said of Luther, nature planted in him the elements of vigorous character; success flattered his first attempts to resist his superiors; political circumstances favored the changes which he meditated; and thus we have the whole *philosophy* of the Reformation! A Wesley appears; he is naturally 'ambitious;' circumstances give to this mental quality a religious and a beneficial direction; he has the skill to turn them to account; and here is the complete *rationale* of the whole revival of religion in our day, and in these lands! Missions to the Heathen will succeed, because they derive their influence upon barbarous and semi-civilized nations from the superior intellectual power with which they are associated, the arts they communicate, and the connection which they establish, by means of commerce, with nations far in advance as to all the useful and refining institutions of society!

Such are some of the views on these solemn subjects with which men amuse themselves; but I see nothing in them answering to the import of the text, 'In Him we live, and move, and have our being;' or to the declaration, that he 'worketh all in all.' On this point, indeed, as on several before mentioned, we allow, that in what is thus urged there is much truth; but the truth is either

distorted, or turned into efficient error by the absence of other truths with which it ought to be connected.

True, Christianity is a rational religion; but if it is to make its way by the force of that consideration alone, why was it not at first most readily received by the wisest and best-disciplined minds, rather than by the unlettered and superstitious? True, circumstances have an influence upon the characters and conduct of men; but the characters and actions of holy, gifted, and devoted men, create circumstances which they do not find, and that by the grace of God, 'which is mighty in them,' and which works in their hearts and lives, that holiness, love, and zeal, by which, under the preparing influence of God, great masses of men are influenced. True, missions to the Heathen derive, in many cases, great aid from superior intellectual power in the instruments; from the knowledge of useful arts which they introduce; and the connection into which they bring nations in an inferior state of civilization with the more cultivated states of the world; but then do we need nothing more direct than that divine arrangement which has associated these circumstances together in the way of providential government, 'to convert a soul from the error of his ways,' to turn the Gentiles 'from darkness to light, and from the power of Satan unto God,' that they may 'obtain remission of their sins, and an inheritance among them that are sanctified?'

Surely, my brethren, God is not thus 'far from us' in reviving, restoring, and diffusing the influence of his religion. For what is that religion? Not 'the letter,' but 'the Spirit;' 'a ministration' of the Holy Spirit himself. What are its ministers? They are indeed men; but not men left to be formed or influenced by mere circumstances; they are 'called,' 'separated unto the Gospel of God,' and derive their energy as instruments, when it is saving, from him who has promised to be 'with them alway, even to the end of the world,' and to use and overrule all circumstances for the accomplishment of their high vocation. If God is not in his church, where then shall we find him? But he is there by peculiar inhabitation, by special operation. To make this manifest, he descended in the visible tongues of fire on the day of Pentecost; to assure us of it, he hath said of Zion, 'This is my rest for ever; here will I dwell; for I have desired it. I will clothe her priests with salvation, and make her saints joyful in goodness.' To show what he has to do in raising up eminent instruments, he met with Saul of Tarsus on his persecuting errand to Damascus, seized, in the very camp of the enemy, the instrument fitted by natural endowments for his purpose, and bound the energies of that great and ardent mind to his own cause for ever. To show that he is in his church, he has defended it against united earth and united hell; to convince us that a power above all that is human is there, often when it has been 'minished and brought low,' and its root has been almost invisible in the earth, it has shot up into growth without

human aid; and, in despite of human scorn and neglect, waved its branches in the winds, and again defied the force of all the storms of heaven. To show that he is in his church, the mighty primitive power of the Gospel, which is characterized as 'the power of God unto salvation,' remains unabated to this day. It still 'pricks men in the heart;' it wounds, and it heals; it converts and sanctifies; it raises its shield of determined integrity against all temptations; it quenches earthly desires; it lifts the soul to holy converse with God; it gives a triumph over death, as complete and glorious as when Stephen 'fell asleep, calling upon God, and saying, Lord Jesus, receive my spirit;' and it affects all these wherever it is preached in simplicity, and in recognition of the immediate coöperation of God with the instrument, *and there only.* Nor is the scene of its trial, the grand experiment, if we may so call it, confined to one place; it erects the monuments of its saving efficacy on all the shores of earth, and among the various tribes which inhabit them, that all the world may know that 'God is with us, and that the shout of a King is among us.'

A few practical remarks may close the whole.

1. If God is so 'near to all that truly call upon him,' be encouraged, then, thou dark and mournful spirit, to seek him until thou find him. Though thou see him not, 'feel after him,' in desire, in prayer, in the exercises of faith, however feeble. Thou canst not be more desirous to find him in his manifested character as God 'forgiving iniquity, transgression, and sin,' than he longs to reveal himself to thee. Say with David, 'I wait upon God; my soul doth wait, and in his word do I hope; I wait for him more than they that wait for the morning;' and thou shalt not be disappointed. 'He is near that justifieth;' 'his word is for ever settled in heaven,' 'and it shall come to pass, that they shall seek me and find me, when they seek for me with all their heart.'

2. Let us all be encouraged by this blessed doctrine to seek a closer and more intimate fellowship with God. May I find him in my closet? Then let me seek him there with all the earnestness of desire. May I find him in his temples? Never may I rest in the shadows and forms of outward services, which, when rightly understood, are but the tracks through which I must fly 'to put my trust under the shadow of his wings.' May I walk with God? Let me aspire after the high, the hallowing privilege, to see the Invisible; to know how it is that Christ dwelleth in the hearts of believers by faith; how he manifests himself to his disciples, and not unto the world.

Finally, let us confidently trust the whole affairs of his church with him. From that he is never 'far.' He has hitherto preserved, and will finally glorify it in the sight of all nations. 'Kings shall bring their glory and honor into it; her walls shall be salvation, and her gates praise.' Still nearer may he be felt through

all her courts, by all her ministers, in all her ordinances, till she 'girds herself every where with strength,' and shines forth in perfect truth and holiness, as 'the light of the world,' 'the joy of the whole earth.'

A SHORT MEMOIR OF JOHN GARRISON, ESQ.

Late of Brooklyn, Long Island;

TOGETHER WITH SOME ACCOUNT OF THE RISE AND PROGRESS OF METHODISM IN THAT PLACE:

BY THE REV. NOAH LEVINGS.

SHOULD any apology be thought necessary for embracing in the same paper both the topics named at the head of this article, it may, perhaps, be a sufficient one to say, that the life of Mr. Garrison, during the whole of his Christian course, was so identified with the history of Methodism in Brooklyn, that it seemed to the writer difficult, if not improper, under existing circumstances, to give the one and not the other. A fair opportunity also thus presents itself of doing both at the same time, and perhaps with the greater advantage. Mr. Garrison is now no more—he is gathered unto his fathers—he sleeps in Jesus,—and God has wiped all tears from his eyes. This solemn dispensation of Divine providence, so deeply interesting to the church of God, and especially to the bereaved family of the deceased, has afforded us an opportunity of testifying our respect for the memory of one who, amidst all the vicissitudes which marked the history of the church in his day, undeviatingly adhered to those principles of Wesleyan Methodism by which our communion is distinguished.

We are not in possession of the information requisite to enable us to give a minute and detailed account of the early years of Mr. Garrison; nor is it indeed necessary. There are very few men the incidents of whose lives, prior to their conversion to God, possess sufficient interest to be worthy of record. That important event, however, is, in the history of man, 'the beginning of months.' It forms a new and interesting era, and is worthy of being indelibly engraved not only on the memory, but also on the records of the church. There are, indeed, grounds of a general similarity of character among all men, both before and after they are brought to God. And although circumstances in the details of human life may doubtless constitute shades of difference among men in an unregenerate state, yet, in one respect at least all mankind are alike before they are brought to the knowledge of the truth: 'All have sinned and come short of the glory of God.' One and the same evil nature actuates all. 'The carnal mind is enmity against

God; it is not subject to his law, neither indeed can be.' And the change by which we are brought from darkness to light, and from the power of Satan unto God, is not more marked and evident than is the identity of new character formed by it. For 'being justified by faith, we have peace with God through our Lord Jesus Christ.' And 'being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life.'

These remarks may serve in place of a particular account of the infancy, childhood, youth, and early manhood, of the subject of this memoir. We infer from them, as a given point, that he was a sinner in common with other men. Indeed, he ever spoke of his early years as having been spent not only in neglect of the duties of religion, but also without God and without hope in the world. A favorite expression with him was, 'I am a sinner saved by grace.' And while his account of himself was doubtless true, in fact, it tends the more fully to show, how correct were his views of the exceeding sinfulness of sin, and how deep and genuine were his convictions of it, as existing in himself.

Mr. Garrison, according to an account found in his own handwriting, and subscribed with his own name, was born at Gravesend, Lond Island, August 25th, 1764. While quite young, his parents removed from Gravesend, and fixed their residence in Brooklyn. Soon after this his father died, and he was left in the care of his mother.

It is peculiarly interesting to us, who live more than half a century from the period when Methodism was first introduced into the United States, to look back and reflect upon the lives and labours of those single hearted, holy, and zealous men of God, through whose instrumentality he wrought such wonders in the land. It is a most pleasing duty to aid in the least degree in snatching from under the descending cloud of time, any scraps of the early history of Methodism, which may be obtained either from old records, or from the memories of the few yet living, who saw the foundations of the first temple laid. And we shall find these fathers and mothers in Israel far from being backward to communicate what they can remember on this interesting subject. The very mention of the names of the first preachers they saw and heard, and through whose instrumentality they were brought to God, throws a glow of pleasantness over their aged countenances, and for a moment seems to annihilate the years that have rolled between. They fancy themselves in the midst of those early and happy days, and with an eloquence peculiar to the tongue which speaks from the abundance of a full heart, they recount the wonders of divine grace, speak of the piety, zeal, and diligence, of the early preachers, together with their persecutions and sufferings for Christ's sake.

There are yet living a remnant of the first class ever formed in Brooklyn. From them we learn that the first Methodist preacher,

that ever lifted up his voice in Brooklyn in favour of salvation 'by grace through faith,' was *Thomas Webb*, who was at that time a captain in the British army. This pious and zealous officer began to preach 'in his own hired house' near the barracks, in the year 1766. Some time subsequently to this, he visited Brooklyn, and preached the Gospel to the Dutch inhabitants residing there. How often he preached in that place we know not; but it is certain he never formed any society in Brooklyn. From Brooklyn he passed on to Newtown, and Jamaica, and planted the Gospel in those places. The novelty of a minister dressed in the garb of an officer of the army, and uniting in himself the no less singular and apparently inconsistent characters of the warrior and the messenger of the Prince of Peace, could not fail to excite much attention, and drew crowds to hear this singular man preach the Gospel.

The second man of whose preaching in Brooklyn we have any account was *Woolman Hickson*. Of this man of God his biographer observes, 'He was of a promising genius, and considerable preaching abilities; upright in life, but soon snatched away from the work by a consumption, and in the midst of his usefulness: seven years in the work.' His first sermon at Brooklyn was delivered in the open air, from a table, in what is now called Sands-street, directly in front of where the Methodist Episcopal Church now stands. At the close of his discourse, Mr. Hickson observed, that if any person present would open his house for preaching he would visit them again. A gentleman by the name of *Cannon* accepted the offer, and promised to prepare a place for the reception of the congregation. This place was no other than a cooper's shop, which Mr. Cannon used to prepare in the best way he could for the accommodation of the people. And He who disdained not to be manifested in a stable, and cradled in a manger, owned his word when delivered even in an humble shop. And why not, when he has so often employed mechanics, as well as fishermen, to dispense his word to man? He did own the labours of his servants, and in a short time Mr. Hickson formed a class of several members. This class, which was the first ever gathered in Brooklyn, must have been formed about the year 1785, or 1786. From this time Brooklyn continued to be visited occasionally by the preachers stationed in New York, and by the local preachers residing there. At this time also, the whole of Long Island was but one circuit, and but one preacher was appointed to it. At what particular time Brooklyn became one of the regular appointments in this circuit, we cannot say. We have nothing certain concerning the history of this part of the church until the year 1793. The preachers appointed to Long Island for that year, were *Joseph Totten* and *George Strebeck*. They laboured alternately a month in Brooklyn and a month in other parts of the Island. By this arrangement they were enabled to supply Brooklyn constantly with preaching and other pastoral duties. As yet there was but one class, and

the leader was *Mr. Nicholas Snethen*, subsequently a zealous, useful, and popular preacher, but since, we regret to say, strangely alienated from his first church-love, and now no longer of us. This was also a memorable year with Mr. Garrison. It was during this year that he found the pearl of great price. His mind had been exercised for several months on the subject of religion. He saw, as he expressed it, others striving to save their souls and get to heaven, while he was living in neglect of the important duties of religion. What were the particular means by which he was awakened to a sense of his lost condition we know not, but it was most probably by the preaching of the Gospel; as it is distinctly recollected by his surviving and afflicted widow, that he was in the constant practice of attending the ministry of the word for some time previously to his expressing a concern for the salvation of his soul. The preaching of the word, together with the example of many of his neighbours, who were turning to God from the error of their ways, was doubtless the means, under God, of bringing him to the knowledge of the truth. His mind was much exercised in relation to his spiritual and eternal interests, and withal not a little so respecting also the distinguishing doctrines of Calvinism. His best views of the Divine character, and of the word of God, forbad him to believe a sentiment which, in spite of all the metaphysical subtilties of its advocates, at once makes God the author of sin, and destroys the moral agency of man. Not being sufficiently versed in theology to connect the various parts of the Scriptures, so as to be satisfied of the language they speak on this subject, he was very desirous of having it presented in a clear point of light. In this he was gratified; for about this time a public debate was held between two ministers, the one a Methodist and the other a Baptist. With whatever ability on either side this controversy was conducted, and however fruitless such debates in general are, the result to Mr. Garrison was an entire settlement of his mind in favour of general redemption, and the free moral agency of man. From this time he became more than ever in earnest for the salvation of his soul. His conviction of sin was deep and pungent, and his conversion clear and satisfactory. It was testified to him by a witness from heaven, agreeably to Romans viii, 16, 'The Spirit itself beareth witness with our spirit, that we are the children of God.' This important event Mr. Garrison thought worthy of record; and hence we find on a blank leaf in an old family Bible, the following note, written with his own hand and signed with his name: 'November 27th 1793. This evening the Lord Jesus Christ spoke peace to my soul, and forgave me all my sins, by the witness of his Spirit witnessing with my spirit.

JOHN GARRISON.'

Without questioning the genuineness of the work in instances where the evidence is not at first so clear as to enable the individual to designate the precise moment when the change takes

place, it is certainly matter of gratitude, with all who can speak thus confidently on this subject. It enables the young Christian most successfully to withstand the temptations of the adversary, which generally come in like a flood on this very point There is, however, reason for those who can speak the most confidently, to rejoice with trembling; for while those whose evidence is not so satisfactory, are in danger of falling into doubts and fears, these may be in equal danger of trusting too much to the work of a moment: whereas our salvation is as much 'by grace through faith,' and this too as the gift of God, after regeneration as before it. 'Without me,' says Christ, 'ye can do nothing.' However clear the evidence of Mr. Garrison's acceptance was to himself, his whole Christian course, and especially his dying testimony, went to show that these were his views on this important subject. Having experienced this happy change from darkness to light, Mr. Garrison, with his beloved companion, who had been made a partaker of like precious faith on the eighth of the same month, joined the Methodist Episcopal Church. Some time perhaps in the course of the following year, Mr. Snethen being called to a more public sphere of labour in the vineyard of the Lord, Mr. Garrison was appointed leader in his place; and it is worthy of remark, that from that time to the day of his death, a period of thirty-six years, he ever held this important and responsible office in the church. And how well he discharged its duties, let his bereaved and weeping class testify.

In the year 1794, the Methodist Episcopal Church in Brooklyn assumed a more prominent character than it had done before. On the 19th day of May 1794, the first Board of Trustees was elected. This election took place at the house of Mr. Peter Cannon, (before mentioned,) and resulted in the choice of John Garrison, Thomas Van Pelt, Burdett Striker, Stephen Hendrickson, Richard Everit, and Isaac Moser.

The steady adherence of Mr. Garrison to the interests of the Methodist Episcopal Church, may be readily inferred from this additional fact, that he continued by reëlections to sustain the office of trustee in the church for the space of thirty-six years. This fact, together with his being a class leader for the same length of time, speaks much in favour of his personal piety, and of the confidence reposed in him by the church. Indeed he was not the creature of circumstances,—carried about with every wind of doctrine. Nor did he suffer himself to be governed in his religious course by the fluctuations of his own feelings.

It was during the early part of this year also, that the first Methodist Episcopal house of worship was erected in Brooklyn. The corner stone of this building was laid by the *Rev. William Phœbus*, and subsequently a sermon was delivered upon the foundation by *Mr. David Buck*, from Isaiah xxviii, 16. After this house was raised and enclosed, and before it was finished, Mr.

Garrison and his wife, after the labours of the week were ended, used to go at a late hour on Saturday evening and perform the duties of a sexton, in preparing the church for the reception and accommodation of the congregation. This house according to a note found in an old register, was dedicated to the worship of Almighty God, June 1st, 1794, by the *Rev. Joseph Totten*, who preached on the occasion from Exodus xx, 24. It was subsequently enlarged, but at what period we are not able to say.

At the annual conference held this year, it appears that Brooklyn was united with New York, and the *Rev. E. Cooper, L. M'Combs, W. Phœbus, J. Brush, and D. Kendall*, were the preachers appointed to the station. Three of these venerable servants of God yet survive to see the vine which they were the honoured instruments of cultivating, take deep root and spread abroad exceedingly; so that some hundreds now repose beneath its refreshing shade. Yea, and one of them (Dr. Phœbus) was but recently called to witness the falling of some ripe fruit from the branches of this vine. But weep not, aged sire, it has only fallen 'to rise in future spring.' Thy friend Garrison is not dead, but sleepeth; and ere many years shall have rolled away, he shall hail thy happy spirit where winter and storms are no more.

The first time that Brooklyn appeared on the Minutes of Conference as a separate station, was in the year 1795. It then numbered but twenty-three white, and twelve coloured members. Their first stationed preacher was the Rev. Joseph Totten, a good minister of Jesus Christ.

The following table will exhibit the state and progress of the work of God in Brooklyn, together with the preachers who laboured there, from 1795 to 1830; a term of thirty-five years. During this whole period Mr. Garrison was an official and faithful member of the church.

Years.	Whites.	Coloured.	Preachers.	Years.	Whites.	Coloured.	Preachers.
1795	23	12	Joseph Totten.	1813	179	73	Lewis Pease.
1796	24	15	David Buck.	1814	170	69	Samuel Merwin.
1797	23	27	Joseph Totten.	1815	138	60	Nathan Emery.
1798	52	29	Andrew Nichols.	1816	162	69	Joseph Crawford.
1799	48	25	Cyrus Stebbins.	1817	225	80	Joseph Crawford.
1800	34	20	David Buck.	1818	189	82	Wm. Ross.
1801	36	28	David Buck.	1819	198	122	A. M'Caine.
1802	42	29	Peter Jayne.	1820	202	125	A. M'Caine.
1803	42	29	Ezekiel Canfield.	1821	210	6	Lewis Pease.
1804	42	31	Cyrus Stebbins.	1822	275	6	Lewis Pease.
1805	44	30	E. Cooper.	1823	396	5	Wm. Ross.
1806	94	42	E. Cooper, S. Thomas.	1824	470	5	Wm. Ross.
1807	154	71	E. Woolsey, J. Wilson.	1825	408	6	T. Burch.
1808	168	85	Daniel Ostrander.	1826	417	7	T. Burch, S.L.Stillman.
1809	152	93	Reuben Hubbard.	1827	428	7	S.Luckey, S.L.Stillman
1810	170	85	Wm. Thatcher.	1828	444	10	S. Luckey, S. Landon.
1811	133	73	Wm. Thatcher.	1829	496	12	N. Levings, J. Covel, Jr.
1812	140	70	Lewis Pease.	1830	554	12	N. Levings, J. Covel, Jr.

In several of the early years in this table, Brooklyn appears to have been annexed to the Long Island circuit, and more than one preacher appointed to it. In these cases I have generally set down the name of the preacher in charge only, supposing him to have resided at Brooklyn. Considerable variation will be perceived in the numbers at different times. One of the principal causes of this, doubtless was, the proximity of Brooklyn to the city of New York, the population, in such circumstances, being less settled than it otherwise probably would have been.

The faithful record of every instance of decrease as well as of increase, refutes most fully the false and wicked assertions of some of our enemies: viz. that in computing the numbers of our church members, we count all that have belonged to us, though dead, expelled, withdrawn, or removed.

Some of the preachers named in the above table, have long since gone to their reward—others yet live to labour in the vineyard of the Lord, and a few of them have left the connection.

One of the most prominent features in the economy of Methodism, is that of its itinerant ministry. This regulation, though decidedly Apostolical in its character, and also in its bearings, both on the ministry and the church, has nevertheless met with considerable opposition from various quarters. When all the advantages however of a settled ministry (and advantages it certainly possesses) are fully ascertained and clearly set forth, the scale will yet, as we believe, preponderate in favor of an itinerant plan of spreading the Gospel. This was the conviction of our fathers, and under this conviction they adopted and submitted to the plan themselves, and handed the same down to us their sons. It is not denied that there are some things in the provisions of this system which are disagreeable in their operation on individual cases; but these unpleasant bearings are chiefly on the ministry themselves. Upon these the chief burden falls; and if at any time they lose the true spirit of sacrifice, the burden of an itinerant life becomes extremely irksome. The system therefore forms a sort of crucible, in which to test the depth and sincerity of our attachment to the sacred cause in which we are engaged; and when its provisions have borne somewhat heavily upon some, they have flinched from duty; and like Bunyan's Pliant, have been ready to say, 'If this is the way to heaven, I desire not the joys of heaven.' These thoughts were suggested while looking over the above table, and observing the names of several who have long since been returned on the Minutes of Conference as withdrawn from the connection. They mostly joined other churches where they could obtain a better salary, and exemption from the inconveniences of an itinerant life. But whether it was the path of duty, we must leave for a future day to disclose.

In the year 1808, through the exertions of the Rev. D. Ostrander, money was collected by subscription for the purpose of erect-

ing a parsonage. The trustees took the business in hand, and a commodious dwelling was erected for the residence of the preachers. This house is situated in High-street, directly in rear of the church. It is very desirable that a similar course should be adopted in every circuit and station. How much anxiety and trouble would it save the preachers; and how much expense would it annually save the Church.

The house of worship erected in 1794, and subsequently enlarged, was found in 1810 to be altogether too small for the accommodation of the congregations which attended. It was therefore found necessary to build a new house, and it was determined that it should occupy the site of the old one. Through the exertions of the trustees, aided by the indefatigable labours of the Rev. Wm. Thatcher, the work went on and was accomplished. This is a plain, neat, well finished church, forty-five by sixty-five feet, and capable of seating from twelve to fifteen hundred people. The seats are free. The lot of ground upon which the church stands, extends from Sands-street to High-street; and has for many years been occupied as a grave yard. This is a choice spot both on account of its situation, and the deposits which have been made in it. Besides many of the members of the church, whose happy spirits have long since been with God, here sleep the remains of the blessed *Ross*, and *Summerfield*, of embalmed memory.

About the year 1817, the coloured members of the church having increased considerably, desired a separate place of worship. They therefore made exertions, and being assisted by the members of the Church generally, they succeeded in erecting a small house of worship for their accommodation. They were still however under the pastoral care of the regular stationed preachers. But having begun to worship by themselves, they soon discovered signs of insubordination to the discipline under which they had been gathered from a wicked world, and brought into church fellowship. And during the residence of Mr. Alexander M'Caine at Brooklyn, they all, with the exception of six, seceded in a body. This event was not attended or followed by any calamitous circumstances to the Methodist Episcopal Church in Brooklyn; but how far it was a wise step on the part of our coloured friends, must be left for themselves and others to judge.

In the year 1823, and during the residence of the eloquent and lamented William Ross, the church and congregation in Brooklyn had so increased as to render it necessary to erect another house of worship. The walls of our Zion were found to be too narrow; and the sound was heard, 'Give place that we may dwell.' For this purpose a location was effected, and measures taken to accomplish the object. This church was dedicated to the worship of Almighty God, June 6th, 1824, by the late venerable and lamented *Bishop George*. He was succeeded in the remaining services of the day by the amiable *Summerfield*, and the *Rev. John Hannah*,

the companion of the *Rev. Richard Reece*, a delegate from the British to the American General Conference. This church is situated in the north-east part of the village, at the corner of York and Gold streets. It is a very neat, well finished, and commodious building, forty-two by fifty-five feet, and with but a small gallery at one end. The seats are free.

In 1828, the trustees erected a very convenient parsonage contiguous to this church. This measure was as wise as it was necessary; for since the year 1826, the station at Brooklyn has both needed and supported two preachers. And it is strongly hoped that they will never have less than two. There is work sufficient for two faithful labourers, and the prospect at present is that the work will yet extend much beyond its present limits.

Among the instruments employed by the great Head of the Church, in building up and establishing Methodism in Brooklyn, we are happy to number that of Sabbath Schools. A very flourishing and successful one has been in operation in this place for about ten years. This school has been superintended principally by *Mr. Robert Snow*, whose active exertions and indefatigable labours, with those of others, have tended much to the promotion of its interests. Many that were at first children in the school, are now active and useful teachers; and many who were at first teachers without religion, have since 'found the pearl of great price,' and are now useful members of the Church of God. It is continued summer and winter.

But the great instrument in the hand of God, of accomplishing this great and good work, is that ordained by Jesus Christ when he said, 'Go ye into all the world, and preach the Gospel to every creature.' This weapon has been 'mighty through God to the pulling down of strong holds—casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'

In all the measures adopted by the Church for the advancement of the cause of Christ, Mr. Garrison was a prominent actor, as far as he deemed those measures calculated to accomplish the object designed. He sometimes, it is true, differed in sentiment with some of his brethren, in relation to some points of church polity; but this difference did not produce acrimonious contentions and church divisions; for while he acted from the conviction of his own judgment, he was willing others should do the same. He was eminently a man of peace. The house of Mr. Garrison was from the beginning of his Christian course, a home and resting place for the messengers of the Prince of Peace. At an early period, when the members were few in number, and of more limited resources, they generally had men without families stationed among them. The preachers then boarded, for stated periods alternately, in several families. Mr. Garrison bore his full share of these ex-

penses, besides contributing liberally toward paying the allowances of the preachers. The preachers also, in passing to and from their circuits upon the Island, ever found a favorable reception and kind treatment, both on the part of Mr. Garrison and that of his amiable family. They have often rested their weary limbs under his hospitable roof, and their drooping spirits have been cheered and comforted by the voice of friendship which they have there heard. And he did not lose the reward of his hospitality; for while he was not forgetful to entertain strangers, he doubtless often entertained angels unawares: for so I take the liberty to denominate all true messengers of God. They were the messengers of peace; they carried peace with them; they found the son of peace residing there, and therefore their peace rested upon that house.

Those who were but partially acquainted with Mr. Garrison sometimes thought him distant, and rather forbidding in his manners; but it only required a more intimate acquaintance to convince any one that these were mistaken views. It is true he did not form sudden and promiscuous friendships; and in this he was doubtless correct. But when those who would possess and enjoy his confidence, had passed a sufficient probation in the outer court of his regards to convince him of the sincerity of their pretensions, he cordially admitted them to the most unrestrained possession of his warmest friendship. And toward those who were in trouble, perhaps no man ever possessed a more tender and sympathizing spirit. His liberality to the poor was very great. Who, we would ask, was ever turned empty away from the door of Judge Garrison, when it was in his power to relieve them? His memory is embalmed in the hearts of many of the widows and fatherless children of this town. He was 'diligent in business;' and as the fruit of his industry he possessed a handsome estate, and always had enough. Had he practised indeed the contracted and cold calculations of even some professors of religion, he might perhaps have been what some call rich. But he chose rather to make himself friends of the mammon of unrighteousness, that when he should fail here he might be received and welcomed into everlasting habitations.

Mr. Garrison was no man for schisms in the body of Christ. He well knew and highly valued the peace and prosperity of the Church, and would therefore hear of nothing that tended to destroy either the one or the other. He had known that branch of the Church to which he was attached almost from the beginning. He was personally acquainted with many of the preachers. He knew their spirit and walk among the people. When, therefore, some who had set themselves up for *reformers*, visited Brooklyn, for the purpose, it would seem, of sowing dissensions, and making proselytes, and began by endeavouring to fill his head with their visionary notions, he resisted them at once, and refused to hear any thing of

the kind. And, in consequence, after they had made a few efforts with one or two others with no better success, they abandoned the place, leaving the church as they found it, united, contented, and happy. He knew some of these emissaries of discord too well to be caught in their snare. He was well aware that high handed and oppressive measures were never known in the Methodist Episcopal Church in Brooklyn, until they were exercised by some of those very men who thus approached him. He was therefore prepared for them; and when they 'would fain have filled his belly with husks,' he begged to be excused.

Mr. Garrison was among the oldest inhabitants of Brooklyn, having spent more than sixty years of his life in this place. As a citizen he was not only regarded as an honest and upright man, but also as possessing a very liberal and generous mind. He was generally respected and beloved by his fellow citizens. As some testimony of the confidence reposed in him, and of the value placed upon his character by the citizens of Brooklyn, it may be remarked, that he successively filled the offices of justice of the peace, trustee of the village, and judge of the municipal court. The last of these offices he held at the time of his decease.

Mr. Garrison shone no less conspicuously in the domestic circle, than in his more public intercourse with his fellow citizens. As a husband he was affectionate and faithful. When his public and religious duties did not require his absence, his *home* was in his own dwelling. Possessing in his wife a help meet for him in the journey of life, and having a large family of dutiful and affectionate children, he had attractions sufficient at home. By this prudent course of conduct he cherished peace and contentment at home, and avoided a thousand snares into which those fall whose homes are any where save with their own families.

As a father, he was kind and indulgent; but his indulgence did not lessen the respect and reverence of his children. He possessed the entire confidence of his family, and due respect was felt for his parental authority; and yet no man perhaps ever more fully lived in the affections of his children. He was a kind of centre around which they revolved, but far from which they did not wish to stray long at a time.

Mr. Garrison's views of the plan of salvation were clear and consistent. He viewed the atonement by Jesus Christ, to be the only ground upon which God could be just and the justifier of him that believeth in Jesus. And he viewed this atonement, in its provisions, to be as extensive as the wants of our world. Perhaps no man ever more fully discarded the idea of human merit, in the salvation of a sinner, and yet few men performed the duties of Christianity with a more steady and unabating zeal. He well knew, and firmly believed, that 'by grace we are saved through faith, and that not of ourselves, it is the gift of God.' And he was equally well persuaded that 'faith without works is dead, being

alone.' He therefore laboured to show his faith by his works; that by a faith working by love, and purifying the heart, he might bring forth fruit unto God. And knowing that God had appointed means as the instruments of communicating his grace, he was found in the diligent use of all the instituted means of grace. His place in the house of God was seldom unoccupied during the hours of divine worship, by day or night. He took an active part in the prayermeetings, and is well known to have been very able in leading this important part of public worship. He did not come into the Divine presence and compliment the Deity on the height of his heavens, the profundity of his knowledge, the extent of his dominions, &c; but he came directly, and with humble boldness, to the throne of grace, on the two great errands upon which every soul should come into the presence of God, 'to obtain mercy, and find grace to help in time of need.' His prayers were generally comprehensive, sometimes eloquent, and often very powerful. But Mr. Garrison's devotional exercises were not confined to the public assembly; he carried his religion into his family, and there, both by precept and example, diffused its heavenly influence on all the domestic circle. He had the happiness of witnessing the answer of his prayers, in the conversion of several of his children; and was enabled in some good degree to adopt the language of Joshua: 'But as for me and my house we will serve the Lord.' His family altar had been erected at an early period of his Christian experience, and had not been neglected for thirty-six years. Upon this altar was offered up the morning and evening sacrifice continually. And here God communed with him and his family from off his mercy seat. At these seasons of devotion the reading of the Holy Scriptures was made an essential part of the exercise; together with singing the praises of God. So deeply sensible was Mr. Garrison of his obligation to promote family religion, and so highly did he prize the privilege of doing it, that he continued to pray in his family in his last illness, until at the close of the exercise they frequently were under the necessity of lifting him from his knees. Nor could he be persuaded to desist until through extreme debility he could no longer rise from his bed. And after this, at any time of day when his friends, and especially the preachers, visited him, and appeared to be retiring without prayers, he would often say, 'We must have prayers before you leave; I do not understand this going without prayers,—call the family together.' And whilst others prayed with him, he was not a mere hearer, but joined heartily in the exercise, and responded to the petitions offered up.

He also literally fulfilled that command of Jesus Christ; 'Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly.' So diligent was he in the discharge of this important duty of the Christian life, that, whenever he returned from business or otherwise, however weary, he first made his way to the closet;

nor would he in general partake of any refreshment until he had sought the bread and water of eternal life by secret devotion. This is mentioned to show that Mr. Garrison did not attend to the duties of religion at hap-hazard; and that, having adopted a system with regard to his devotional exercises, he steadily and punctually adhered to it. One of the first and perhaps one of the most fatal stratagems of the grand adversary of souls is, to induce Christians to become slack and irregular in the discharge of their closet duties. When this point is gained, it is no very difficult matter for him to induce them to neglect first these, and then others, altogether.

Having noticed the formation of Mr. Garrison's character, by a sound Christian experience, and having viewed him for many years as an active and useful member of the Church of Christ, during the most of which he enjoyed uninterrupted health, it is but natural to inquire how such a man endured the trials and temptations of the sick bed, and how he met the hour of nature's dissolution. To answer these questions will now be our solemn yet pleasing duty; after which we shall have done with the present subject.

The foundation of the disease which terminated his earthly existence, as he believed, was laid in the city of Albany, in an attack of dysentery, which he experienced in the autumn of 1828, when in that city as one of the electors of president Jackson. He never enjoyed so good a state of health afterwards. Having seen in the Christian Advocate and Journal, some notice of the grave of that distinguished and holy man *Benjamin Abbot*, and feeling, as he said, a desire to perpetuate the memory of so good a man, he set out in June 1830, and visited Salem, in the state of New Jersey, for the purpose of erecting a monument at his grave. The day he reached Salem was excessively sultry, and he being very corpulent, suffered much in consequence from the heat. This, together with the fatigue of the journey, prostrated his strength, and tended much to hasten his disease to its consummation. He frequently mentioned these circumstances, and remarked that he had never been so well since. He was never heard, however, to murmur at the Divine dispensations toward him, but would often observe that the Lord knew what was best for him, and would do all things well. Here he rested.

His health continued gradually to decline, but without much pain. Yet, while he was able, he walked out in the morning, and would occasionally set a few minutes in court. He also attended public worship as long as he was able to walk to the church, and remain during a sermon. The last time Mr. Garrison was favoured with an opportunity of visiting the house of God, was on the morning of the first Sabbath in the present year—January 2, 1831. According to a long established custom, it was the day on which the holy sacrament was administered in the Sands-street church. Mr. Garrison was present, and was just able to remain long enough to receive the sacred elements. He then, with the assist-

ance of a friend, immediately retired, without waiting till the close of the service. Here he had commemorated the sufferings and death of Christ, and drunk of the cup of communion, for more than thirty years, but he was to do it no more until that day when he should drink it new in the kingdom of God.

No visible alteration took place in his health until Tuesday morning, January 4th, when an abscess, which had formed upon the lungs, discharged itself, accompanied with an effusion of blood. This alarming circumstance called the family together, and it was thought he could not survive more than a few minutes. But how was the state of his mind at this critical moment? Did that God whose he was, and whom he had served for thirty and seven years, now forsake him? Far from it. As the writer of this memoir entered his room, Mr. Garrison said, 'Brother! God reigns! and Jesus is the friend of sinners. I have believed and tried the doctrines taught by the Methodists for thirty-seven years. I have never swerved from a firm belief of these doctrines. Tell the world from me that they are the truth of God.' To one of his sons he said, 'Thomas, here I am: and I assure you that the doctrines of Universalism are false.' To another he said, 'Samuel, have an eye to your character, and remember your father.' Indeed he seemed the most calm and composed person in the room,—declaring that he felt Jesus to be precious, and that he could not doubt either of his power or willingness to save him. Medical aid was immediately afforded by his son, Dr. Nelson A. Garrison, whose exertions for the recovery of his beloved father had been unintermitted from the beginning of his illness. The remedies seemed to have had a favorable effect, and for three or four days the prospect was rather flattering. But after that time he gradually sunk under the weight of his disease. He enjoyed the full exercise of his reason, with the exception of some short intervals, even to the last. This gave him an opportunity of making many interesting and spiritual remarks in view of a happy eternity. On one occasion he observed to some of his brethren who visited him, 'How sweet and refreshing the fragrance that rises from those immortal flowers of paradise, and is wafted by the celestial gales of grace which blow from the hill of Zion—go on—pray on—we shall soon get there.' On one occasion he observed to his son, the Doctor,—'I have got the start of you; for I am able to shout victory! victory! victory! and I want you to do the same.' His favorite expressions, and those which he often used in his last sickness were,—'God reigns! and Jesus is the friend of sinners—bless the Lord, O my soul.' When he saw his affectionate wife weeping by his bed side, he said to her,—'Be calm, my wife, bear it easy, it is a long time since we first knew each other, and we have had many happy seasons together: you have been faithful and good to me,—God bless you.' The day before his death, putting his hand upon the side of her face, he said,—'O my dear

wife, we shall soon meet on Mount Zion, and shout hallelujah for ever.' On my going into his room one morning he said to me,—'We have had a shower of grace since you were here. While my wife was praying with me, the Holy Spirit came down, and we had a refreshing, reviving, quickening, soul-animating time. Jesus is precious,—bless the Lord, O my soul.' The morning of the day on which he died, he called his numerous family around his bed, to receive his dying message. As far as his strength would permit, he addressed each one separately. We regret very much that we are not able to record all that was said by this dying saint on this interesting occasion. To one he said,—'God bless you, my daughter. And may the blessing of Abraham, and of Isaac, and of Jacob, rest upon you.' To one of his sons he said,—'May the Lord God bless you in rising up and in lying down,—in going out and in coming in. May he prosper you in all you do. You have been kind and dutiful to me. May your sons and daughters rise up and call you blessed.' To another he said,—'Eliza, my child of sorrow and acquainted with grief; may you follow the footsteps of Mary the mother of Jesus, that you may finally meet me in the kingdom of glory.' And to another he said,—'May the blessing of your father and of your mother rest upon you—may the Lord shine upon you out of Zion.' To another,—'The Lord bless you and make you a good girl, that you may be a comfort to your mother and sisters: and like Mary sit at Jesus's feet. Follow me as I have followed Christ—meet me in heaven.' He had only strength to say to his youngest daughter,—'The Lord bless you,'—and to all present,—'Farewell—meet me in heaven.'

What a striking resemblance between this last interview of Mr. Garrison with his affectionate family, and that of the Patriarch Jacob, when 'he called unto his sons, and said,—"Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father."' And then proceeded to give each of them his blessing.

After this affecting interview, which took place early in the morning, was ended, Mr. Garrison said very little. His work was now done. He had given his last charge to his family, and bestowed his last blessing upon them. About twelve o'clock, several of the preachers, who had been formerly stationed at Brooklyn, and for whom he entertained a great regard, came over from the city to visit him. But though he appeared to know them, he was not able to articulate any thing distinctly. He continued gradually to sink, until a quarter past eight o'clock on Saturday evening, January 22d, 1831, when, without a struggle, or even opening his eyes, he sweetly fell asleep in Jesus, and his happy soul took its flight to the bosom of God.

'Thus man, the sport of bliss and care,
Rises on time's eventful sea;
And having swell'd a moment there,
Then drops into eternity.'

On the 24th, his remains were taken into the Sands-street church, where an impressive address was delivered to a numerous and deeply affected audience, by the *Rev. Samuel Merwin*, of New-York. After which the *Rev. William Phœbus* read the burial service, and the body was deposited under the church—there to rest until the voice of the archangel and the trump of God shall be heard.

'So fare thee well, but still we find,
Till memory shall depart;
Thy epitaph in every mind,
Thy tomb in every heart.'

Finally, in the death of Judge Garrison, the church has sustained the loss of one of its brightest ornaments,—his family, one of its chief supports and comforts,—and the community at large, a useful and much respected fellow citizen. But our loss is his infinite gain. He rests from his labours, and his works follow him. Let me die the death of the righteous, and let my last end be like his!

Brooklyn, February 18th, 1831.

TOBACCO.

1.—'*On the use of Tobacco.*'—Tract No. 127, published for the Tract Society of the Methodist Episcopal Church.

2.—'*A Dissertation on the use and abuse of Tobacco.*'—By DR. ADAM CLARKE.

3.—'*Observations upon the influence of the habitual use of Tobacco upon Health, Morals, and Property.*'—By BENJAMIN RUSH, M. D. Essays, p. 263 to 274.

WE have placed the titles of the publications above named at the head of this article, for the convenience of those who may wish to see a fuller discussion of the topic to which it relates than we have leisure or space here to present. The strictures which follow, abridged mostly from the American Quarterly Review, will be found both instructive and amusing. And although some of the forms of expression, as well as a few of the sentiments, are not exactly such as we should have preferred, we nevertheless submit them as they are, to the taste and judgment of our readers, for the sake of the information and interest contained in the article in general.

After mentioning a great variety of insignificant or barren themes adopted by authors, of which the annals of literature furnish abundant examples,—(some of which, by the way, we think neither insignificant nor barren,—such for instance, as Bees, the Ox, or the Ass, or even Tobacco,—the praises of which wonderful weed were celebrated in a famous Latin poem by Dr. Raphael Thorius,)

and after mentioning also the contemptuous manner in which Dr. Clarke speaks of Dr. Thorius's poem, and of its English translation by the Rev. W. Berwick,—the reviewer thus proceeds:—

'We classed Thorius's poem among the extravagant vagaries of genius; but the more we reflect upon the subject matter of this poem, the more the conviction fastens upon our minds, that it is by no means a trivial or undignified topic; that considered in what light it may, tobacco must be regarded as the most astonishing of the productions of nature, since, although unsightly, offensive, and perhaps, in every way pernicious, it has, in the short period of about three centuries, subdued not one particular nation, but the whole world, Christian and Pagan, into a bondage more abject and irremediable than was ever known to tyranny or superstition. Kings have forbidden it, popes have anathematized it; and physicians have warned against it. Even ministers of the Gospel have lifted up their voices, and thundered their denunciations from the pulpit; but all has been in vain; its use has increased, is increasing, and will increase, as long as the earth continues to yield this miraculous vegetable to the unnatural appetite of man.

That what is persecuted should thrive the more in consequence of persecution, can excite no surprise in any one at all skilled in the history of human nature; but this is altogether inadequate to account for that preternatural eagerness with which men seek after this wonderful plant. In fact, there appears to be some occult charm connected with it—some invisible spirit, which, be it angel, or be it devil, has never yet been, and perhaps never will be, satisfactorily explained. To those who have never revelled in this habit, and consequently can neither comprehend its nature or strength, the hyperbolical language which most authors use when they speak of tobacco, must appear, in an eminent degree, burlesque and overstrained. "Tobacco," says the Anatomist of Melancholy, "divine, rare, superexcellent tobacco, which goes far beyond all their panaceas, potable gold, and philosophers' stones, a soveraign remedy to all diseases—A good vomit, I confess, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 't is a plague, a mischief, a violent purger of goods, lands, and health; hellish, devilish, and ——— tobacco; the ruine and overthrow of body and soul."* So in his valedictory to tobacco, Mr. Lamb is not less extravagant and contradictory. The health of the poet it appears had suffered seriously from the immoderate use of tobacco, which had been in consequence interdicted by his physician. Compelled to surrender his favorite enjoyment, he vents his feelings in a very spirited "Farewell to Tobacco," which exhibits a singular mixture of opposite sentiments, and of violent struggles between his propensity to the habit and his

* Burton's Anatomy of Melancholy, fol. p. 235.

acquiescence in the necessity which severs him from it, together with feeble attempts to curse that, without which, life to the unhappy poet seemed scarcely endurable.

> "Stinking'st of the stinking kind,
> Filth of the mouth and fog of the mind,
> Africa that brags her foyson,
> Breeds no such prodigious poison,
> Henbane, nightshade, both together,
> Hemlock, aconite——
> —— Nay, rather
> Plant divine, of rarest virtue;
> Blisters on the tongue would hurt you;
> 'Twas but in a sort I blamed thee,
> None e'er prosper'd who defamed thee."

But tobacco has had enemies of exalted station, whose persecution has been uniform, and whose hatred has been unmixed. Such was James the First of England, who is not less remarkable for his sagacity in discovering the gunpowder plot, and having supported the divine right of kings, than for having written a "Counterblaste to Tobacco."* But let the king speak for himself:—

"Tobacco," says he, "is the lively image and pattern of hell, for it hath, by allusion, all the parts and vices of the world whereby hell may be gained; to wit. 1. It is a smoke; so are all the vanities of this world. 2. It delighteth them that take it; so do all the pleasures of the world delight the men of the world. 3. It maketh men drunken and light in the head; so do all the vanities of the world, men are drunkards therewith. 4. He that taketh tobacco can not leave it; it doth bewitch them; even so the pleasures of the world make men loath to leave them; they are for the most part enchanted with them. And, farther, besides all this, it is like hell in the very substance of it, for it is a stinking loathsome thing, and so is hell."

The mythological fable which existed among the Indians as to the manner in which this plant was first bestowed upon mankind, is extremely whimsical, somewhat discreditable, and withal of such a nature as to preclude the propriety of our introducing it in this place to the acquaintance of our readers. But writers are not wanting who have carried the original of tobacco into the Grecian fabulous ages, and attributed to Bacchus the glory of having discovered and disclosed to mortals its virtues. Thorius, as Dr. Clarke tells us, very ominously ascribes the discovery and first use of this herb to Bacchus, Silenus, and the Satyrs, (drunkenness, gluttony, and lust,) and yet, continues the Doctor with a sneer, this poem was written in praise of it. Mr. Lamb, in the poem before quoted, has the same thought, and he farther adds a belief, that the tobacco plant was the true Indian conquest for which the jolly god has been so celebrated. He moreover intimates, that the Thyrsus of that deity was afterwards ornamented with leaves of tobacco,

* King James's Works, fol. p. 214.

instead of ivy. Even the name of the plant has been derived from Bacchus. This is particularly mentioned by Mr. Joseph Sylvester, quoted by Dr. Clarke, who wrote a poem on tobacco which he inscribed to Villiers, Duke of Buckingham. The title of this tirade is very quaint, viz. "Tobacco battered, and the Pipes shattered (about their Ears who idly idolize so base and barbarous a Weed; or at least-wise overlove so loathsome a Vanity) by a Volley of holy Shot from Mount Helicon."

> "For even the derivation of the name
> Seems to allude and to include the same;
> Tobacco as τῳ Βακχῳ [*to Bakcho*] one would say
> To cup-god Bacchus dedicated ay."

Nor should all this appear so extraordinary, when we consider that Charlevoix, with the utmost seriousness, discusses the question, whether the calumet of the North American Indians was the same as the caduceus of Mercury.* It is however beyond all doubt, that tobacco has always been regarded by the Indians with religious veneration, and employed by them in all religious ceremonies. Mr. Stith informs us, that they thought this plant "of so great worth and virtue that the gods themselves were delighted with it; and therefore they sometimes made sacred fires, and instead of a sacrifice, threw in the dust of tobacco; and when they were caught in a tempest, they would sprinkle it into the air and water—upon all their new fishing nets they would cast some of it, and when they had escaped any remarkable danger, they would throw some of this dust into the air, with strange distorted gestures, sometimes striking the earth with their feet in a kind of time and measure, sometimes clapping their hands and throwing them up on high, looking towards the heavens, and uttering barbarous and dissonant words."†—Sir Hans Sloan tells us, also, that the Indians employ tobacco in all their enchantments, sorceries, and fortune-tellings; that their priests intoxicate themselves with the fumes, and in their ecstacies give forth ambiguous and oracular responses.'‡

The same author informs us, 'that the name was originally picielt, and that tobacco was given it by the Spaniards. Several authors say, that it was called by the inhabitants of the West India islands yoli—but that on the continent they gave it the name of pætum, peti, petunum, or petun. Some say it was sent into Spain from Tobaco, a province of Yucatan, where it was first discovered, and from whence it takes its common name. Pourchot declares, that the Portuguese brought it into Europe from Tobago, an island in North America; but the island Tobago, says another, was never under the Portuguese dominion, and that it seems rather to have given its name to that island. The inhabitants of His-

* Hist. North America, vol. i, p. 322.—See also Hennepin's Voyages, p. 93 et seq.

† Stith's Hist. of Virginia, p. 19.

‡ Sloan's Nat. Hist. Jamaica, vol. i, p. 147.

paniola call it by the name cohiba, or pete be cenuc, and the instrument by which they smoke it tobaco, and hence, say they, it derived its name. Stith, in his History of Virginia, speaks of one Mr. Thomas Harriot, a domestic of Sir Walter Ralegh, a man of learning, who was sent by Ralegh to Virginia chiefly to make observations, which were afterwards published. Now this Harriot, speaking of tobacco, says it was called, by the Indians of Virginia, uppowoc. But the principal names by which this article is now known, either in common parlance or scientific discourse, are three, viz. pætum, which seems to be its poetical title—tobacco, its vulgar and most intelligible name—and nicotiana, its scientific and botanical name; which latter we will explain more fully hereafter.

The Abbot Nyssens thought it was the devil who first introduced tobacco into Europe. We do not design to discuss so important a question, concerning which there must needs be a contrariety of opinions; but we cannot forbear to observe, that to give the devil more than his due, is by no means new or uncommon, ———. We have something parallel to this in the history of Hercules, though springing most probably from a very different source; for to him the ancients were wont to attribute any great action for which they could not find a certain author. We are informed that this plant was first seen smoked by the Spaniards, under Grijalva, in 1518. In 1519, the illustrious Cortez sent a specimen of it to his king, and this was the date of its introduction into Europe. Others say, one Roman Pane carried it into Spain. By the Cardinal Santa Croce it was conveyed to Italy. It should be observed, however, that the ancestors of the Cardinal already enjoyed the reputation of having brought into Italy the true cross, and the double glory which attaches to the Santa Croce family in consequence, is well described in some Latin lines, taken from Bayle's Dictionary, and which are also copied by the Reverend Dr. Clarke.

We subjoin the following "faithful but inelegant translation," which is given by M. de Maizeaux in his translation of Bayle.

"The herb which borrows Santa Croce's name
Sore eyes relieves, and healeth wounds; the same
Discusses the king's evil, and removes
Cancers and boils; a remedy it proves
For burns and scalds, repels the nauseous itch,
And straight recovers from convulsion fits.
It cleanses, dries, binds up, and maketh warm;
The head-ach, tooth-ach, colic, like a charm
It easeth soon; an ancient cough relieves,
And to the reins and milt, and stomach gives
Quick riddance from the pains which each endures;
Next the dire wounds of poisoned arrows cures;
All bruises heals, and when the gums are sore,
It makes them sound and healthy as before.
Sleep it procures, our anxious sorrows lays,
And with new flesh the naked bone arrays.

No herb hath greater power to rectify
All the disorders in the breast that lie
Or in the lungs. Herb of immortal fame!
Which hither first by Santa Croce came,
When he (his time of nunciature expired)
Back from the court of Portugal retired;
Even as his predecessors great and good,
Brought home the cross, whose consecrated wood
All Christendom now with its presence blesses;
And still the illustrious family possesses
The name of Santa Croce, rightly given,
Since they in all respects resembling Heaven,
Procure as much as mortal men can do,
The wellfare of our souls and bodies too."

It is agreed on all hands, that tobacco was introduced into France by John Nicot, (whence it obtains its common name Nicotiana) Lord of Villemain and Master of Requests of the household of Francis the Second. He was born at Nismes, and was sent as embassador to the Court of Portugal in 1559, from whence, on his return, he brought to Paris this herb. From Nicot, it was also called the embassador's herb. The question, whether it was known in France before it was carried into England, was long agitated, and is perhaps not settled yet, since the precise epocha of its introduction into any particular country, cannot with absolute certainty be fixed. The French writers, generally, are of opinion that Sir Francis Drake conveyed it to England before Nicot made it known in France. Thevet, who has discussed the subject, is thought by them to have settled it in favour of the English. A French writer, Jean Liebault, says tobacco grew wild in France long before the discovery of the New World. Mr. Murray inclines to the belief, that tobacco existed in Europe before the discovery of America, but he thinks it proceeded from Asia. Mr. Savary asserts, that among the Persians it was known at least five hundred years since, but that they obtained it from Egypt, and not from the East Indies, where its cultivation was but recent. But, what has not been said of this extraordinary plant? It has often been called a Nepenthe, and we are under belief that some have even imagined that the tobacco leaf forms a principal ingredient in the wondrous and potent mixture which Helen prepares for her guests in the fourth Odyssey.—

"Φαρμακον
Νηπενθες τ' αχολον τε κακων επιλησον απαντων."

"Of sovereign use to assuage
The boiling bosom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful sluices of despair."

In the same passage, Homer tells us that Helen learned the nature of drugs and herbs from the wife of Thone, King of Egypt. Now, by considering this latter fact, in conjunction with what is asserted by Mr. Savary, some verisimilitude seems to be imparted to the hypothesis of the tobacco plant having sprung originally from Egypt. How it ever got to America is a difficulty of very little

moment, when we remember that writers are not agreed in what manner America was even peopled.

It is not certainly known whether tobacco grew spontaneously in Virginia, or whether it came originally from some more southern region of America. At all events, the English who first visited Virginia certainly found it there, and Harriot is of opinion, that it was of spontaneous growth. Mr. Jefferson thinks it was a native of a more southern climate, and was handed along the continent from one nation of savages to another.* Dr. Robertson informs us, that it was not till the year 1616 that its cultivation was commenced in Virginia.† However this may be, the gallant and unfortunate Sir Walter Ralegh has the credit of bringing it into fashion in England.‡ It is well known that the colony planted in Virginia by Sir Walter, suffered many calamities, and we are told, that Ralph Lane,§ one of the survivors who was carried back to England by Sir Francis Drake, was the person who first made tobacco known in Great Britain. This was in the 28th year of Queen Elizabeth, A. D. 1585. Sir Walter himself is said to have been very fond of smoking, and many humorous stories have been recorded concerning it, particularly of a wager he made with Queen Elizabeth, that he would determine exactly the weight of the smoke which went off in a pipe of tobacco. This he did by first weighing the tobacco which was to be smoked, and then carefully preserving and weighing the ashes, and the queen paid the wager cheerfully, being satisfied that what was wanting to the prime weight must have been evaporated in smoke. Every one remembers the story of the alarm of one of Sir Walter's servants, who, coming into a room and beholding his master enveloped in smoke, supposed him to be on fire.

To the devout and genuine worshippers of this weed, it may be satisfactory to know, that a tobacco-box and some pipes, belonging formerly to Sir Walter, are still in existence, and all smokers who may feel so disposed may perform a pilgrimage to them when they visit England, they being in the museum of Mr. Ralph Thoresby of Leeds, Yorkshire.‖ We shall conclude our remarks upon Sir Walter, by a poetical tribute to his memory, which is both apposite and eloquent.

* Jefferson's Notes on Vir. p. 62. † Robertson's Hist. of America, vol. iv, p. 97.

‡ It is said that Ralegh used to give smoking parties at his house, where his guests were treated with nothing but a pipe, a mug of ale, and a nutmeg.—Thomson's Life of Ralegh, p. 471.

§ Ralph Lane was lieutenant of the fleet of Sir Richard Grenville, which had been sent to Virginia by Sir Walter Ralegh, in 1585, where he was made governor.—Hakluyt's Voyages, vol. iii, p. 251.

‖ These valuables are thus described in a note to Cayley's Life of Sir Walter Ralegh, vol. i, p. 81. "Among Thoresby's artificial curiosities, we have Sir W. Ralegh's tobacco-box, as it was called, but is rather the case for the glass wherein it was preserved, which was surrounded with small wax candles of various colours. This is of gilded leather, like a muff-case, about half a foot broad and thirteen inches high, and hath cases for sixteen pipes in it.—Ducatus Leodensis, fol. 1715, p. 485."

"Immortal Ralegh! were potatoes not,
Could grateful Ireland e'er forget thy claim?*
'Were all thy proud historic deeds forgot,'
Which blend thy memory with Eliza's fame;
Could England's annals in oblivion rot,
Tobacco would enshrine and consecrate thy name."

We cannot forbear to make a quotation concerning the Virginia colony, at a more flourishing subsequent period, which, as it records an historical fact, cannot fail to be interesting, while at the same time it is sufficiently comic. "The adventurers," says Malte-Brun, "who increased from year to year, were reduced, in consequence of the scarcity of females, to import wives by order, as they imported merchandise. It is recorded, that ninety girls, —— came to the Virginia market in 1620, and sixty in 1621; all of whom found a ready sale. The price of each at first was one hundred pounds of tobacco, but afterwards rose to one hundred and fifty. What the prime cost was in England is not stated."†

In whatever manner tobacco found its way into Europe, it met with a very hostile reception from several crowned heads. Elizabeth published an edict against its use. James imposed severe prohibitory duties, and Charles, his successor, continued them.

"In 1590," says Dr. Thompson, "Shah Abbas prohibited the use of tobacco in Persia, by a penal law; but so firmly had the luxury rooted itself in the minds of his subjects, that many of the inhabitants of the cities fled to the mountains, where they hid themselves, rather than forego the pleasure of smoking. In 1624, Pope Urban VIII anathematized all snuff-takers, who committed the heinous sin of taking a pinch in any church; and so late as 1690, Innocent XII excommunicated all who indulged in the same vice in Saint Peter's church at Rome. In 1625, Amurath IV prohibited smoking as an unnatural and irreligious custom, under pain of death. In Constantinople, where the custom is now universal, smoking was thought to be so ridiculous and hurtful, that any Turk, who was caught in the act, was conducted in ridicule through the streets, with a pipe transfixed through his nose. In Russia, where the peasantry now smoke all day long, the grand duke of Moscow prohibited the entrance of tobacco into his dominions, under the penalty of the *knaut* for the first offence, and death for the second; and the Muscovite who was found snuffing, was condemned to have his nostrils split. The Chambre au Tabac for punishing smokers, was instituted in 1634, and not abolished till the middle of the eighteenth century. Even in Switzerland, war was waged against the American herb: to smoke, in Berne, ranked as a crime next to adultery; and in 1653, all smokers were cited before the council at Apenzel, and severely punished."

We shall see hereafter what a host of enemies tobacco found also among medical writers. We speak here particularly of the

* Ralegh is believed to have introduced the culture of the potato, as well as tobacco, into Ireland. The latter on his own estate at Youghal, in the county of Cork.

† Universal Geography, vol. iii, p. 223.

moderns; for many of the older physicians extolled its healing virtues to the skies, and they were giants in knowledge; but as an old author says, "Pigmei gigantum humeris impositi plusquam ipsi gigantes vident." [Pigmies when placed upon the shoulders of giants see more than the giants themselves.] Indeed it must be admitted, as a very powerful argument against the efficacy of tobacco as a medicine, that the physicians of our day have in many cases abandoned its use, and in others adopted some less dangerous succedaneum.

It may not be unamusing to the curious reader to know in what manner this subject is handled by King James. The "Counterblaste" commences by denouncing tobacco, because "the vile and stinking custome comes from the wilde, godlesse, and slavish Indians," by whom it was used as an antidote against the most dreadful of all diseases. Its use was introduced "neither by a king, great conqueror, nor learned doctor of physicke, but by some Indians who were brought over;" they died, but the "savage custome," survived. King James contents himself by examining only four of the principal grounds or arguments upon which tobacco is used, two founded "on the theoricke of a deceivable appearance of reason," and two "upon the mistaken practicke of generall experience." Thus, "1. An aphorisme in the physickes that the brains of all men being naturally cold and wet, all dry and hote things should be good for them." Ergo, this "stinking suffumigation."—2. The argument grounded on a show of reason, is "that this filthy smoke, as well through the heat and strength thereof, as by a natural force and quality, is able and fit to purge both the head and stomach of rhewmes and distillations, as experience teacheth by the spitting and avoiding fleame immediately after the taking of it."—3. That "the whole people would not have taken so general a good liking thereof, if they had not by experience found it very soveraigne and good for them."—4. That "by the taking of tobacco, divers and very many doe finde themselves cured of divers diseases; as on the other hand no man ever received harme thereby." The King after having, as he trusts, sufficiently answered "the most principal arguments" that are used in defence of this "vile custome," proceeds "to speake of the sinnes and vanities committed in the filthy abuse thereof." And 1. As being a sinneful and shameful lust.—2. As a branch of drunkennesse.—3. As disabling both persons and goods. His majesty concludes the "Counterblaste" by calling the smoking of tobacco "a custome loathsome to the eye, hateful to the nose, harmeful to the brain, dangerous to the lungs, and in the blacke and stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomlesse."*

Let it not be supposed that tobacco has been without friends,

* King James's Works, fol. from page 214 to 222.

wise, learned, and distinguished; but space forces us to pretermit the mention of many who have ascribed to it as many virtues as were ever ascribed to the grand elixir of Alchemy. We shall content ourselves with two or three miscellaneous testimonies.—Thus Acosta tells us it is a plant, "which hath in it rare virtues, as amongst others it serves for a counterpoison—for the Creator hath imparted his virtues at his pleasure, not willing that any thing should grow idle."* Lord Bacon speaks of its "cheering and comforting the spirits," and that it relieves in lassitude.† Again he says, "Doubtless it contributes to alleviate fatigues and discharge the body of weariness. 'Tis also commonly said to open the passages, and draw off humours; but its virtues may be more justly attributed to its *condensing* the spirits."‡ "It is a good companion," says Howell, "to one that converseth with dead men, for if one hath bin poring long upon a book, or is toiled with the pen, or stupified with study, it quickeneth him, and dispels those clouds that usually oreset the brain. The smoke of it is one of the wholesomest sents that is against all contagious airs, for it oremasters all other smells; as *King James* they say found true, when being once a hunting, a showr of rain drave him into a pigsty for shelter, where he caused a pipe full to be taken of purpose."§ It were easy to multiply quotations both in prose and verse, but it is to the latter, most especially, that we must look for the most glowing ascriptions—to poetry which has ever delighted.‖

> "To sing the praises of that glorious weed—
> Dear to mankind, whate'er his race, his creed,
> Condition, colour, dwelling, or degree!
> From Zembla's snows to parched Arabia's sands,
> Loved by all lips, and common to all hands!
> Hail sole cosmopolite, tobacco, hail!
> Shag, long-cut, short-cut, pig-tail, quid, or roll,
> Dark Negro-head, or Orinooka pale,
> In every form congenial to the soul."

Before we proceed to consider the use of tobacco as a habit, which modern physicians are pleased to consider so pestiferous and baleful, let us attend for a few moments to what has been said concerning its culture and manufacture. Mr. Jefferson, in his Notes, says that its culture is productive of infinite wretchedness; that it is found easier to make 100 bushels of wheat than 1000 pounds of tobacco, and that they are worth more when made.¶ Davies, in his History of the Carriby Islands, after giving an account of the culture and preparation of tobacco, adds, "that if the people of Europe who are so fond of it, had themselves seen the

* Naturall and Morall Historie of the Indies, p. 289. † Silva Silvarum—Lassitude. ‡ History of Life and Death. Lord Bacon's Works, vol. iii, p. 377. § Howell's Epist. Hoel. or Familiar Letters, p. 405. ‖ In the TEXNOTAMIA, or Marriage of the Arts, by Barten Holiday, 1680, there is a singular poem on the subject of tobacco, where, in successive stanzas, it is compared to a musician, a lawyer, a physician, a traveller, a crittike, an ignis fatuus, and a whyffler. Belec's Sketches, vol. ii, p. 10. ¶ Notes on Virginia, pp. 278, 279.

poor servants and slaves who are employed about this painful work, exposed the greatest part of the day to the scorching heat of the sun, and spending one half of the night in reducing it to that posture wherein it is transported into Europe; no doubt they would have a greater esteem for, and think much more precious that herb which is procured with the sweat and labours of so many miserable creatures."*

The fecundity of this plant is marvellous. Linnæus has calculated that a single plant of tobacco contains 40,320 grains, and says that if each seed came to perfection, the plants of tobacco in vegetation in the course of four years, would be more than sufficient to cover the whole surface of the earth. We are elsewhere informed that these seeds preserve their germinative properties for six years and even longer. "Sir Thomas Browne observes," says Mather, "that of the seeds of tobacco, a thousand make not one grain, (though Otto de Guericke, as I remember, says, fifty-two cyphers with one figure would give the number of those which would fill the space between us and the stars,) a plant which has extended its empire over the whole world, and has a larger dominion than any of all the vegetable kingdom." Our readers may very easily amuse themselves by making calculations on the immense consumption and value of this plant. The following account from a French medical writer, will be sufficient. On a rough calculation, the tobacco sold yearly in France amounts to 40,000,000 pounds weight, which at three francs per pound, the ordinary price, will make the enormous annual sum of 120,000,000 francs. One fourth of the French population use tobacco, so that of 8,000,000 of human beings, each individual consumes annually, in the various forms of snuffing, chewing, and smoking, about six pounds. This quantity may seem too great for some persons, but it should be remembered that there are many who use a dozen or twenty pounds in the course of the year.

If we contemplate man in connection with tobacco as a necessary, the juxtaposition cannot fail to strike us as exceedingly ludicrous. From the earliest ages of philosophy, it has been a favorite employment of the wise to propose such definitions of man as should fully distinguish him from the rest of animated nature, and yet no definition of ancient times will, we are satisfied, appear so excellently discriminative as one which grows out of our present subject, and which denominates him the only tobacco loving animal, for (to pass over the tobacco-worm) the only creature known beside man, whose nature does not abhor tobacco, is, as Dr. Rush informs us, the solitary rock goat of Africa, one of the wildest and most filthy of animals. "Were it possible," says he, "for a being who had resided on our globe, to visit the inhabitants of a planet where reason governed, and to tell them that a vile weed was in

* Davies's Hist. of the Carriby Islands, fol., p. 132.

general use among the inhabitants of the globe it had left, which afforded no nourishment; that this weed was cultivated with immense care, that it was an important article of commerce, that the want of it produced real misery, that its taste was extremely nauseous, that it was unfriendly to health and morals, and that its use was attended with a considerable loss of time and property, the account would be thought incredible."

'Tobacco possesses narcotic powers in common with many other substances, of which neither time nor space will permit us to make mention. Narcotics, when used to a due extent, become poisons, and hence tobacco holds a very high rank in toxicology. A thousand experiments, as well as accidents, show that it is a most deadly poison. It has also been called a counterpoison, but those who have asserted this have been contradicted by numerous writers. Dr. Rush affirms that repeated experience in Philadelphia has proved, that it is equally ineffectual in preserving those who use it from the influenza and yellow fever. In the plague, it was said to be useful, but what has been advanced on this subject is now shown to be without much foundation. Still it may be said of tobacco, that though it does not contain any specific antidote to contagion, or possess antiseptic properties, it may nevertheless, as a powerful narcotic, by diminishing the sensibility of the system, render it less liable to contagion. It also moderates anxiety and fear, which we are told quicken the activity of contagion. "Thus," says Cullen, "the antiloimic powers of tobacco are upon the same footing with wine, brandy, and opium."

Dr. Fowler has written a treatise upon the effects of tobacco in the cure of dropsies and dysuries. The Doctor seemed determined to discover virtue in this plant, because he tells us in his preface, that he was nowise discouraged in his inquiries into the medicinal effects of tobacco, although the generality of writers on the materia medica have spoken of it with great caution and reserve, and for the most part have declared it either *obsolete*, or so *uncertain*, *violent*, and *deleterious* in its effects, as to render its exhibition *unadvisable*. Dr. Cullen says that he employed tobacco in various cases of dropsy, but with very little success. Even those who advocate the medicinal use of tobacco, admit that it is one of those violent remedies, which nothing but the most skilful management can render beneficial; such as arsenic, prussic acid, and many other deadly poisons, which, if cautiously and properly administered, become excellent medicines. Thus the liniment of tobacco, which has formerly been called one of the best in the dispensatory, is said, in a case mentioned by Mr. Murray, to have caused the deaths of three children, who expired within twenty-four hours in convulsions, in consequence of its application for scald head. Innumerable instances are given of its deleterious effects, even when used medicinally, and with the greatest caution. In some cases it has entirely failed to give the anticipated relief, and in others been fol-

lowed by the most deplorable consequences. We believe, however, that eminent practitioners still continue to employ it, and find it serviceable in some diseases. We have indeed heard it remarked, by a distinguished physician, that much of the medicinal effect which might otherwise be derived from tobacco, is often lost by the habitual use of the article, which renders the system less sensible to its influence.

As a vulnerary, tobacco was used by the Indians, and physicians say that it promotes the cicatrization and healing of inveterate ulcers. It has been used in most cutaneous disorders, and its smoke has been considered useful in rheumatisms, gout, chronic pains, &c; but in all these cases its virtue has also been denied, or it has been asserted that many other medicines possess more certain efficacy. As an emetic it is considered dangerous, being extremely violent, and succeeded by too much distress and sickness. That it has been found useful in destroying insects, and in preserving old clothes laid by against the inroads of vermin, there can be no doubt; but on the mosquito and fly, two pests to whose cruel torments we are most exposed, it will be within the painful remembrance of many of our readers, that no quantity of tobacco smoke appears to have the least effect.

Even though we admitted and could prove tobacco to be a useful medicine, still this fact would afford no argument in favor of its habitual use in a state of health. On the contrary, it would be the very reason for its non-use; for the habitual use will in time weaken and destroy its medicinal powers. Many, after finding or fancying relief from its occasional, have fallen into its habitual use, and the remedy has thus virtually proved worse than the disease. Besides, by this course, persons take away the hope of future benefit from the application, in case of a recurrence of their disorder.

That this habit is entirely unevangelical, Dr. Clarke attempts to show with much zeal. Let those who profess to renounce the lusts of the flesh read his tract, and determine, conscientiously, how far his arguments are worthy of attention. That the devout "roll this sin as a sweet morsel under the tongue," is fully evinced by every day's experience; and the following anecdote from Dr. Clarke forms a good illustration of this text.

"An eminent physician," says he, "gave me the following account:—'When I was at L——, in the year 1789, a certain religious people at one of their annual meetings made a rule, or rather revived one which had been long before made and established among them by their venerable founder, but had been in a great measure lost sight of, viz. That no minister in their connection should use snuff or tobacco, unless prescribed by a physician. This rule at once showed their prudence and good sense. Toward the conclusion of the meeting, having offered my assistance to as many as stood in need of medical help, several of them consulted me on the subject of taking tobacco in one

form or other; and with very little variation their mode of address was as follows:—'Doctor, I am troubled frequently with such a complaint, (naming it,) I take tobacco, and have found great benefit from the use of it; I am sure were I to give it up I should be very ill indeed; and I am certain that you are too wise and too skilful a man to desire me to discontinue a practice which has been so beneficial to me.' After such an address what could I say? It was spoken with serious concern, and was properly *argumentum ad hominem:* I knew they were sincere, but I knew also they were deceived: however, to the major part of them I ventured to speak thus: 'Gentlemen, you certainly do me honour in the confidence you repose in my skill, but you have brought me into a dilemma from which I cannot easily extricate myself; as I find I must either say as you say on the subject, or else renounce all pretensions to wisdom and medical skill. However, I cannot in conscience and honor prescribe to you the continued use of a thing which I know does many of you immense hurt.'"

But the anti-Christian nature of this habit is placed in a very strong light, in a curious passage, by Dr. Rush.* "What reception," says he, "may we suppose, would the Apostles have met with, had they carried into the cities and houses to which they were sent, snuff-boxes, pipes, segars, and bundles of cut, or rolls of hog, or pigtail tobacco?"

The effects of tobacco upon the morals have been often animadverted upon, and in no particular more frequently, and with greater emphasis, than in its obvious tendency to promote temulency. Charlevoix intimates the near connection which exists between intemperance and smoking, when he assures us, that amongst many nations, to smoke out of the same pipe in token of alliance, is the same thing as to drink out of the same cup.† "Smoking and chewing tobacco," says Rush, "by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking segars has, in every part of our country, been more followed by a general use of brandy and water as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine or malt liquors."‡ "One of the greatest sots I ever knew," says the same author, "acquired a love for ardent spirits by swallowing cuds of tobacco, which he did to escape detection in the use of it; for he had contracted the habit of chewing, contrary to the advice and commands of his father. He died of a dropsy under my care, in the year 1780."§ On this subject, a very late writer is still more express. "We consider tobacco," says he, "closely allied to intoxicating liquors, and its confirmed votaries as a species of drunkards." Again. "I have observed that persons who are much addicted to liquor, have an inordinate liking to tobacco in all its different forms; and it is remarkable, that in the

* Essays, p. 271. † Hist. N. America, vol. i, p. 322. ‡ Rush's Works, vol. i, p. 167. § Essays, p. 270.

early stages of ebriety, almost every man is desirous of having a pinch of snuff. This last fact it is not easy to explain; but the former may be accounted for by that incessant craving after excitement, which clings to the system of the confirmed drunkard."*

The limits of our article will not allow us to embrace all the considerations which belong to this subject, and which have been bestowed upon it by various writers. We will therefore proceed to the few remarks which we have to make upon the three chief modes of using tobacco, viz. snuffing, smoking, and chewing. Catherine de Medicis, the personage said to have prompted the horrible massacre of St. Bartholomew's day at Paris, is commonly regarded as the inventress of snuff-taking. In Russia and Persia the penalty of death was annexed to the use of tobacco in every form except that of snuff. For this lighter offence, the punishment was softened down to simple mutilation, no greater severity being deemed necessary than that of cutting off the nose. We doubt exceedingly whether either penalty would deter the inveterate snuff-takers of the present day. Indeed, we are told somewhere that it was very common among the Persians to expatriate themselves, when they were no longer allowed to indulge in tobacco in their native country. One of the first effects of snuff is to injure the nerves of the nose, which are endowed with exquisite sensibility, and of which an incredible number are spread over the inner membrane of the nostrils. This membrane is lubricated by a secretion, which has a tendency to preserve the sense. By the almost caustic acrimony of snuff, the mucus is dried up, and the organ of smelling becomes perfectly callous. The consequence is, that all the pleasure we are capable of deriving from the olfactory organs, the *omnis copia narium*, as Horace curiously terms it, is totally destroyed. Similar effects are also produced upon the saliva, and hence it is that habitual snuff-takers are often unable to speak with proper distinctness; and the sense of taste for the same reason is very much obtunded. A snuffer may always be distinguished by a certain nasal twang—an asthmatic wheezing—and a sort of disagreeable noise in respiration, which is nearly allied to incipient snoring. Snuff also frequently occasions fleshy excrescences in the nose, which, in some instances, end in polypi. Individuals have oftentimes a predisposition to cancer in little scirrous intumescencies, which, if kept easy and free from every thing of an irritating character, will continue harmless, but which the use of snuff sometimes frets into incurable ulcers and cancers. By the use of snuff, tumours are also generated in the throat, which obstruct deglutition, and even destroy life. Dr. Hill saw a female die of hunger, who could swallow no nourishment because of a polypus which closed up the stomach, the formation of which was attributed to the excessive use of snuff. Some portion of the snuff will involuntarily find its way

* Macnish's Anatomy of Drunkenness, p. 83.

into the stomach, where its pernicious properties soon manifest themselves, being frequently followed by nausea, vomitings, loss of appetite, and impaired digestion. The drain of the juices has a tendency to injure the muscles of the face, to render them flaccid, to furrow and corrugate the skin, and to give a gaunt, withered, and jaundiced appearance to 'the human face divine.'

We are also informed that it embrowns the complexion, by withdrawing those peculiar secretions which communicate the fine vermillion hue of beauty. What a death-blow does snuffing give to all that romance with which it is the interest of refined society to invest the fair sex! The most suitable verses which a lover could address to a snuff-taking mistress, would be imitations of Horace's lines to the sorceress Canidia. What sylph would superintend the conveyance of this dust to the nostrils of a belle? What Gnome would not take a fiendish delight in hovering over a pipe-loving beauty?

'The only advantage,' says Dr. Leake, 'of taking snuff, is that of sneezing, which, in sluggish phlegmatic habits, will give universal concussion to the body, and promote a more free circulation of the blood; but of this benefit snuff-takers are deprived, from being familiar with its use.' When the stimulus of snuff ceases to be sufficient, recourse is immediately had to certain admixtures, by which the necessary excitement is procured; thus pepper, euphorbium, hellebore, and even pulverised glass, are made use of to give it additional pungency. Snuffing is also a frequent cause of blindness. Nature has appointed certain fluids to nourish and preserve the eye, which, if withdrawn, cause the sight to become prematurely old, impaired by weakness, and sometimes totally destroyed. We are also told that it dries up and blackens the brain, and gives the stomach a yellow hue; that it injures the moral faculties, impairs the memory, and, indeed, debilitates all the intellectual powers, and that it taints the breath 'with the rank odour of a tobacco cask.' 'We read in the Ephemerides des Curieux de la Nature, that a person fell into a state of somnolency, and died apoplectic, in consequence of having taken by the nose too great a quantity of snuff.' In fine, snuffing is said to bring on convulsions, promote pulmonary consumption, and to cause madness and death! Napoleon is thought to have owed his death to a morbid state of stomach, superinduced by snuffing to excess. Dr. Rush relates that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff; when, on abandoning the habit, at the instance of Dr. Franklin, he found his power of recollection restored, and he recovered the use of his hands.

When the habit of snuffing is once contracted, it becomes almost impossible to divest ourselves of it. It becomes as necessary as food, or any of those first wants of life 'quibus negatis natura deleat.' The following story we translate from a French medical writer:—

"I recollect, about twenty years since, while gathering simples one day in the Forest of Fontainebleau, I encountered a man stretched out upon the ground; I supposed him to be dead, when, upon approaching, he asked in a feeble voice if I had some snuff; on my replying in the negative, he sunk back immediately, almost in a state of insensibility. In this condition he remained till I brought a person who gave him several pinches, and he then informed us that he had commenced his journey that morning, supposing he had his snuff-box with him, but found very soon he had started without it; that he had travelled as long as he was able, till at last, overcome by distress, he found it impossible to proceed any farther, and without my timely succour he would have certainly perished."

The consumption of time and great expense of this artificial habit, almost surpass belief. "A man who takes a pinch of snuff every twenty minutes," says Dr. Rush, ("which most habitual snuffers do,) and snuffs fifteen hours in four-and-twenty, (allowing him to consume not quite half a minute every time he uses the box,) will waste about five whole days of every year of his life in this useless and unwholesome practice. But when we add to the profitable use to which this time might have been applied, the expenses of tobacco, pipes, snuff, and spitting boxes—and of the injuries which are done to the clothing, during a whole life, the aggregate sum would probably amount to several hundred dollars. To a laboring man this would be a decent portion for a son or daughter, while the same sum saved by a man in affluent circumstances, would have enabled him, by a contribution to a public charity, to have lessened a large portion of the ignorance or misery of mankind." But Lord Stanhope makes a far more liberal estimate than Dr. Rush; "Every professed, inveterate, and incurable snuff-taker," says he, "at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose, and other incidental circumstances, consumes a minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, or one day of every ten. One day out of ten amounts to thirty-six days and a half in a year. Hence, if we suppose the practice to be persisted in forty years, two entire years of the snuff-taker's life will be devoted to tickling his nose, and two more to blowing it." The same author proposes in a subsequent essay to show, that from the expense of snuff, snuff-boxes, and handkerchiefs, a fund might be formed to pay off the English national debt!

The subject of snuffing having employed more of our time than we anticipated, the two following heads of smoking and chewing will be more briefly noticed. On the subject of smoking, Mr. Beloe has preserved the following old epigram.*

* Sketches of Literature and Scarce Books, vol. ii, p. 130.

"We buy the dryest wood that we can finde,
And willingly would leave the smoke behinde:
But in tobacco a thwart course we take,
Buying the herb only for the smoke's sake."

Smoking was the earliest mode of using tobacco,* (as might be inferred from the epigram,) and for a long time the only mode in which it was used in Europe. Certainly in our day it is the most general, and at the same time the most expensive, and although several rivals contend with Sir Walter Ralegh for the praise of having introduced tobacco into England, yet the "bright honour" of having taught his countrymen to imitate the Indians, in this particular, he "wears without corrival." Almost all the arguments which have been employed against the use of tobacco as a sternutatory, are more or less applicable to it when used in the way of fumigation.† Good old Cotton Mather, who was fully aware of the disadvantages as well as sinfulness of this habit, deprecates it with a qualification at which it is impossible to repress a smile. It savours so much of "beating the devil round a bush." Thus he says—"May God preserve me from the indecent, ignoble, criminal slavery, to the mean delight of smoking a weed, which I see so many carried away with. And *if* ever I should smoke it, let me be so wise as to do it, not only with moderation, but also with such employment of my mind, as I may make that action afford me a leisure for!"‡

The effects of smoking on the breath, clothes, hair, and indeed the whole body, are most offensive. What is more overpowering than the stale smell remaining in a room where several persons have been smoking? When the practice is carried to excess, it causes the gums to become lax and flabby, and to recede from the discoloured teeth, which appear long, unsightly, and at length drop out. Dr. Rush, in his "Account of the Life and Death of Edward Drinker," tells us that that individual lost all his teeth by drawing the hot smoke of tobacco into his mouth. By the waste of saliva, and the narcotic power of tobacco, the digestive powers are impaired, and "every kind of dyspeptic symptoms," says Cullen, "are produced."§ King James does not forget to note this habit as a breach of good manners. "It is a great vanitie and

* Mr. Brodigan, in his treatise on the tobacco plant, quotes Herodotus, Strabo, Pomponius Mela, and Solinus, to prove that *tobacco* was smoked in very ancient times, but the passages merely go to show that the smoking of *herbs* was common.

† Venner gives ten precepts on the manner in which tobacco is to be used, and afterward summarily rehearses the consequences to all who use it contrary to the order and way he sets down; viz. that 'it drieth the brain, dimmeth the sight, vitiateth the smell, dulleth and dejecteth both the appetite and stomach, destroyeth the concoction, disturbeth the humours and spirits, corrupteth the breath, induceth a trembling of the limbs, exsiccateth the wind-pipe, lungs, and liver, annoyeth the milt, scorcheth the heart, and causeth the blood to be adusted. Moreover, it eliquateth the pinguic substance of the kidneys, and absumeth the geniture. In a word, it overthroweth the spirits, perverteth the understanding, and confoundeth the sences with a sudden astonishment and stupiditie of the whole body.' Via recta ad longam vitam. [Right way to a long life.] p. 404.

‡ Christian Philosopher, p. 136. § Materia Medica, vol. ii, p. 196.

uncleannesse," says he, "that at the table, a place of respect, of cleanlinesse, of modestie, men should not be ashamed to sit tossing pipes, and puffing of the smoke of tobacco one to another, making the filthy smoke and stinke thereof to exhale athwart the dishes and infect the aire, when very often men that abhorre it, are at their repast."

We come now to the subject of chewing. Whether the rock goat, the filthy animal to which we have before adverted, or the tobacco worm, first taught imitative man to masticate tobacco, we are ignorant. One thing, however, is most certain, that of all modes of using it, chewing seems most vulgar and ungentlemanlike, and it is worthy of particular remark, that in our country it is more used in this manner, among the better class of society, than in any other part of the world.* All the worst effects which have been ascribed to it in the two former modes of using it, are, with increased severity, imputed to chewing. But tobacco used in this form is said to diminish hunger. "We have been told," says Dr. Leake, "that tobacco, when chewed, is a preservative against hunger; but this is a vulgar error, for in reality it may more properly be said to destroy appetite by the profuse discharge of saliva, which is a powerful dissolving fluid, essential both to appetite and digestion." In the use of the quid, or cud, accidents sometimes happen from swallowing portions, which must needs be very hurtful. Chewers are often taken by surprise, and rather than be detected in the unclean practice, they will, with Spartan fortitude, endure the horrible agonies of swallowing the juice, and sometimes even the quid itself.

We are almost prepared to assert, that there is scarcely a conceivable mode of applying tobacco to the human body, which has not been thought of and practised. In former times, it was used by the oculists. Howell says "that it is good to fortify and preserve the sight, the smoak being let in round about the balls once a week," &c. We have even known snuff to be blown into the eyes to cure inflammation. This latter remedy should be somewhat perilous, if what Sauvages relates be true, that a female was thrown into a catalepsy by a small portion of snuff which had accidentally entered her eye. The Rev. S. Wesley, speaking of the abuse of tobacco, intimates an apprehension that the human ear will not long remain exempted from its application.

'To such a height with some is fashion grown,
They feed their very nostrils with a spoon,†
One, and but one degree is wanting yet,
To make their senseless luxury complete;
Some choice regale, useless as snuff and dear,
To feed the mazy windings of the ear.'

* In many parts of Europe it is almost impossible for a tobacco chewer to be regarded as a gentleman.

† The fashionable snuff-taker was formerly accustomed to dip up the snuff with a little spoon or ladle, 'which ever and anon he gave his nose.'

Now, as a medicine, at least, it has been used for the ear; for Sir Hans Sloan positively affirms that the "oyl or juice dropped into the ear is good against deafness."* Another mode of using tobacco, and not very common we hope, is what is called plugging, that is, thrusting long pellets or rolls of tobacco up the nose, and keeping them there during the night. As a dentifrice it is used in many parts of the world. We have had an opportunity of witnessing this fact in various parts of South America, but especially in Brazil, where respectable women do not scruple openly to use tobacco for this purpose. We have known several very respectable individuals of both sexes in our own country, who use snuff as a tooth powder, and with them its employment was just as much a habit as any other mode of using tobacco. These have been generally West Indians, or persons who have resided much in the West India islands. In some of our southern states, tobacco is much used among the ladies as a dentifrice. Indeed there appears to prevail generally, a very strong opinion, that it is an excellent preservative of the teeth, which is certainly an error.

Tobacco is truly a leveller. It equalizes the monarch and the hind, and is acceptable to the sage as well as the sailor. "Its smoke," says Thomson, "rising in clouds from the idolatrous altar of the native Mexican, opened the world of spirits to his delirious imagination," while it has "even assisted in extending the boundaries of intellect, by aiding the contemplations of the Christian philosopher." If we advert to the irrefragable proofs of the virulent properties of this plant, and the various arguments which have been urged against its habitual use, we cannot fail to be struck with the extraordinary fact, that so large a portion of mankind should voluntarily struggle through its repugnant qualities, both of taste and effect, until by habit its stimulus grows pleasurable, and the system becomes mithridated against its poison!—— Of the various masticatories which have been in general use, if we except opium, tobacco is unquestionably the most pernicious. —— Its excessive employment certainly generates many formidable disorders, particularly of the nerves and stomach, and subjects its votary to innumerable inconveniences and sufferings. Our space will not permit us to expatiate any farther; and we shall therefore conclude our article by relating from Rush a very interesting anecdote of Dr. Franklin, which places the common-sense view of this matter in the strongest possible light. *'A few months before Franklin's death, he declared to one of his friends, that he had never used tobacco in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never known a man who used it, who advised him to follow his example.'*

* Natural Hist. Jam. vol. i, p. 147.

LETTERS ON REVIVALS OF RELIGION.

[The following Letters on Revivals of Religion, are the conclusion of those commenced in our last number, from the Wesleyan Methodist Magazine.]

LETTER III.

January 15th, 1830.

My Dear Sir,—I have been somewhat longer than I proposed in replying to your letter, for which I feel indeed much obliged to you: but various engagements connected with my ministry have occupied me since its receipt; and time has passed away with that rapidity, which, as we are longer spared to use it, we perceive more sensibly.

Your reply to the questions I had troubled you with was very satisfactory, and concurred with my own opinion, and with such information as I had derived from other sources, as to the same pleasing fact,—that, in the majority of cases, the work is truly gracious, though begun, and in some degree carried on, in an extraordinary manner. I believe that this manifestation of divine power is not limited to your denomination; for I am credibly informed that among the Ranters, as they are called, though more partially, and with a greater admixture of what is purely natural, or physical, the Lord is working in the same way to subvert the kingdom of Satan and darkness. I am not aware that I can myself throw any light on this subject. You allude to a somewhat similar operation of the Holy Spirit in the earlier periods of the Reformation. I should feel obliged, if you could refer me to the sources of information as to this. It appears to me an exceedingly difficult subject, to define the limits of what is purely gracious, and what is purely natural, in the conversion of a sinner. The Holy Spirit, as in the work of creation, operates through the agency of means and materials. Hence the evident necessity of wisdom from above in treating all such cases, that his influences may not be choked to death, on the one hand, by fostering too much what is merely animal in the state of the awakened, nor starved to death, on the other, by checking it too much. Perhaps the danger among your people is found to lie under the former of these evils. It is a subject of much and painful solicitude to my mind, and often has been, that in the Church of England the latter evil is visible to the most alarming extent. Nor do I see a remedy. For though I know and believe that the omnipotence of the grace of God is such, that it could overcome all external hinderances, and fear that the greatest is the utter want of a believing expectation of any visible and extraordinary revival of religion in a congregation, and of believing prayer for it; yet so many are the means combining to hinder such a blessed work in the Church of England, that I do

not look to see it while it is constituted and administered as it is. The Liturgy is inimitable, on the whole; but so long, as to deaden devotion. The rites of the Church are good; but so administered, as to foster that most pernicious state of things, a *mere national religion.* The frame-work of discipline is not unscriptural; but fallen into utter decay. Her doctrines are thoroughly Scriptural; but their vigour, as divine truth, can scarce shed a languid beam of heat, here and there, through the thick fog of secularity which envelopes the whole ecclesiastical horizon. What is to be done? is a question I put to myself, my conscience, and my heavenly Father. I feel that to restrain the Spirit of God is a fearful thing.

I should be glad if you would freely write me your thoughts on the above subject. I am far too moderate a Calvinist to swallow down the opiate, that the elect of God will nevertheless be brought out of the world and saved. Spiritual sense and common sense reject it. Every energy must be in exercise to save souls, even as if those energies alone could effect their salvation. And here I see, and own, and, I hope, rejoice in, the vast superiority of your system over any other that I know of: nor am I aware that its defects are more than the corruption of human nature, and the present artifice of Satan, may well account for. As I have entered freely on this subject, will you allow me to pursue it a little farther? for I am not conscious of any other motive in so doing, than a desire to know and do the will of God.

Am I right or wrong in the suspicion which my mind has sometimes felt, that among your people discipline is much relaxed, and relaxing? I am very bold, I feel, to write so candidly: but the subject is one of importance and interest. For instance: Are your members kept steadily and regularly to their attendance on the private means of grace?—such as class-meetings, sacraments, and perhaps band-meetings; for I know less respecting these. Would any thing, next to decided apostasy from the truths of Scripture, be more to be dreaded than that the Methodists should become merely a denomination of Christians, instead of being *the separation of the servants and children of God?* I am not enough acquainted with your people to say whether or not Methodism has within it the Methodists; or, in other words, an inward and spiritual church within an outward and visible one: I mean, of course, whether this state of things is not beginning to prevail more than will be accounted for by the fallen state of man, the deceitfulness of the heart, the devil's wiles, &c. Is the energy of your body at work to prevent this? I shall rejoice if you answer me, 'It is.'

It has been my calling hitherto to be brought much into the religious world of this country; and the result is an impression that, unless we sift ourselves, God will sift us. We must judge ourselves, that we be not judged. Should not this judgment begin at the house of God? His family must be a holy nation, and a peculiar people, showing forth with their lips and lives the praises

of him who hath called them out of darkness into his marvellous light. I am indeed anxious lest your people should forget this, and become a secularized denomination; but by no means express an opinion that this is, even in any degree, becoming the case; were it so, and could I pronounce it to be so, I should still think them, as a body, more nearly what the primitive church was, than any other church, or body of people, I know of. May they be kept so!

It would be a gratification to me, could I talk over many of these subjects with you. When you feel disposed to write me your thoughts upon them, I shall consider it a favour. Mr. —— informs me you are remaining at ——; a vast field of labour, in the cultivation of which may the great Head of the church vouchsafe to bless you, and grant you a large harvest of souls!

Believe me, dear Sir, requesting your intercessions,

Your friend and brother in the Gospel,

———.

LETTER IV.

May 4th, 1830.

My Dear Sir,—I regret that I have not replied more promptly to your last favour. On the day that I received it, my eldest daughter, who had long been in a languishing state of health, was suddenly taken worse; and, after passing through incessant and extreme sufferings, died, I doubt not, "in the Lord." This painful event interrupted many of my engagements, and threw me into arrears which I have not yet found time fully to discharge. You will, I trust, accept this as an apology for my seeming inattention to your esteemed communication.

The candour and freedom of your remarks afford me the truest pleasure, and encourage me to express my sentiments without any hesitation or reserve. It is gratifying to correspond with one, who, laying aside the subtilty and strife of disputation, aims only to "know and do the will of God." Wisdom is "easily seen of them that love her, and found of such as seek her." I cheerfully subscribe to this maxim, though apocryphal. It comports with one of the permanent and unalterable principles of the "kingdom of heaven."

You will remember that, in my former letter, I ventured to express an opinion that copious effusions of divine influence, producing immediate and extraordinary effects, are the usual concomitants of all great revivals of religion. I have endeavoured to try this opinion by taking a cursory survey of what I cannot but deem the three brightest periods in the history of the Christian church;—the age of the Apostles and Apostolical Fathers;—the age of the Reformation from Popery, including, also, the following one hundred and fifty years;—and the present age, extending from the earlier part of the last century to our own times. To repeat all that has occurred to me in this rapid view, would far exceed the limits of a

letter. I must therefore satisfy myself with a brief notice of the second period above-named; especially as you desire me to refer you to the sources of information relating to that era, from which I drew a statement contained in my last.

May I be allowed to premise that, in the examination of all past events, whether political or religious, I find it advantageous, not to confine myself to general histories, which are too often meagre and imperfect; but to consult biographical records, epistolary correspondences, and other documents of a more minute and particular character. This method appears to me to be eminently useful, and even necessary, in tracing what may be termed the *spiritual* history of the Church. For proof, then, of the peculiar agency which sometimes marked the progress of the Reformation, I refer you to the memorials which are embodied in Fox's "Acts and Monuments," in Clark's "General Martyrology," and in the "Lives" of eminent Ministers and Christians of that day, whether published separately or collectively. I fix my own attention on the following points:—First, the remarkable conversion of some of the Reformers, and their successors—Luther himself, for example: Secondly, the mighty efficacy which occasionally attended their ministrations, and of which very extraordinary instances are related in the account of Mr. Welsh, and other Scottish clergymen: and, Thirdly, the subsequent influence which continued not unfrequently to crown the fervent declaration of evangelical truth down to the restoration of Charles the Second; and in Germany, I believe, to a still later period. For a specimen of this influence, I would just advert to the traditionary recollections which yet exist in the town of Kidderminster concerning the excellent Richard Baxter. It is said that, when he preached, his church, which is one of the most spacious in the kingdom, was crowded to excess,—that great numbers hung on the bars of the windows, the projections of the walls, and other places on the outside,—that the whole assemblage was often moved, "as the trees of the wood are moved with the wind," while the aisles were plentifully watered with tears, as with rain. To you I may also mention the astonishing movements which were wont to accompany the labours of some of the first Quakers, and the memory of which is oddly perpetuated in their name. Nor were they all enthusiasts. Many of them, though apt to shoot out in knots and distortions, were doubtless "trees of the Lord's planting," and were nourished by a vitality and vigour which his grace only could infuse. I need not pursue these hints. You freely admit that we may humbly expect special interpositions of divine power to "subvert the kingdom of Satan and darkness." The great inquiry with us both is, how such interpositions are to be sought and used.

I cannot deny that among our people there is a danger lest the reviving influences of the Holy Spirit should be "choked to death, by fostering too much what is merely animal in the state of the

awakened." As I wish to speak without the smallest disguise, I will add that, in my judgment, this danger is chiefly attributable to *three* causes: first, a misguided attempt, by the *sole* excitement of human passion, to *produce* and *force* religious emotions;—next, a custom, arising perhaps from unexamined and indiscriminate liberality, of giving too ready encouragement, in cases of even true revival, to the extravagant zeal of unsuitable persons,—persons, I mean, inexperienced, inconsistent, and rash;—and, lastly, the silent withdrawment of our most *judicious* and *steady* members from such scenes, in which they too easily persuade themselves that they have no concern, and need take no part. We see the danger, and are, I trust, striving to provide the remedy. If I am not greatly deceived, there is a growing disposition in our connection to wait, in earnest prayer, for the promised visitations of the Holy Spirit, as the only source of religious good; to repress the officious and unseasonable interference of improper agents; and to commit the direction of what are sometimes, by way of distinction, called *revival-meetings*, to such as are tried, known, and approved. Several evidences of this I could furnish without difficulty.

You lament that the Church of England, passing into the opposite extreme, is apt to "starve" the benign influences of the Spirit "to death," by too much checking every appearance of excitement; and you complain, in terms which cannot but awaken my affectionate sympathy, that you "do not see a remedy." I gladly concur with you in your observations on the excellencies of that venerable establishment, and I sincerely wish I could dissent from you in what you say concerning its defects. But, my dear sir, do not despond. THERE IS A REMEDY! If the faithful ministers of God in that Church will cherish a more entire dependence on the Spirit's agency;—if, following the advice of Mr. Stewart, who, a few years ago, published so loud an "alarm" on this subject "in God's holy mountain," they will unite in ardent and persevering prayer for richer effusions of divine grace;—if, disregarding petty and needless irregularities, they will imitate the Fletchers, the Simpsons, and, I disdain not to add, the Grimshaws of other times, and rush into every open door within their parishes to "preach the unsearchable riches of Christ;"—and if, instead of prescribing limits to the Holy One of Israel, they will allow him to work in his own way, and joyfully coöperate with him, the Church of England will, I distrust not, rise in spiritual glory. O that it may! Personally, I have nothing either to hope or to fear from it; but, "for my brethren and companions' sakes, I would now say, Peace be within thee!" and "because of the house of the Lord my God, I would seek its good."

To your kind and frank inquiries concerning the state of discipline in our body, I am happy that I have it in my power to give you a satisfactory reply. It is allowed by our most aged and experienced preachers and friends, that there never was a time, in the whole history of Methodism, when more vigilant attention was paid

to its essential principles, whether of doctrine or of discipline, than at present. Band-meetings are encouraged, though they never were *very* general among us. Attendance on class-meetings, however, is an indispensable condition of membership. By a special injunction of the last Conference also, sermons have been preached, this year, throughout the Connection, on the sacrament of the Lord's Supper, and increased efforts have been successfully used, to promote a more extensive observance of that important ordinance. I can conscientiously say that the "energy of our body *is* at work" to prevent all dangerous innovations, and to perpetuate that wholesome system which we have received from our fathers. We are indeed exposed to many perils, and, especially, to the influence of worldly conformity on the one hand, and to the unprincipled attacks of false friends on the other; but we humbly hope that "the Lord our God will" still "be with us, while we" strive to "be with him."

It would yield me great pleasure to have a personal conversation with you on these and other topics. If you could take —— in any of your journeys, I should rejoice to see you here. It is my prayer that you may have an abundant measure of the Lord's presence and blessing; and that, in your ministerial labours, you may "gather" a large harvest of souls "unto life eternal."

I am, my dear Sir, yours, very affectionately,

———.

ORIGINAL LETTERS OF BISHOP ASBURY.

(Concluded from page 209.)

In our last number we brought down the series of these Letters nearly to the time of the organization of the Methodist Episcopal Church. The next in order before us, as we judge, bears date, 'Baltimore, December 6,'—but without specifying the year. An endorsement, in a different hand-writing, states that it was written 'soon after the ordination,'—meaning, we presume, Mr. Asbury's ordination to the Episcopacy. The letter itself, however, contains internal evidence that it was written a little before that ordination, which took place on the 27th day of December, 1784. It mentions, evidently as a recent event, the safe arrival of Dr. Coke and Mr. Whatcoat, who landed at New-York on the 3d of November, 1784; and as the letter bears date December 6, we infer of course that it was December 6, 1784. It is as follows:—

Baltimore, December 6.

My Dear Father and Mother,—I write a few lines to let you know I am in health. My soul more than ever waits for God, and is filled with zeal for his glory. I have seen the lightening down

of the power of the Lord, and expect to see greater things yet. I was thankful to God that I heard of your welfare by Brother Whatcoat who is safe arrived to help us. I was made joyful above measure at the arrival of our British brethren. We are greatly rejoiced that, if we are not worthy to have Mr. Wesley, (whom our preachers and people venerate if possible, more than the Europeans,) we are favored with the man of his right hand, dear Dr. Coke,—if only for a few months. I hope you cleave to God wholly, and are in great earnest about your souls. O may you ripen fast for glory! This is the wish and daily prayer of your unworthy son, and souls' real friend,

F. Asbury.

P. S. I hope to send a little supply about Christmas, in an order to Mr. Atlay, London. Hearing it is matter of grief to you for me to write to others and not to you, I shall write often and short.

A few others of the remaining letters are without date, but will be arranged as nearly in their chronological order as, from their contents and other circumstances, we can conjecture it. And that our readers may have a connected and uninterrupted view of the remainder of the private correspondence in which this holy man unbosomed himself to his dearest earthly friends, we shall subjoin the residue of the letters in an unbroken series, after premising a few remarks which suggest themselves to us even on the most cursory perusal of them.

The first and most prominent reflection which forces itself upon our attention is, Bishop Asbury's exemplary filial affection, and his great and unremitting care for the temporal comfort and happiness of his parents, but still more for their spiritual and eternal good. His own age, his labours, his honours, his narrow means, made no change in his feelings toward them, or in his dutiful attentions. He was well satisfied that the Lord saw fit that Joseph and Elizabeth Asbury, rather than the king and queen, or any of the great ones of the earth, should be his parents; and entreated them on their part, to guard against fretfulness and discontent, in his absence from them, and under whatever dispensations of Divine providence. Were it ten thousand pounds a year, he assures them they should be welcome to it, if he had it, and they needed it. Nay, could they 'eat wedges of gold,' he would gladly furnish them were they at his command. These strong expressions show that the ardour of his filial affection was unabated and uncooled by any distance of time or place,—by any exaltation on his own part, or any depression on that of his parents. But above all, his constant charge and exhortation was, 'My dear father and mother, seek a deeper sense of God and religion, to be holy, and ripe for glory!'—O my father! O my mother! be much in prayer, for meek, patient, loving, holy souls!'—'O my dear father and mother, be wholly for God! make haste to get ready for glory!'—Such were the feelings, and

such was the language of this dutiful son and Apostolical bishop, toward his aged and poor but pious parents, whom he honored and cherished to their latest breath.

Another reflection which these letters suggest, is the great pleasure which Bishop Asbury always enjoyed from the fact that the house of his parents, limited as were their means, had been a house of hospitality. Above forty years they had kept open doors for the people and word of God: above forty years their house had been open for religious exercises; and there the preachers, however humbly, had been kindly and cheerfully entertained 'You have spent many pounds upon Christian people, I know from my childhood. Happy I was when this was done.' He knew the heart, and the feelings, and the wants of an itinerant Methodist preacher, and he was anxious that the whole of his parents' little all, with whatever assistance he could afford them besides, should be put into requisition, if necessary, to minister to the comfort of others, as others in this country so kindly ministered to him.

His strong attachment to his native country, and his longing for the salvation of his countrymen, in the bowels of Jesus Christ, is also obvious throughout these letters.—'O that God would make his power known in my poor native land, and break like thunder and lightning on the people.'—But his superior attachment to America, (the land of his adoption,) and the steadfastness of his unshaken purpose to devote himself wholly, even to a lingering martyrdom, for the salvation of its spreading and growing population, are still more obvious. 'If I were to leave America, I should break my heart.' To step down from his high station, and to retire to a single circuit in England, he declared, if he knew his own heart, would be no difficulty in his way, were he actuated solely by personal considerations. But as he believed it was the voice of God that called him to America, so he believed the same voice called him to stay; and he refused to listen to any other.

Attempts have been made by some enemies of our Episcopacy to vilify and defame it by traducing the character of its first incumbents, and representing them as personally hostile to each other. Let those who descend to so unworthy a course, look at these letters. What is there more touching in all the Gospel itself, than that filial act by which the expiring Saviour, amidst all the agonies of the cross, committed the care of his agonized mother to his beloved John? and what do we see in these letters?—'My mind is at rest with respect to your temporalities,' says Bishop Asbury to his aged and sorrowing mother:—Why?—'from the assurances I have had that brother Coke will supply you.'—Again he says to her, 'If at any time you should be shortened, write to the Doctor, and he will supply you.' And at the close of one of the letters he says, 'if I should be removed,' (he spares his mother the pain of the word death,) 'I have left the charge with brother Whatcoat to do for you in my place.' This was, indeed, before Mr. Whatcoat was

bishop. Yet who will affirm that Mr. Asbury's confidence in him, and attachment to him, were even in the slightest degree diminished afterward?

There are some passages in these letters, too, which show how capable Mr. Asbury was of marking and appreciating the most natural, and therefore the most interesting, scenes of domestic and paternal care, and the peculiar workings of a mother's heart:—affections and cares which find their habitation and their home in the breasts of the inmates of the lowly cottage, surely not less strongly than in those of the dwellers in gorgeous palaces. 'When I was a child, and would pry into the Bible by twinkling fire-light, you used to say, "Frank, you will spoil your eyes."' Again:—'I had to stop and lie by in some precious families, where parents and children in some measure supplied your absence. I laid by in *Virginia*. When you hear the name, you will love it unseen, and say, "That was where my Frank was sick,"' and where he found parents and children so ready to supply a *mother's* care.

But our limits admonish us that our preliminaries must be brief. More than forty years ago, it appears that Bishop Asbury contemplated the care of the 'poor Indians' in America with the yearnings of a father's heart. 'My dear children, and their children, the poor Indians, are the subjects of my charge.'

In relation to the period of his public services, he says, in September 1793, 'Tis now near thirty years I have been speaking;' evidently alluding to the commencement of his officiating as a public speaker. This will take us back about to the year 1763, the eighteenth year of his age, from which time till the day of his death, in his seventy-first year, he was an example of the believers in 'doctrine, manner of life, purpose, faith, long suffering, charity, patience.' Those who cruelly misrepresented him to Mr. Wesley, as taking pompous airs upon himself after his elevation to the episcopacy, might have been sufficiently abashed, if not utterly callous, could they have had but a glance into these private letters.—'My salary is fourteen pounds ten shillings, sterling. [sixty-four dollars!] I have sold my watch and library, and would sell my shirts before you should want.' These are the words of a *bishop* to his poor dependent *mother*.—'The contents of a small saddle-bags will do for me, and one coat in the year. Your son Francis is a man of honor and conscience. As my father and mother never disgraced me with an act of dishonesty, I hope to echo back the same sound of an honest upright man. I wish to despise flattery and injustice.' 'I have the care of a school, hastily called a College by Dr. Coke.' 'I study daily what I can do without;' that he might be not only less burdened himself, and less burdensome to others, but especially that he might husband his small means for more abundant charity. O that those who have reviled that holy, devoted, heavenly-minded man, may yet obtain forgiveness, and have the happiness to meet him at last, in his Father's kingdom.

Above all, these letters contain the amplest evidence of Mr. Asbury's deep spirituality of mind, and of the intense interest with which his whole soul, and body, and all, were thrown into the great work in which he was engaged. 'It is my grief that I cannot preach as heretofore. I am greatly worn out [in 1799] at fifty-five; but it is in a good cause.'—'I want the continent, the world, to flame with the spiritual glory of God!'

Interesting extracts, and profitable observations on them, might be multiplied. But we will not longer detain the reader from the letters themselves.

Charleston, [S. C.,] January 14, 1786.

My Dear Parents,—If Providence will so dispose of us as that we shall not see each other in time, let us live for eternity, and labour to meet in glory. I comfort myself that while the Doctor [Coke] lives, and remains in England, I shall insure you a friend. O that you would each of you live to God, and press after holiness; that your title and qualification for heaven may be good. I enjoy great health for this climate, and my labours. I love my European friends. I cannot write to them all; but salute them in the Lord. At the earnest request of the Doctor, and for Mr. Wesley's Magazine, I have been at the trouble to have my picture drawn. I intend to send it to the Doctor to be engraved, and then to be returned to you. I should have thought this high vanity in me, had it not been done on these considerations. Remember for many years, I lived with, and laboured, and prayed for you. I, at this distance of time, and place, care for, and send to your relief, and cease not night and day to pray for you, who am as ever your most unworthy, but dutiful son in the Lord,

Francis Asbury.

Charleston, [S. C.,] February 14, 1790.

My Dear Parents,—My mind is at rest with respect to your temporalities, from the assurances I have had that brother Coke will supply you at my desire. O that your souls may grow in grace, and that you may make sure work for eternity. My head and hands and heart are all full. Being so continually on the stretch in traveling, I have little time to write to my dearest friends. Glory be to the Lord, we have a glorious work. Hundreds are coming home to God;—East, west, north, and south. I praise God, I ever was born to see the glory of God in this new world. My dear children, and their children, the poor Indians, are the subjects of my charge. If God's people throughout the world would begin to pray for and strive to believe that the Lord would awaken thousands, it would soon appear in every town, county, parish, house, and individual. O that God may make his power known in my poor native land, and break like thunder and lightning on the people that

have long been sleeping in the form and sentiments of religion. I am not pleased at our Wednesbury friends, if they have received my letter, for not writing. I wish you would get some person to write to me, a large satisfactory account. Where is aunt Sarah Rogers? where is uncle Nathaniel Rogers? where is his son John Rogers? where, what, is Joseph Groves? tell me the whole.

I am as ever, your dear son,

F. Asbury.

New-York, September 1, 1793.

My ever Dear Parents,—I am pleased to hear by Mr. Suckley,* (who was at the house,) of your welfare. I expect by this time brother Sause has supplied you with a small sum of money. I shall not forget to supply you in future. It is but once in the year I visit our cities and sea-ports. I am called in a very peculiar manner to help on the planting of the Gospel westward. O what have you to do now but to spend half your time in meditation and prayer; to make your last days by far your best. I know not how you feel. But, although I have not seen fifty years, I feel many infirmities, but Christ is all and in all. I am resolved to give myself wholly to God, through my short day. I trust not only thousands annually join us, but 3000 are converted to God every year. I wish you would desire Mr. Taylor, or some one, to write to me once in three or six months. Mrs. Smith's son was with me this morning. I shall try to put him forward to something, if in my power.

My love to all friends,

Francis Asbury.

[What follows is an addition to the preceding letter, on the same sheet.]

I have spent the flower of my days in hearing of and speaking for God and Christ. It is now near thirty years I have been speaking. I cannot, as heretofore, preach fifteen or sixteen times in seven days. I thank God for the use of my eyes, and ears, and tongue. I often pray for you. O that my parents may be saved from all sin before they die, that I may have the best assurance of your going to glory.

I think it would be best for you to sell any useless property you have, and live upon the proceeds. I shall never want or possess any thing you have. I do most earnestly wish, if my mother should outlive my father, she would come to me, if able, and I am alive. I greatly rejoice that the seed of Methodism sown by me in Great Barr, groweth. I congratulate the society.

Two and twenty years have greatly defaced features and families out of my remembrance. It is no matter. We shall hereafter

* George Suckley, Esq., (an early and steady friend of Bishop Asbury's,) yet living, and resident in this city. [Eds.]

know better than we are now known. I trust you will cry to God for the souls around you, that awakenings and conversions to God may be frequent amongst you, and that believers may be sanctified. The Lord can work like himself. O for a constant, pure, heavenly flame! I trust and hope the Lord has converted two or three thousand souls in the United States the last year. We have about three hundred zealous travelling preachers, and near seven hundred local. We have the range of fourteen or fifteen states, like small kingdoms; indeed, some like large ones. I have not forgotten Old England, although I never wish to reside there. Yet, I could wish I could visit it for only eight or ten months.

I am your very dear,

F. Asbury.

My very Dear Father and Mother,—I have had some considerable pain of mind from two or three letters I have received from you, as also the information given by others, that the money was not paid. I have had certain information that Mr. —— received a sum last September, or thereabout. I last evening made an arrangement for a remittance to you, by my agent John Dickins, with Mr. Suckley, the young man that made you a visit last year. It will come by Mr. Holy, transmitted to Mr. James Foster, in Birmingham. This sum will come into your hands in the space of three or four months. There will be a great certainty of this cash coming into your hands. My salary is fourteen pounds ten shillings sterling. I have sold my watch and library, and would sell my shirts before you should want. I have made a reserve for you. I spend very little on myself. My friends find me some clothing. I might have money, but the wicked world, and those that leave our connection, strive to blacken my character by saying I have the profits of books at my command, and profits from the College, and the schools established in many parts of America. These reports I am able to refute, and yet they say 'he remits money to his parents every year.' The contents of a small saddle-bags will do for me, and one coat in the year. Your son Francis is a man of honor and conscience. As my father and mother never disgraced me with an act of dishonesty, I hope to echo back the same sound of an honest upright man. I wish to despise flattery and injustice. I hope you will guard against fretfulness and discontent. I am well satisfied that the Lord saw fit you should be my parents, rather than the king and queen, or any of the great; also as to when and where I drew my breath. I sometimes think you will outlive me. I have made my will, and left my all to you, and that's soon done. While I live and do well, I shall remember you every year; perhaps come to see you, if you live many years, and peace and harmony should take place between the continent and kingdom. I rejoice that religion prospers once more in my native land. Above

all, my dear father and mother, seek a deeper sense of God and religion, to be holy and ripe for glory. O that your last days may be your best! and that you may not only live long, but live and die well. Only be much in prayer, that your day of grace may never be past, while life and thought and being last, to all eternity. I am much obliged to those kind brethren that have written to me on your behalf. I beg you will take every opportunity of writing to me your true state of body and mind. If I should be removed, I have left the charge with brother Whatcoat to do for you in my place.

I am as ever, your dear son,

FRANCIS ASBURY.

MY EVER DEAR FATHER AND MOTHER,—I have received several letters expressive of your paternal love and gratitude toward me. I have often revolved the serious thought of my return to you. I have frequently asked myself,—Can you retire to a single circuit, and act as a lay preacher, and step down? This is not my difficulty, if I know my own heart. With humility and self abasement I may say, one hundred thousand respectable citizens of the new world, and three hundred travelling, and six hundred local, brethren, would advise me not to go. I hope the voice of the people is the voice of God. At present we have more work than faithful workmen. We have a state or two, out of seventeen states and territories, that call for help, and we are not able to supply them, and support it. I am like Joseph;—I want to have you near me. I am not ashamed of your *poverty;* and I hope, after so many years professing religion, you will not be wanting in *piety.* I have considered you have that which is my joy and glory;—that you have had open doors above forty years for religious exercises, when no other would or even dared to do it. It is a serious subject whether you think it is your duty still to keep a place for preaching, or if upon your removal the Gospel will be taken from poor Barr. Yet, when I think you have no child, [at home,] nor friend that careth for you, the distress of the land, and high prices of provisions, I wish to see you, and have you near me. It is true, whilst I live you will live also, if I keep my place and piety. I have passed the slippery paths of youth; and now entering the 51st year of my life, I have very different views and feelings. I have had the burden of a school, hastily called a College by Dr. Coke. I gave that up into the hands of Trustees made by law. I study daily what I can do without. One horse, and that sometimes borrowed, one cloak, one great-coat, one coat, one waistcoat, (the last coat and waistcoat I used about fourteen months,) four or five shirts, four or five books. I am in doubt that if I should be called away you will not be provided for so well as among those I have faithfully laboured for this twenty-four years. It is true you are not immortal, any more than myself,—and judging according to

the nature of things you may go first, one or both of you. All these things I have weighed in my mind. I wish you to re-consider the matter, and ask much counsel of God, and your best and most impartial friends. I have received information of thirty guineas put into the hands of Mr. Suckley, to remit to your service. I received a letter from brother Rhodes on your behalf, for which I am much obliged to him. On the subject he wrote to me, let him know I avoid all worldly incumbrances. Our book interest is in the hands of John Dickins, in Philadelphia. Brother Dickins keeps a stationer's shop. Should he choose to receive his Grammars in sheets, without the British constitution, he may safely send them. The Americans think their own constitutions the best. John Haggerty, in Baltimore, keeps a stationary. He may trade with him also. Should the Grammars come over by our General Conference, the preachers may take some. I shall remember *you* by Dr. Coke. I wish my dear parents to consider the matter and send me another letter between this and the 20th of October. Whether I be present, or absent, dead or alive, I trust my friends in Baltimore will take care of you, by my help. You have spent many pounds upon Christian people, I know from my childhood. Happy I was when this was done; and I hope it will come home to you in mercy. You must make it matter of much fasting, and prayer, before you attempt any thing. You must not expect to see me above twice in the year. I hope the accounts I have had of the piety of your both are not too large. May you ripen fast for glory. We have not any extraordinary displays of the power of God. America is the young child of God and providence. Set upon the lap, dandled upon the knees, prest to the consolatory breasts of mercies unmerited. But we are not as thankful, as we ought to be. —— I stand in such a situation, and relation, I feel the state of the ministry and people. I may have a thousand letters of information in a year, while swiftly moving through the continent every year. The time certainly is drawing near when universal peace shall bless the earth; when distracted Europe, superstitious Asia, blind Africa, and America shall more abundantly see the salvation of our God. O let us be much in prayer. For the health of my body, and by the desire of my friends, I stop two months in the soft climate of Charleston, South Carolina,—the winter months,—to avoid the rains. It is supposed my complaints have been derived from changes of lodging, and weather. I must travel rapidly for ten months. My kind love to brother Rhodes. I remember well seeing him at Witney, and his giving his horses something when sick.

I am as ever, your unworthy yet loving son,

F. Asbury.

New-York, September 22, 1794.

My very Dear Father and Mother,—I am not unmindful of your present and eternal welfare. When I was in Philadelphia, in July,

I remembered you; and I hope by this time you feel the effects of my filial duty. I desire I may hear from you all the particulars of your souls and bodies. I wish to know who among my poor old neighbours are converted to the Lord, and live religion. I suspect, were I to return, I should be a great stranger in the place where I was born. I am at present in a good state of health. Time has been when I have feared I should leave the world before my poor parents, and you would come to want. But God is all sufficient. The earth is the Lord's, and the fulness thereof. O let me hear, if you go hence, that you die triumphant in the Lord, and go shouting to glory. We are not without the downpourings of the Spirit of God in a wonderful manner. But I want the continent, the world, to flame with the spiritual glory of God. O my father! O my mother! be much in prayer for meek, patient, loving, holy souls. O how awful to live almost one hundred years and not be fit for heaven and glory.

I am, as ever, your dear, faithful, obedient son,

F. Asbury.

Baltimore, October 30, 1795.

My very Dear Parents,—I am pleased to hear from you, by Benjamin Rhodes, or any other person. I am sorry you had not received what I mentioned in my last. I wrote to you a few weeks back, from Philadelphia. I have delivered into the hands of my agent the supply for the present year. By a late letter I am informed it will soon be transmitted to you. Were it ten thousand per year, if I had it in my possession, you should be welcome, if you had need of it. No person could have been in more difficulty of circumstances than myself. It is wickedly reported of me that I collect money from the printing concern, and College, and send it home to my friends, in large sums. This is done by wicked men [whom] I have prevented from oppressing and robbing the Church of God. To cover their own baseness [they] charge me; so that my good to you is evil spoken of. I hope you use carefully what I dearly purchase by riding six or seven thousand miles a year, besides sitting in and conducting Conferences of two hundred preachers, and the charge of many things for the cause of Christ. The coat and waistcoat I now have on I have worn thirteen months, and I would not carry a second shirt if I could do without it. But all these things are but trifles. If you are wholly given up to God, and the Gospel is preached to my poor neighbours and their children, I shall rejoice. I have enjoyed great health, and have travelled extensively through twelve of the United States, now growing into little kingdoms. I had hopes of seeing you, but now they fail, unless you come to me. My one and prevailing desire is that you may make sure work for heaven. I am often thankful you have kept open house for the word and people of God, almost forty years.

Go on, my dear parents. You hear so often from me that you will think you see me, and I am very near you. Never give your souls a moment's uneasiness about living. If I live and do well in temporals, ye shall live also. Think not that any thing comes grudgingly from me. Could you eat wedges of gold, if I had them you should be welcome to them. I should be glad you would take the time of my baptism from the church register, that I may know it perfectly. It will cost you but a shilling, unless that, as every thing else, is doubled. Provisions are high with us; but workmen's wages are in proportion. Four shillings and sixpence a day labourers' wages in summer; and in towns common labourers gain that always. I am as ever your most unworthy,

yet most obedient, loving son,

F. Asbury.

Philadelphia, July 29, 1796.

My very Dear and never to be forgotten Parents,—I came providentially to this city, and had hardly time to breathe, after reading several momentous letters, from various parts of our continent, when I was told Mr. Suckley was going to England. I hope to embrace this opportunity of sending you what little I have saved since my last remembrance of you. I wrote you from Charleston. Perhaps I was constrained, from the high sense of filial duty I had, to invite you here. I feared the nation [England] would be in blood. I now think you are much better where you are. And I sincerely wish I could come to you, but I see no way without sinning against God, and the Church. Since I wrote from Charleston, I have travelled nearly two thousand five hundred miles, through Georgia, South and North Carolina, and Virginia, Maryland, and Delaware. Hard wear, and hard fare. But I am healthy and lean, gray-headed and dim-sighted. But I hope I enjoy as much of religion, or more than ever,—preaching,—living,—and feeling.

I wrote to Dr. Coke to let you have ten guineas, and I would repay him when he comes to the continent. I must watch every opportunity to send you small sums. As my life is an uncertainty, I have employed a person to transcribe my journals for the press; either here, or in England. You know how long I served the church for nothing. I might if I would, have money; but I am set for the defence of the Gospel. When men will labour as hard for God, as for man, and take no more than poor men ought to have, God will own them. O my dear father and mother, be wholly for God! Make haste to get ready for glory! I have great cause to mourn over my dear America! The people are growing wealthy, and wicked. It is not with our society as we could wish. I wish you to take some care to write to me as often as you can. I am not sure what I shall remit. Mr. Suckley is my very great

and kind friend, and yours also. Whatever I send, he will faithfully apply it to your service. I am now returning from a journey of about three thousand five hundred miles, since the beginning of November 1795, to this date. I now commend you to God.

As ever, your dear and only son,

FRANCIS ASBURY.

I am now, in the heat of our season, going to New-England, which is Old England continued. I shall pass through New-Jersey, the state of New-York, Connecticut, and Massachusetts ;—Performing perhaps, a tour of near one thousand five hundred miles, before I come back to Baltimore, which is like my centre and home. It may be happy for me, let the climate be healthy or unhealthy, to soul or body, hard or easy : I soon change. You will excuse my manner of writing. I have been called off several times since I began this epistle. F. A.

Virginia, November 20, 1797.

MY VERY DEAR, AND NEVER TO BE FORGOTTEN FATHER AND MOTHER,—I have received your letters, written in 1795, and 1796, and must wish you to get some friend to write very circumstantially once a year. I have been laying by, in the hands of our general book-steward, in Philadelphia, about twenty guineas. The distance, and the difficulties of remitting money, are great,—at least in such small sums. I have now resolved that the only way will be for our general book-steward to send his orders to Mr. George Whitfield, in London. I have strong assurances of brethren, on both sides the water, that they will take care of you, if I were dead. But all flesh is grass ! It is with the greatest difficulty I can see you supplied while in life ; and as much whisper and noise about it as though I had sent you thousands. How will it be when I am gone to rest ! Next to leaving the church, I feel for you. We must learn, you and I,—to trust God. It gives me pleasure to think you have kept open house near forty years, and spent what you had to spare on the cause of God. I hope my dear neighbours, and the rising generations, will not forget to praise God, and remember the name of Asbury, that brought and supported the Gospel among them. If I were to leave America I should break my heart ; and if I stay perhaps I shall break my constitution. But here I must die ! May you find a safe passage from England, and I from America, to glory. I send a small present for each, [a chasm made here by the breaking of the seal.] I have settled with Doctor Coke for the ten pounds. If the Doctor should offer you money you may take it, I shall use every prudential means to pay him. I must now, as I have done this thirty and eight years, commend you to God, and remain your unworthy, yet grateful son,

F. ASBURY.

My ever Dear Parents,—It is with the greatest difficulty I can communicate to your wants, or even be informed of them. I have requested and will request Doctor Coke, as he is so frequently in England, to know and supply, or order a supply of all your wants. Every act of kindness done to you in England, I shall return to the Doctor when in America; and also repay what he requires. I am in great straits about advising you to come hither. It would be attended with great expense and danger; and should you suffer, by land or water, it would give me great pain. My hands are very full. I am here, and there, and every where, upon the continent. But I should fear nothing so much as your not being devoted to God, or so holy as you ought to be. I frequently pray for you. I want to see you both in heaven; it is but a little, yea, a very little time, and we shall close our concerns here. If at any time you should be shortened, write to the Doctor, and he will supply you, and I will answer to him. If I were not about a great work, and under indispensable obligations to the preachers and people here, chiefly raised up under my ministry, you might hope to see me. I have reason to believe, and that firmly, that the hand of God has been clearly seen in bringing me to, and continuing me in this land, from the first moment to the present. We have opened a house for learning.——So far I am concerned for the present and rising generation. I am in some measure, by a multiplicity of business, constrained to forget my own country, and my father's house.

I am as ever, your affectionate son,

F. Asbury.

My Dear Mother,—From the information, I have received, I may fear my venerable father is no more an inhabitant of this earth; you a widow, myself an orphan, with respect to a father. I cannot tell how to advise you in this important change. I dare not forbid your coming to this continent. At present, I have neither health, nor purse, nor inclination, nor confidence, to re-cross the seas. It was there my serious times began. Comparatively, I never knew charge or trouble till I became an inhabitant of the sea; and in the new world. You have washed the saints' feet this forty years; you have entertained strangers, brought up children, and have done some good works. It is a comfort to my soul when I reflect that you have kept the Gospel ministry in your house so many years, whilst, with my small abilities, I have been doing a little to spread the Gospel through sixteen states, any one of them, except two, affording more space than England. I wish you if you do stay, to support the cause of Christ in your house, to the latest hour. If my father is taken away, I advise you to take a pious prudent woman to live with you, for company, and consolation. If I should wear my coat, one of the kind, with other parts of apparel, four-

teen or fifteen months, I will try to remit as heretofore. I have formed no other connection. This might give you some assurance that I am still your son. As to the reward for the troubles you have felt, what compensation could I give. It is pretty well known here that I was born poor, my calling and every thing. We have had many who have risen up from Europe, and in this country, that could not have their gratification, and have cast at me what they could find. I thank my God, I have been able to live up, in some degree, to the dignity and duty of a Christian and a minister. I am exceedingly pleased with the attention Mr. Philips has paid and will pay to you. You have made yourself respectable, and extensive in friends, who, although they cannot give to you, can comfort you. I have been, as you may have heard, afflicted by excessive labours of mind and body. I had to neglect writing, reading, and preaching, for a time. I only attempt to preach on Sabbath days. I have had many ounces of blood taken away. I had to stop and lie by in some precious families, where parents and children, in some measure, supplied your absence. I laid by in Virginia. When you hear the name, you will love it unseen, and say,—"That was where my Frank was sick." I am much mended, and live wholly upon a vegetable diet. I move in a little carriage, being unable to ride upon horseback. My route ought to be three thousand miles a year. I should wish, if a few guineas would procure it, a perfect plain portrait of yourself. O my mother! let us be holy, and watch, and pray, that we may meet in heaven. You have professed religion fifty years, living, feeling religion; a mother you ought to be in Israel. Your numerous friends will hear, and listen, when you die, to know if your last days were peace and triumph! Were you to see me, and the colour of my hair—nearly that of your own. But still God is with me. My soul exults in God.

As ever, your dear son,
FRANCIS ASBURY.

State of New-York, June 28, 1799.

MY VERY DEAR MOTHER,—I have received yours dated in the years 1798 and 1799, both in the same week. Letters coming to me are landed at one end of the continent, when I am at the other, and are sent after me; but before they arrive, I am gone. I am thankful to God that my dear father died in peace; and that my mother yet lives, to serve God, and his ministers and people. I gladly consent to your refusal to come to America. You might find yourself disappointed, as many have done, in coming to this continent. If my way were opened to return, my difficulties would be great, in crossing the seas at this time of general distress of nations,—the sea and the waves roaring, men's hearts failing them for fear of those things which shall come upon the

earth,—when the nations are destroying each other by thousands in a day, if not in an hour. I am satisfied in your living alone, if you have such kind and watchful neighbours. My love and kind respects to them, for their attention to you. The coming of Christ is near, even at the door, when he will establish his kingdom. He is now sweeping the earth, to plant it with righteousness and true holiness. My eyes are weak enough, even with glasses. When I was a child, and would pry into the Bible by twinkling fire-light, you used to say, "*Frank*, you will spoil your eyes." At that time, I sought the historical letter. I knew not the hidden pure light and life. It is my grief that I cannot preach as heretofore. I am greatly worn out at fifty-five; but it is in a good cause.

I am as ever, your dear son in the Gospel,

FRANCIS ASBURY.

My dear friend in America, John Dickins, died with the *fever*; but I am spared a little longer.

MY MOST DEARLY BELOVED MOTHER,—I am yet living, with a restoration of health, to continue to labour and travel, night and day. I am, of late, more than ever invigorated, with a revival of religion in various happy parts of our continental field. Whilst war and want prevail [in other places,] we have peace and religion. I have not time to write at large. I hope to manifest my duty and care, by sending you thirty guineas. You will please to let me know if this supply is sufficient. I am not in cash at present, but trust I shall be in a few weeks.

I remain as ever, your affectionate son,

FRANCIS ASBURY.

THE SOUTHERN SLAVE POPULATION.

REVIEW. [BY THE REV. JAMES O. ANDREW, OF AUGUSTA, GEORGIA.]

An Address delivered in Charleston, before the Agricultural Society of South Carolina, at its Anniversary Meeting, on Tuesday the 18th August, 1829, by CHARLES COTESWORTH PINKNEY. Published by order of the Society.

[IT will be perceived that our correspondent, in the following article, purposely confines himself to that part of Mr. Pinkney's Address which respects the religious instruction of slaves. And whatever difference of feeling or of sentiment may exist among the diversified sections and interests of our country, in relation either to the subject of slavery in the abstract, or to the practicability or utility of any measures having for their object its gradual and

ultimate removal from the face of the nation, we are persuaded that our readers will at least agree that our correspondent's solicitude to effect for the slave population the 'greatest possible benefit,' —their salvation,—and at the same time also greatly to meliorate their condition even in a state of slavery, is worthy of all praise. On this point,—the precise point which he takes in hand,—his appeal is certainly one of great interest and force; and one which we hope will be duly appreciated, and *practically sustained*, as well by the community in general, as by the church and her ministry in particular. The self-immolation, indeed, amid the 'fogs and death' of the swamps of Carolina and Georgia, to which brother Andrew invites and urges his brethren, in 'the cause of negro salvation,' ought either to rouse us to sympathy and coöperation, or else forever to close our mouths, if we leave such men to struggle and perish in such a cause, unsustained.]

The slave population of the southern states occupies a very prominent point of observation in the past and present history of our country, and will, no doubt, in that also of the future. Their number, their increase, their relation to the white population, whether considered in the light of property, or with reference to other and more important interests, all constitute topics of close and watchful attention, and which demand of every thinking man a sober inquiry into their present condition and their future prospects.

We are aware that the subject is one of great delicacy, involving, as it does, feelings and interests of a very important, and in many respects a very peculiar character. We shall therefore endeavour to touch it in such a manner as shall, we trust, be inoffensive to all good citizens. The condition of these people has not indeed been unnoticed by the philanthropists of this country, or of Europe. Many a heart has felt, and many an able pen has given utterance to strong things on this subject; and no doubt many who have spoken of southern slave holders, in terms of strong and sometimes of bitter rebuke, have been entirely honest, and believed they were doing God service. Many efforts have been made to procure the abolition of slavery. The public prints have frequently teemed with bitter invective against southern '*slave dealers* and *negro drivers*.' The people of the south have been stigmatized as devoid of humanity, and every social and gracious feeling; and when a rhetorical flourish was wanted, our emancipating orators and scribblers have painted a white man of the south, with a boding tempest cloud on his brow, a malignant curse on his tongue, a knotted scourge in his hand, and at his feet a naked, half starved, lacerated and bleeding slave. The same spirit has frequently obtruded itself into our halls of national legislation, engendering the bitterest feelings on both sides, and perhaps at some times more

seriously threatening the subversion of our happy union, than any other subject in the whole range of congressional squabbling.

If the above statements be correct, it is not at all surprising that similar opinions should affect the church, and that her ministry, and the press (so far as it was under her control, at least in some places) should lend their powerful aid to support a cause which *seemed* so thoroughly imbued with the spirit of an enlarged philanthropy. The zeal which employed itself in untiring efforts to accomplish the abolition of slavery, and in order to accomplish this was not backward in reviling the whole race of slave holders, has been often repelled with a zeal equally indiscreet; and the heat and smoke arising from these bitter strifes, have frequently prevented either party from noticing one important point in this matter, which is more momentous in its influence on the north and the south, on the slave and his master, than all the matters in debate, viz. that the slave has a *soul*, and needs the faithful preaching of the Gospel as much as his master, or those who so busily seek to accomplish his *earthly* emancipation. The utter extirpation of slavery was urged with a zeal which was often indiscreet, and opposed in the same temper, but meantime the eternal welfare of the negro seems to have been too much a matter of minor consideration. Indeed, the fact that many clergymen and warm religionists had been connected in some way with the opposition which we have previously noticed, rendered the ministers of religion suspected; and any attempt on their part, to pay any thing like marked attention to the religious instruction of the slaves, was met on the part of the owners by a decided refusal. This was particularly the case among the large slave holders of the low country.

We would not be understood as applying this remark to all: there were many exceptions. But we think, as a general remark, it will hold good. Nor would we lay the blame entirely at the door of the slave owners. We doubt not the church has been guilty of neglect. With the strong current of feeling which set directly against the work, it was no easy task to engage in it. Not only did it hold out no inducements of honor or ease, but, in addition to its hardships and privations, it required so much prudence and delicacy of management, that most were afraid to enter upon it. On this point we give an extract from the report of the Missionary Society of the South Carolina Conference, read in Columbia, South Carolina, February, 1830.

'Among all the rest, there is one class of missions which claims a peculiar notice, and a devout offering of grateful acknowledgment to the God of all grace, who hath sent his Gospel to be preached to the poor. We refer to the missions among the blacks. To this field of exertion we have long looked with the most anxious solicitude. We saw the efforts made to send the Gospel to distant Pagans, and we heard of the success of those efforts with much gratification. But when,

in sight of our own doors, there were thousands of immortal beings, the slaves of a superstition as degrading, and an idolatry as dark as cursed the Pagans of savage lands; and when we observed that comparatively little was doing to guide them to purity and to God, we have blushed for our own inconsistency, and longed to see put into operation such an instrumentality as should extensively, and successfully, carry the Gospel to the large and increasing slave population of the southern states. But difficuties of no ordinary character stood in array against the accomplishment of so desirable an object. We have long looked, and prayed, and trembled, in view of this mighty undertaking, but have feared to enter fully and avowedly upon it till very recently.'

It is true that the blacks, in many places, heard preaching on the Sabbath, and in the towns the clergy could pay more attention to their instruction. But then there were tens of thousands in the country who heard no Gospel; and even among those who occasionally heard a sermon, there was a lack of something more; a vigilant and watchful discipline was required, and a plain and easy course of catechetical instruction, to explain more familiarly to the untutored negro the great things which belong to his peace. We have long noticed the condition of the blacks with extreme solicitude. Born and nurtured in the south, we have observed their character from boyhood, and have felt a deep and increasing interest in whatever plans might send among them the *Gospel of the grace of God*,—perfectly satisfied that religion is the only thing which can meliorate the condition of the slave, or afford protection to the interests of the owner. It was therefore with the liveliest gratification that we perused the well-timed and able Address named at the head of this article, which we cannot but hail as a valuable and powerful auxiliary in the great work we have so much at heart.

We shall not express our assent or dissent in reference to several of the opinions contained in the Address. Our business is with those parts of it which relate to the religious instruction of the blacks. On this point we view it as very important to have gained the suffrage of such a man as Mr. Pinkney. Himself a South Carolinian, and a slave-holder, his opinions on this subject (which are obviously not the result of hasty feeling, but of correct information and careful examination) are entitled to more than ordinary respect. We shall enter into no abstract speculations on the subject of slavery, perfectly satisfied that such discussions have been productive of much evil to the slaves of the south, without affording them any corresponding benefit. We look upon the blacks *just as we find them*, and our inquiry is, 'What shall we do to accomplish for them the greatest possible benefit?'* But there is one thing which we can and ought to impart to them, whether we regard their

[* Our correspondent adds here that emancipation, for the southern slaves, is utterly impracticable; that, in their present condition, it cannot be deemed even desirable; that liberty, if given, would be no boon to the most of them; and that it may be also that we cannot give them literary instruction. He then continues:]

happiness, or the well-being of the white population :—that something is *the Gospel of the grace of God.* This will bring them into the enjoyment of freedom of a higher character; freedom from the bondage of Satan, from the control of passions and lusts the most brutal and savage. And when we speak of the passions of the negro, we convey a meaning which is not fully understood except by those who have had an intimate acquaintance with that race. In pages 10, 11, of the Address, we have the following just and striking picture of a plantation of ungodly slaves.

'There needs no stronger illustration of the doctrine of human depravity, than the state of morals on plantations in general. Besides the mischievous tendency of bad example in parents and elders, the little negro is often taught by these, his natural instructers, that he may commit any vice which he can conceal from his superiors; and thus falsehood and deception are among the earliest they imbibe. Their advance in years is but a progression to the higher grades of iniquity. The violation of the seventh commandment is viewed in a more venial light than in fashionable European circles.'

This is bringing to view at once one chief source of the degradation and wretchedness of the unchristian slave; the tender and hallowed ties of husband and wife are unknown; and the connections between the sexes being of course temporary, are dissolved at the caprice of either party. This is the source of most of those bitter and sometimes sanguinary quarrels which so often destroy the peace of the whole plantation, and essentially affect the quiet of the master. From the same cause the unchristian negro frequently is an utter stranger to the influence of those kind and mellowing sympathies, which the relation between parents and children should awaken. Without religion to guide him, he has no higher motive than present gratification.

But there is another trait in the character of the ungodly slave, which is fatally demoralizing in its influence on his own character, and in many instances utterly destructive to the interests of the owner. We mean the deep and settled duplicity which from his infancy he has been taught to cherish. He steals without compunction if it can be concealed; and the amount of petty thefts which take place on a plantation, is much greater than would at first view be imagined. Mr. Pinkney says, 'Their depredations of rice have been estimated at 25 per cent. on the gross average of crops, and this calculation was made after fifty years' experience, by one whose liberal provision for their wants left no excuse for their ingratitude.'

But still farther, the ungodly negro is most commonly intemperate. His love of strong drink overcomes every other consideration. To procure it he will often sell his weekly allowance of provision, and trust to the possibility of plunder for his support. The Sabbath, which calls them from the toils of the field, is no blessing to them.

Instead of the house of God, they resort to grog-shops, of which, there is generally no lack; and it is not at all unlikely that on this blessed day they commit more depredations than on all the rest of the week besides. But admitting all we have said, it will perhaps be asked whether the Gospel will afford the proper remedy for all this evil? We might answer this question by simply stating, The negro is a *man;*—he has an *immortal spirit:* and the God who gave him immortality, has adapted the Gospel to his condition, and intends it shall be preached to him. But we have only to look to facts to enable us to answer this question confidently in the affirmative. What has the Gospel done for man, in his most degraded state?

Let us look over the aboriginal tribes of the continent. What changes have been produced by the Gospel, upon the wildest and most savage among them, for the last twenty-five years? Changes which have for ever overturned the once popular theory, that a man must first drink at the fountains of human civilization and literature, before he was prepared to taste the waters of life; and if we turn our eyes to the blacks themselves, we shall find the above views supported by proofs abundant and clear. Without adverting now to the success of the Gospel among the slaves of the West Indies, and the native tribes of Africa, we have at our own doors numberless examples of the happy adaptation of the Gospel to the capacity of the most ignorant and degraded of the slave race, and its beneficial influence upon their own happiness, and their conduct toward those around them. On this subject innumerable instances might be mentioned, by every preacher who has travelled extensively, especially in the low country. We can, however, present at this time only a few, any single one of which would be quite sufficient for our purpose. From the notes to Mr. Pinkney's Address, we select the following:—

'On a plantation in Georgia, where, in addition to superior management, the religious instruction of the blacks is systematically pursued, the crops are invariably the best in the neighbourhood, and the neatness and order which the whole establishment exhibits, prove that the prosperity of the master and the best interests of the slave are not inconsistent. The same state furnishes another instance of this position. The people of an absentee's plantation were proverbially bad, from the abuse and mismanagement of the overseer; the proprietors residing in England, and the attorneys in Carolina, the latter dismissed the overseer, as soon as his misconduct was discovered, and employed another, who was a pious man. He not only instructed them himself, to the best of his abilities, but accompanied them every Sunday to a Methodist meeting house in the neighbourhood. At the end of five years, their character was completely changed, and has so continued ever since. After nearly fifteen years, the surviving attorney is now in treaty for the purchase of these very negroes, whom he formerly considered a band of outlaws.'

Frequently do the ministers of Jesus hear from the men of the world language like this, 'Come and preach to our negroes; for since some of them have embraced religion, they are so much improved in their tempers and conduct that we wish they were all religious. But it is not merely that the interest of the owner is advanced by this influence: the happiness of the slave is increased a thousand fold. The *Christian negro* looks to heaven. He feels that this world is but a temporary home; and although his condition here may be a hard one, yet God can sanctify every hardship to an abundant increase of his spiritual comfort. He serves his master from *principle*, not from *fear*. It is a service rendered to God; and he regards his master's interests as his own. They are therefore safe in his hands. The increase of good conduct on the part of the slave, is *almost sure* to induce additional good treatment on the part of the owner; so that there is a large increase of mutual confidence, and mutual happiness.

But still farther, the Christian negro loves his wife and his children. Religion gives to his lowly fire-side a charm which it knew not before. Home is the centre of his joys; and he has no need to seek them abroad. Religion has saved him from intemperance; so that his little gains are employed in rendering himself and the beloved circle about his cabin fire comfortable and happy. At morning dawn, and at night, he offers up in broken accents, but with a warm and devout heart, the morning and evening sacrifice for himself and his house. O how often, at morn and at night, have we heard from the negro's humble cabin, strains of praise and prayer so simple and expressive, as deeply to affect us, and call from our inmost soul a song of praise to him who had sent his Gospel *to the poor*. Man, it has been said, is a religious animal. Find him in almost any quarter of the world, and he has some notion of God, and some views and principles which constitute his code of religion. The negro in the land of his fathers, has some notions of God, and it is not to be supposed that in a land where he at least occasionally hears of God and heaven, he will divest his mind of every thing like religion. If the pure stream of the water of life flows not to him, he will drink at the foul stream of a lawless and destructive superstition. Religion of some sort *he will have*: and the owner has only to choose whether he shall imbibe the doctrines of a pure and blessed godliness, which will make him better, happier, and more useful; or the principles of a half pagan superstition, which sanctifies the vilest practices, and indulges the foulest passions and lusts of a fallen heart. It is a notorious fact, that in almost every neighbourhood, and many of the large plantations, there are men who have obtained a powerful ascendant, and exercise an almost uncontrolled influence over the blacks, by professing to be teachers of religion, although they are authorized by no ecclesiastical body, and are responsible to no church judicatory. The teachings of these men are often prejudicial in a high degree; often

inculcating on the slave a morality which makes it no crime to steal from his master.

We speak not now of doubtful matters. Facts have occurred within the range of our acquaintance to justify these statements; and such facts are not of unfrequent occurrence in the southern country. Under these circumstances, a question of importance presents itself for consideration, viz. 'Is it desirable that coloured men [in the slave holding states] should be promoted to the ministry, and be permitted to take the entire pastorship of congregations?' Our own views are, that in the present circumstances of the southern states, it is *not* desirable. We believe that coloured men may be usefully employed as exhorters and class leaders, under the control of white pastors. But we think it a course extremely injudicious, and unfavorable in its ultimate bearings on the cause of religion, to commit to coloured men [in these states,] the entire charge and pastorship of any congregation of coloured people; and this view we give not hastily; it is the result of a long and intimate acquaintance with the religious characters, circumstances, and prospects, of the blacks in this country. This opinion may seem strange, and even startling to some who look at this subject and theorize upon it from a distance. But we appeal from their theories to the men who have had actual experience, especially among the rice plantations of this country. If this view be correct, it will present to southern Christians a powerful argument in favor of more extensive efforts than they have yet made to send to these long neglected people a proper supply of instructers, in whose capacity and integrity the church can place entire confidence.

We beg leave, at this place, to produce an argument in favor of the religious instruction of the blacks, which seems to us to be deeply weighty. 'From obvious considerations,' says Mr. Pinkney, 'persons of colour must be our only domestics. Without education, or instruction of any kind, they are placed in frequent, perhaps constant, intercourse with the susceptible minds of white children; and the pernicious effects of their early lessons are often incalculable and irremediable.' This is a strong and just view of a subject of deep and awful interest. Our children are nursed by blacks. As soon as they can run about, little negroes are their play fellows; and this will be so, in spite of any caution which the parents may use to prevent it, as long as they are in the nursery, and even till they are advanced to their *teens*. Negroes, big and little, are their most constant attendants. Under these circumstances can it be doubted that, in almost innumerable instances, the results of this early intercourse are fatal to the interests of our children, for time and eternity? This single consideration is enough to rouse us. But if the work be so important, how is it to be accomplished? We answer, Upon the owners *first* rests the mighty obligation. To them God seems to have said, in language not to be misunderstood, *Begin!* Bethink you of your responsibilities, and apply yourselves

promptly to the great work of providing for the religious instruction of an ignorant and degraded race, who are perishing for lack of spiritual knowledge, while they are labouring for your temporal comfort. Permit us to ask of Christian owners, Are your servants invited to participate in the offering up of the morning and evening sacrifice? and do you take due care that they be directed to the house of God on the Sabbath; and have you taken proper steps to secure for them suitable religious instruction when they get there? On this point we take great pleasure in quoting the very appropriate remarks of Mr. Pinkney.

'If judicial punishment, or merited execration, pursue the owner who fails to provide for their temporal wants, will no obloquy attend the neglect of their more important interests? Is there no room for apprehension of future responsibility, before a tribunal whose Judge has expressly directed the dissemination of his doctrines? Is it not prudent to inquire whether part of the blame may not attach to the owner, who withholds or neglects their instruction, in the only way our policy can permit, viz. by unfolding to their comprehension the simple doctrines of Christianity? Let it only be admitted that the Scriptures are true, and our conclusions appear undeniable. The Saviour's injunction that the Gospel should be preached to every creature, and the conversion and baptism of an Ethiopian eunuch by Philip, both prove that Christianity was designed for all complexions. The poverty which is inseparable from their condition, forms no bar to their obtaining the rich blessings of futurity.'

But it is to the southern churches that we must more especially direct our attention. That the various denominations of Christians have done *something*, we thankfully admit; and we are glad to be able to add, that of late they seem to be waking up to the importance of doing *more*. But, alas! we have done comparatively little. *Much, very much*, yet remains to be done. We have contributed liberally to the various benevolent and religious institutions, which have been operating on a large scale, either for domestic or foreign improvement; we have longed for the salvation of Hindoos, and Hottentots, and have given liberally of our substance to aid in accomplishing it,—while the negro, through whose sweat and labour we have derived this substance, has too often been suffered to languish in ignorance the most imbruted.

It has somehow or other, too, unfortunately happened, that among those who have mourned the moral wastes and desolations of the south, and have come hither to render fruitful those sterile fields, but very few have wept the spiritual wretchedness of the poor neglected negro. It is true that much may be accomplished by the labours of a stated or itinerant ministry; especially if the preachers *be dead to the world*, and *fully alive to God and his work*. But who among us is ready for this work? Who is willing to come down to the capacity of the slave? Who will exercise sufficient patience to follow him through all his doubts and

difficulties, and labour as hard and as meekly to remove *his* objections, as those of his better taught and more polished master? We beseech you, brethren, you who are pastors of churches, or labour on circuits, to wake up on this subject. Do you remember that God has committed these negroes to your care, and will require of you a strict account in the day when Christ demands the purchase of his passion? How much may you do in your regular and occasional visits; how very much if you are only watchful for opportunity.

But however much may be done by the labours of that ministry which is already established for the benefit of the whites, especially in those places where the black population is comparatively thin, there are other places, particularly among the large plantations in the swamps of the low country, where extraordinary arrangements are necessary. There must be men particularly designated for this work, men who will feel themselves charged with the spiritual interests of the slaves, men whom the blacks will regard as *their preachers;* and to whom the owners will look as the spiritual guides of their slaves. Here is a work which will require piety, prudence, patience, in no ordinary measure. He who would enter upon it efficiently, must be willing to feel himself in a good degree an exile from the pleasures of society. He must be willing to be looked down upon by the rich and great about him as *a negro preacher.* He must be content to take up his abode amidst fogs and death, and to *trust God* emphatically for every thing here and hereafter.

Again, he will find himself surrounded by men who look upon him with a suspicious eye, and who would rejoice over his fall, as though they had taken great spoil. Sometimes too, when the proprietor is well disposed, the missionary has to contend with the ignorance and malignity of a mean spirited and Christless *overseer*, who can find numerous opportunities of thwarting him in his plans.

But, still farther; the preacher feels that it is his delight to publish all abroad the unsearchable riches of Jesus Christ. But here, his field of labour is narrowed down to a few plantations; and even among them his principal work is found in catechising and exhortation. We must be satisfied to work gradually; our work must commend *itself;* so that even the man of the world must become its friend for his own interest's sake. Now, under all these views of the discouragements and difficulties of the work, where are the men who are willing to engage in it? Methinks we hear a goodly number starting from the different departments of the church, and saying, *we* are willing to sit down by the negro's cabin fire, and talk to him of Jesus and the resurrection. We are willing to bear any name or reproach; to dwell amidst fogs and death; and take God for our portion and heaven as our final home. Here we are, and only wait the voice of the church to bid us, and we go. Then we say to the church, Up quickly and send these men to their work.

We have stated already, that we hailed the delivery and publication of Mr. Pinkney's Address as having a very auspicious bearing upon the general interests of this glorious cause. We do this, not merely because of the sound views which it contains on this subject, but from the fact that it was delivered at the anniversary meeting of the '*Agricultural Society of South Carolina.*' That it was by them approved, and its publication unanimously requested; and that it speedily went through at least two considerable editions. We view these facts as being very important; because they show that many of the most influential planters in the state are disposed to *think* on this important subject; and this we consider a great point gained. It shows, too, that practical planters are beginning to take correct views of the intimate connection between the moral character of the slave, and the prosperity of the owner. We cannot doubt therefore that the Address will exert a very happy influence on the great cause of the *religious instruction of slaves.* We believe the cause is gaining strength every year. The public mind is becoming more and more awake to its importance. The missions established by the South Carolina Conference in 1828, have been succeeding quite as well as was anticipated. The Georgia Conference has taken up the subject with spirit. Other Conferences, in slave-holding states, are acting on the same principle, and appointing missionaries specially for the blacks. Other denominations, too, we think, are becoming more awake to this important work; and the whole aspect of affairs portends the dawn of a brighter day upon this too much neglected class of our population. And we even look forward with hopeful anticipation, to the time when a proper course of religious instruction for the slaves shall be deemed indispensable, by the planters of every neighbourhood.

We cannot finally take our leave of the Address before us, without thanking the Author for the lively interest he has taken in the success of this great work, which he has so earnestly and ably recommended. He was among the first, and has been one of the most steady and influential supporters of the very important missions established by the South Carolina Conference among the blacks of the low country. And whatever may be the result of these attempts, his exertions to promote their success will entitle him to the gratitude of every one who loves the cause of negro salvation.

ORIGINAL LETTERS OF BISHOP WHATCOAT.

[The first of the following letters of Mr. Whatcoat was written on the same sheet with one from Mr. Asbury to his parents, which bears date 'Charleston, [S. C.,] Feb. 14, 1790.' The second appears also to have been written on a page of one of Mr. Asbury's

letters to his mother, and to have been cut from it. The address on the back of it, 'To Mrs. Elizabeth Asbury,' is in his hand writing. Mr. Whatcoat was elected and ordained Bishop at the General Conference held in Baltimore, in May, 1800. The intimate union which subsisted between him and Bishop Asbury is most pleasingly exhibited, as well in the fact of Mr. Whatcoat's uniting in Mr. Asbury's private correspondence with his mother, and on the same sheet, as in the strong and explicit declaration of Mr. Whatcoat himself. 'We are like David and Jonathan, united to live, travel, and labour together.'

It is a matter of great regret that so few memorials of Mr. Whatcoat are extant. From the few that do remain, as well as from the universal and uniform testimony of those who knew him in life, we believe him to have been one of the most holy and spiritual men of that or perhaps of any other age. As an illustration of those spiritual breathings which animate whatever fragments from his pen we have ever seen, we have the pleasure to rescue from oblivion the brief specimens which follow; and shall be much obliged to any of his surviving friends, or the representatives of deceased ones, who may enable us hereafter to add to the collection.]

To Joseph and Elizabeth Asbury.

My Dear Friends,—May the dew of heaven fall richly on your grey heads, and honest hearts! May his Spirit be as a fountain of spiritual life in your souls! May it purge away the last and least remains of sin! May you be filled with love, with heaven, with God! O prove the virtue of redeeming blood, the power and comfort of the eternal Spirit. May heaven's glory beam forth upon your ripening souls. Perhaps you have not altogether forgot poor me, as I was with you when your son left his father's house, and I called upon you before I sailed for America. I have been traveling with your son eight or nine months. He has been as a brother and a father to me in this new world; and I rejoice to see the prosperity of Zion. Please to remember me to Edward Slater, John Negus, Jonathan Robinson, Frances Whitehead, &c, &c.

May the good Lord bless you all. So prays your affectionate brother in Christ, R. Whatcoat.

To my dear Sister, or Mother in Israel.

I, with your son, acknowledge the Hand Divine that has so marvellously prolonged his life, and restored his health, as well as my own. We are like David and Jonathan, united to live, travel, and labour together. But the best is that God is with us, and owns and blesses us, in our souls, bodies, and labours. After our Conference in the state of Delaware, [at Duck Creek, now Smyrna,] which was held the first of this month, [June, 1800,] such a time I

think I never saw before. The people scarcely left the preaching house day or night. Since then, I am informed the preacher proposed to take the names of those that chose to join society. One day one hundred and nine, and the next day six, came forward. We have just closed our Conference at New-York. We were owned [of the Lord] the other night.

Yours in love and esteem,

RICH'D WHATCOAT.

THE EDIFICATION OF THE CHURCH

PROMOTED BY A DIVINELY CALLED MINISTRY OF DIVERSIFIED TALENT.

From the Wesleyan Methodist Magazine.

PART FIRST.*

USING the old scholastic form of expression, the sentence with which I have headed the present paper furnishes the THESIS which I have undertaken to explain and establish. It contains two distinct propositions, to one of which I shall at present confine myself,—*A divinely called ministry is necessary for the edification of the church.*

I here use the term, *divinely called*, not in reference to any special ministration, or extraordinary ministers, required by the temporary exigencies of any portion of the catholic church of Christ, but in reference to ordinary ministers, and their ordinary ministrations. In exigent cases, the great Head of the church will not fail his people; and in such cases, the grand proof of the reality of the interference, and the specialty of the call, will not be found in the exhibition of miraculous power,—that belongs to the promulgators of a message from God in whole or in part new,—but in the conformity of doctrine and mode of teaching with the immutable, written records of the kingdom which cannot be moved; and in the Scripturally marked successes which result from the labours of the instruments who may be employed. 'By their *fruits* ye shall know them,' is the rule laid down by our Lord, when enforcing his solemn caution, 'Beware of false prophets.' When, therefore the Papists called on the Protestants to justify their secession by

* It may be proper to state, that the writer of the following remarks did not originally contemplate their extension to their present length. His design was simply to offer a few explanatory and practical observations on the necessity and value of diversified talent in the Christian ministry; and a few remarks on the divine call were only intended to be introductory to the other. But the subject grew under his hand, and he determined to devote a paper to it. He has endeavoured, not only to show that what are often, but erroneously considered as mere Methodistical opinions, are Scriptural, and that they place the ministry on its right foundation; but, likewise, that they are agreeable to the solemnly declared views of those devoted men of God, the English Reformers. The concluding observations will show that the subject is far from being one of barren speculation.

miracles, they only betrayed their ignorance of the real merits of the question. Miracles are the proper proofs of a new religion, and Protestantism claimed to be only a revival of the old one. Even of the first Methodist preachers, there were some who demanded a sign. And a sign was given. In support of their doctrine, they appealed 'to the law and the testimony;' and in evidence of their mission, they pointed to the sinners truly converted by their instrumentality, and said, 'The signs of our apostleship in the Lord are these.' They needed no other 'letters of commendation,' when there were so many who were 'manifestly declared to be the epistles of Christ, ministered by them.' And thus, in the only Scriptural way, did they prove that they had 'not taken this honour to themselves,' but that God 'made them able ministers of the New Testament.' To cases of extraordinary intervention I am not going to refer, but to what I have already termed the ordinary ministry of the word of God; and of them by whom it is exercised, I have said, that they must have a Divine call to their work. The great principles of Methodistical belief on this subject are contained in the Ordination Service of the Church of England. The correctness of the service itself, and the validity of the ministry which is founded upon it, were considered by the compilers of the Liturgy of sufficient importance to be placed among those articles of faith which the ministers of the English Church are called to subscribe. Whether the principles of the service are sacredly maintained in practice, is a question into which I have no wish now to inquire. Of this I have long been satisfied, that no honest and enlightened Churchman can consistently oppose the belief of the Methodists on the subject of the Divine call to the ministry. But, as this is a subject, on account of which we have often to sustain reproach, and which profane witlings often select as the butt of their pointless though sinful ridicule, I propose to remark upon it as much at length as the limits I have assigned myself will allow.

The Levitical priesthood was lineal. The existing priests consecrated their successors; not at the discretion of either party, but according to the primary appointment of God, that certain persons, members of a certain tribe, should be devoted to the divine service. A priesthood like that of the Mosaic does not now exist; but in its place we have the unsuccessive, unchangeable priesthood of Christ in heaven, and the Christian ministry on earth. The institution of this ministry by our Lord, its important objects, its perpetual existence, together with the constant presence of Christ in its proper exercise by proper persons, are all included in those solemn words, —'*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.*' From the ministers (to give them the more general name of office) thus appointed by the Saviour, their successors were to receive their *external* and *official*

appointment. The originating call was to be with the Saviour himself, acting by the Spirit, the Paraclete, sent, according to his promise, to supply his personal presence, and to remain with his church unto the end. To guard against false or mistaken pretensions, the existing ministry is bound to a strict examination of the candidates, conducted with unwavering reference to the question, 'Is there sufficient reason to believe that they are indeed moved by the Holy Ghost, and called according to the will of our Lord Jesus Christ?' Thus far is the spirit of the prophets subject to the prophets. Not that the existing ministry originally calls, or absolutely authorizes, but seeks to ascertain the call of God, and so recognises the only proper foundation of personal right to the sacred office. Thus does St. Paul speak of the ascended and glorified Saviour, as having received, that he might bestow, the gifts necessary to the restored dwelling of God with men. In another place, we are told that he 'received of the Father the promise of the Holy Ghost;' and by that Spirit is it, that he bestows his various gifts upon men. Is the Saviour exalted 'to give repentance?' It is the Spirit which 'convinceth men of sin.' And 'remission of sins?' The Spirit is given to them, that, shedding the love of God abroad in their heart, and witnessing their adoption, they may know the things thus freely given them of God. Does the messenger of the covenant sit as a refiner and purifier of silver? This renewal of the heart in righteousness and holiness is the 'sanctification of the Spirit.' Just so in reference to the ministry. *Writing* to the Ephesians, St. Paul speaks of Apostles, Prophets, Evangelists, Pastors, and Teachers, as the *gifts* of the *Lord Jesus; speaking* to the ministers of the same church, and exhorting them to fidelity in watching over and feeding the flock of God, he tells them that they were made its overseers by the *Holy Ghost.* When, therefore, St. Paul requires Timothy to provide for the regular descent of the sacred office, this Scriptural branch of ministerial authority is to be taken with a twofold restriction on its exercise; the first, arising from that work of the Spirit of which I have spoken; the second, from that brief, but important and very comprehensive, description of character which he expressly lays down,—'These things commit thou to *faithful men,* who shall be *able to teach others also.*' Now by what rule of logic is it inferred, in what mood and figure must the syllogism be constructed to justify the conclusion, that Timothy was authorized to commit the evangelical deposit to whomsoever he pleased; and that the mere act of commission, however mistaken, was yet so valid as to confer a mysterious, indelible character on the recipient, utterly irrespective of his mental or moral fitness,—according to the maxim of the Papal canonists, 'Once a priest, always a priest?' The description is very full. *Faithful men,* that is, men who have not only orthodox belief, but the true Christian faith; and who are faithful to the trust reposed in every individual child of God. God calls no men of unsound piety to the Christian ministry. They are to be *able to*

teach others also. They must well understand the Gospel, and have those qualifications by which they may be adapted instruments of making men wise unto salvation. The blind and the dumb are not the watchmen whom God sets on the walls of Jerusalem. And whenever the outward commission is given without due regard to the previously existing and indispensably required qualifications in the recipient, the act is illegal, and the commission is invalid. Because the high priest might consecrate the sons of Levi, might he consecrate an Amalekite? Timothy is therefore enjoined to take time for the requisite examinations: 'Lay hands suddenly on no man.' Not to do this, it is said, would make him a 'partaker in other men's sins.' It follows, then, that he who, for want of requisite inquiry, admits an uncalled man into the ministry; who grants the outward commission to him who seeks it for a livelihood, for its dignities, for its learned leisure, or as a respectable profession, somewhat more tolerable to pride than commerce, putting divinity side by side with law and physic; he who admits this man, admits a sinner, and shares in his guilt.

In this arrangement for the continuation of the ministry, as in all his proceedings, we see the wisdom of the great Head of the church. Had the individual been constituted the sole judge of his own pretensions, a wide door would have been set open for enthusiasm and imposture. All would have been unavoidable and irremediable confusion. Had it been left entirely to the ministers of any age to elect their successors, the ministry would have become a mere human profession. The choice depending on fallible men, not guided in their election by any limiting rules, failures must have occurred early and frequently; every failure would multiply the probability of repetition, till failure, ere long, would become the general rule, and successful choice the very rarely occurring exception. But no. This is one branch of that actually exercised dominion of Christ over his church, by which all exigencies are foreseen and provided for. The Lord of the harvest is faithful. He well knows—for the pleasure of our Lord is not Epicurean repose—what number, what kind of labourers, are from time to time wanted; and if the work be left to him, according to his own directions, in earnest prayer, he will neither be unmindful of his own promise, nor of the wants of his church. To send labourers into the vineyard is one branch of his sacred prerogative: let us never interfere with its exercise. It is his promised work; let us not fear that there shall be at any time any other lack of labourers than what he may permit to stir up the church to 'pray the Lord of the harvest,' that so he may 'thrust out labourers into his harvest.' Care, indeed, must be taken, that the new comers bring their credentials with them. The sower of tares would be glad to have all the wheat trampled under foot, and the field thrown again into the waste; his cunning will attempt to send his own servants under a borrowed name. Therefore does our Lord positively enjoin us to 'beware of false prophets;'

that is, of those who say, 'Thus saith the Lord, when the Lord hath not spoken by them.' I cannot help pausing for the expression of a deep regret, that a principle utterly opposed to the one for which I am now contending, has so extensively prevailed. What is called the uninterrupted succession rests upon it: a doctrine this, than which I know none more dangerous, or involving consequences more revolting to the pious mind: a doctrine utterly useless for the preservation of any particular form of church government; and never necessary, except when the difficult problem is to be solved, 'How may a worldly society be invested with ecclesiastical sacredness of character?' By whomsoever it may be held, or wheresoever it may be taught, it finds no countenance in the Ordination Service of the Church of England: the introductory question and answer of which I will quote, for the sake of a few remarks upon them, which may serve both to illustrate the Christian doctrine of which I am writing, and to show the connection of Methodistical belief respecting it, with the established faith of one of the most important and influential branches of the reformation. The candidate is asked, 'Do you trust that you are *inwardly moved by the Holy Ghost* to take upon you this office and ministration, to serve God for the promoting of his glory, and the edification of his people?' It is expected that he reply, 'I *trust so*.' The *trust* here is evidently intensive. It is not, 'Dost thou, on the whole, incline to believe that the feelings which bring thee here are from the Divine Spirit;' but, 'Is it thy humble but real *confidence* that it is so?' Nothing can be plainer than the doctrine which these words contain. They teach us, that before a man may receive the human and external appointment, he must have received, and solemnly, and in the presence of God, and the ministers of his church, profess to have received, the Divine and inward call. I cannot forget that the compilers of the Liturgical and Ordination Services of the English Church were men of God, familiar with the Scriptures, both in their spirit and language; nor, that the very expression which they here employ was used in the Scriptures, and read in the public worship of God. 'The prophecy came not in old time by the will of man, but holy men of God spoke as they were *moved by the Holy Ghost*.' I cannot help thinking that this throws no inconsiderable light on the question. Keep the text just quoted in view, and paraphrase the question with reference to it: 'Dost thou trust that thou art *inwardly moved by the Holy Ghost* to the work of a *Christian prophet*; to speak unto men to edification, and exhortation, and comfort?'

But the best way of ascertaining the meaning of the phrase will be, to refer to the opinions expressed elsewhere, of such as were concerned in establishing the Reformed Anglican Church. All the writers of this class whom I have had the opportunity of consulting uniformly testify the necessity of a call from God. As but a specimen, I quote the language of Dr. John King, Bishop of London in the reign of Elizabeth, speaking directly on the subject

of a divine commission: 'The devil could easily espy the want of commission in the sons of Sceva, when they adjured him by the name of Jesus whom Paul preached. "Jesus I know, and Paul I know, but who are ye?" Your warrant is not good, your counterfeit charms are not strong enough to remove me. There are no chains of authority, no links of iron, to bind the nobles and princes of the earth, and to restrain devils, *but in those tongues which God* hath armed from above, and enabled to his service.' He speaks metaphorically; but his plain meaning is, that no ministry can be efficacious, but as it has a commission from God. What this part of the whole commission implies, we learn from the excellent Bishop Jewell, the Apologist, and as he has sometimes been termed, the Prolocutor, of the Church of England. He says, '*God calleth him inwardly in his heart whom he will have to be a minister of his word.*' And, on 1 Thess. ii, 4: 'The Apostle saith he was allowed of God. They that enter into the ministry must be allowed, *not of men only*, but of God. Therefore, whosoever taketh that charge over the people *must look narrowly into himself*, and see whether *his calling be of God. If he have not a testimony that God hath called him inwardly, all other calling is to small purpose.*' So, on 1 Thess. iii, 12: 'Such as St. Paul nameth Timothy, should all they be which are sent unto the people. They must hold the faith of Christ unfeignedly, and profess it boldly; *they must be called and allowed of God to his service*, and must not be idle, but painful and labouring.' Thus plainly does Jewell speak on a subject which has been considered as a mere efflorescence of enthusiasm. Such were evidently his views of that inward call of God which is asserted in the Ordination Service. I certainly am persuaded in my own mind that we have in these extracts, what gives us fairly the *animus imponentis* in this case; and that therefore our own views on this important subject are identically the same as those of the English reformers.

Such, then, appears to me to be the doctrine of the Divine call to the ministry. With God that call must originate, and by the existing pastors of the Church be carefully examined. By the proper union of these two, the ministry is placed on its right foundation. God is acknowledged and honoured, and Christian order preserved. To the Lord of the harvest the sending forth of labourers is left; while to the more aged servants, the presbytery, (of the laying on of whose hands Timothy was reminded by St. Paul,) it is committed, as one part of their duty, in the discharge of which they are to remember the account they shall one day give to the chief Shepherd, to take care, on the one hand, that all whom the Master calls are sent forth to labour, and, on the other, that none besides those who are thus called are permitted to obtrude themselves into an office to which they have no right. To those who mock at all spiritual influence, or who, to get rid of it, when hard pushed, resolve it all into inexplicable secrecy, I am not careful to reply,

often as they may choose to object. To the natural man, the things of the Spirit of God are foolishness. I wonder not, therefore, that among mere religious worldlings the inward call of God is considered as fair game for ridicule, even while they profess great regard for '*our holy religion*,' and bestow many adulatory compliments upon it. Nor do I wonder, that among the proud ones who cannot conceive how God can 'choose the things that are not, to confound the things that are,' the old-fashioned and pointless joke about tinkers, tailors, and cobblers, should pass current for very powerful argument. I said, 'old-fashioned joke.' Jewell tells us that in his day the angry Romanists were accustomed to say, 'None but shoemakers, tailors, weavers, prentices, such as were never at the University, but be altogether destitute of learning, favor this way.' Really there is nothing new under the sun. When some orator, wonderfully anxious for the respectability of religion, and fully persuaded that God never sanctions plebeianism in the ministry, has been pouring forth his philippics against low fanatics and enthusiasts,—turning out tailors, cobblers, tinkers *ore rotundo*, and moving listening senates with indignation,—he has only been retailing the angry abuse of the old Roman Catholics against the early reformers.

I have dwelt largely, but, when its importance is considered, I hope not too largely, on the doctrine of the call of God to the Christian ministry as held among ourselves. The proposition I have now to establish and improve is, that a ministry, thus divinely called, is necessary to the edification of the church, whether the term be applied to increase of numbers, or advancement in a genuine, rich, and practical holiness. One reason to be assigned for this, and which deserves that considerable stress be laid on it, is, that, except in a divinely called ministry, that adaptation of matter and manner to the proper nature and character of Christian growth, without which that growth cannot be promoted, cannot exist. The ministrations, in case of a ministry not allowed of God, must be materially defective *in point of matter*. He who enters the Christian ministry from improper motives, plainly shows that he has not yet obeyed that first call of God, by which alone we become truly Christian ourselves; and therefore, that he cannot fully and spiritually understand the Christian religion. There is, indeed, a scheme of religious doctrine, to which we may conduct ourselves by the use of Dr. Taylor's Key, or any other constructed on similar principles, by which all are proved to be Christians who are born in a Christian country, and that evangelical blessings are to be taken most generally; so that all who believe generally in the divine mission of Christ, that is, all who are not Jews, Turks, or Pagans, are justified, adopted, regenerated, sanctified, saved. With this scheme Mr. Wesley, to use a modern expression, waged war to the knife. He revived the old doctrine of the reformers, and was honored by having the name of reproach, first given to himself, applied to the

system of religious truth of which he was the great reviver, and to an acquaintance with which, as held by them, he was brought by the study of the neglected Homilies. If the Socinian hypothesis be correct, then will any man, with a moderate share of sense and learning, do very well for a teacher of Christianity; but if what Dr. Chalmers has called 'the Methodism of the Bible,' and which was certainly believed and taught by the Fathers of the English Church, be indeed the truth of God, then it is likewise true, that a man who, whatever his other qualifications may be, is destitute of that 'grace of God, and inspiration of the Spirit,' which can only be had in connection with the personal justification of which particular faith in Christ is the condition and instrument, neither loves nor understands the Gospel. How then shall he be able to preach and teach the things which concern the Lord Jesus, and the kingdom of God? An unconverted man is emphatically an ignorant man. You cannot tell such a one, in the solemn language of John, that the TRUTH IS IN HIM. He has not received the Spirit of God, that he may know the things freely given by God. He who commanded light to shine out of darkness hath not shined into his heart. The eyes of his understanding are not opened. He is not taught of God. He can only view Divine truth in the light of mere human wisdom; and the necessary effect of this will be, a diluted Gospel, which is indeed *another Gospel*, adapted to the understanding, tastes, and feelings of the 'men of the world, who have their portion in the present life.' Of such unregenerate intruders, the ministrations must be awfully defective. How then can 'the churches be edified?' Truth is the proper aliment of the soul. Christians are enjoined to 'desire the sincere milk of the word, that they may grow thereby.' 'What is the chaff to the wheat, saith the Lord?' And yet, by such a ministry, nothing but chaff will ordinarily be given. The hungry sheep look up; but, as they are not fed, their very hunger will die within them, and universal leanness and death ensue. Let the state of the nation at the commencement of Methodism be remembered; but, however much it may be deplored, who that is acquainted with the divinity school of the fifty or sixty years before that period can for a moment be surprised? The writer of these remarks hopes that he is not unacquainted with the proper value of the religious essays and treatises that we possess in the form of the sermons of that age: but if he interprets his Bible on the great principle of Church-of-Englandism, he is constrained to admit the conviction,—Good as all this may be in its place, yet in the aggregate *it is not the Gospel.*

I come to the next branch of the reason I assigned; the deficiency in the style and manner of the ministrations of those who content themselves with an external and human appointment. The ministry, though an instrument, is a wisely adapted one. He, therefore, who would execute that ministry with fidelity must avail himself, to the utmost of his power, of every law of our nature by

which mind may be made to influence mind. Of these, one of the most universally recognised is that to which the well known language of Horace refers:

> ——— *si vis me flere, dolendum est*
> *Primum ipsi tibi.*

'If you wish to move me, you must first be moved yourself.' Much of the efficacy of the Christian ministry arises from the proper application of this rule. Preaching, in the evangelical practice of it, is a real matter-of-fact business, to which the preacher is required of God to bring his whole soul. His duty is by no means discharged by the mere performance of Divine service, as it may be termed, connected with the recital of an essay or lecture on some theological or moral subject. The man is to identify himself with his work. Success is not only to be an object of intense desire, but the largest possible measure of it is to be sought. And he who feels justly here, can scarcely refrain from feeling intensely. In his success, God, his Author and end, the Infinite and Eternal One, is glorified: the designs of the sacredly mysterious passion of the incarnate Saviour are accomplished: sinners are saved with that great salvation which delivers them from 'the bitter pains of eternal death,' and fixes them for ever and ever in the unfading splendours, the undecaying felicities of heaven. All this work is to be wrought out by the instrumentality of the ministry of the word. Not only is this as real a business as any that can occupy the attention of active men, but one which is infinitely beyond any other in importance. Not the statesman, when he is recommending a measure on which he knows depends the temporal welfare of millions, is employed in a work which can for a moment be compared with his, who regularly stands up as the messenger of a holy and merciful God, exhorting men to turn from the iniquity which otherwise will prove their ruin, and to flee for refuge to lay hold on the hope set before them. And yet, such is man, that unless that personal interest in the work be felt, which nothing but true piety can give, the ministry will be exercised as a professional duty, the acts of which are of frequent and regular recurrence; and being performed, the whole work, so far as the ministry is concerned, is done. Lifeless sermons awaken not dead souls. The man who would really—sometimes soberly, with deliberate yet earnest argument, at others, fervently, as though he were beside himself—beseech sinners to be reconciled to God, must feel that he is an ambassador, and be deeply conscious of the awful responsibilities of his situation; must feel himself borne away by the love of Christ, as by an impetuous torrent; must have felt the heart-breaking terrors, and then the heart-healing mercies, of the Lord. In the ministrations of such a man there will be SOUL: of all others the ministry will be unawakening, because the minister is himself unawakened, and neither feels, nor is capable of feeling, the

subjects of which he is to treat, and the magnitude of the work he has to do. In a word, the Christian ministry must be, not only enlightened, but in many respects, and to a very important extent, impassioned too. But of the feeling from which a truly impassioned eloquence can alone flow, the unsent minister must be destitute; and therefore his ministrations, uninspired by a holy zeal for God, by melting compassion for the souls of men, will disturb the rest of no sinner, comfort the spirit of no mourner, quicken the piety of no saint. Such a ministry never won souls to God, and God never allowed it to win genuine respect for itself.

Beyond all this, however, it is not to be forgotten, that to the Christian minister belong other duties beside the regular work of preaching; and to all is he required to devote himself. To promote the salvation of souls is the one business of his life. For this, the church is bound to provide for him that unembarrassed support which will free him from what may be, in some sense, termed all lawful earthly cares; and has therefore the right to require in return, a full conformity to the apostolic injunction, 'IN THESE THINGS BE THOU.' Hence, the stirring, engrossing character of the command of our Lord,—'Compel them to come in, that my house may be filled;' of the exhortation of St. Paul,—'Preach the word; be instant, in season, and out of season.' Hence, too, the fulness of that description of his labours and designs which the Divine Spirit prompted the Apostle to give of himself,—'Christ in you, the hope of glory, whom we *preach*, *warning* every man, and *teaching* every man *in all wisdom*, that we may present every man perfect in Christ Jesus: whereunto I also *labour*, *striving* according to his working, which HE *worketh in me mightily*.' Then there is consistent practice. 'Be thou an example to believers,' is said to every minister. He is not to stand on the wilderness side of the Jordan, which forms the separating line between the church and the world, and say to the people, 'Go up: I choose to remain behind.' He is to dwell in the spiritual Canaan, and ever to say, *Come*. To the celestial land he must be an actual traveller; and then he may consistently say, 'Come thou with us, and we will do thee good.' If he does not speak consistently, he will not speak effectually. Shall he persuade men who is not himself persuaded? Who will believe him whose life tells us that he does not believe himself? Of such a state of things the gift of prophecy is not necessary for the prediction of the result. Carelessness leads to carelessness, and the next step in the sad retrocession will be infidelity. At first, this will content itself with a sportive mockery, till, by and by, an occasional growl tells you that the beast is playing himself into seriousness: and soon, all the savage ferocity, which only slept before, being fully aroused, he becomes, by the just judgment of God, the scourge and the destroyer of that ministry but for whose carelessness he never had existed.

But—not to multiply reasons—where can be the edification of

the church, if the blessing of its great Head be withheld? We have been speaking of an unsent, though it may be a formal, ministry; and which, therefore, must be essentially irreligious. Now on that fleece, copious as may be the moisture all around, there falls no dew. The Saviour's presence is limited, by the very terms of the original promise, to a ministry of his own appointment, engaged in the work which he prescribes. But to them who for selfish and worldly purposes intrude into the ministry, even though they have the form of apostolic order, no promise is made, nor on their ministrations does any covenanted blessing rest. 'To the wicked, God saith,'—and to engage in a work of Divine appointment from unsanctified motives is real, though it may be covert and respectable, wickedness,—'To the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth?' Jewell says, that to all who have not 'the testimony that God has called them inwardly,' God will say, 'Friend, how camest thou in hither, not having the wedding garment? Who made thee a steward? Give account of thy stewardship: their account is great.' And do we not, in fact, always perceive this destitution of the Divine blessing in an unsent ministry? We listen; but there is no shout of a King in the camp. We go to the temple, but the glory is not there. And all this has a meaning. Properly regarded, it may help us to better notes of the Church than any which Bellarmine could imagine; and furnish us with better methods of ascertaining the true succession than those which require us to examine musty parchments, indistinct and decaying genealogies. Where are the signs of apostleship? The best proof of apostolic order is found in apostolic power. A man tells me he can trace his official descent regularly upward, till he comes to Anicletus, and Linus, and Peter. He thinks he has done every thing: I think he has done nothing. Even let his own case be clearly made out,—and many have their doubts about it,—but were it so, two questions occur,—Were all these apostolic men? Art thou an apostolic man thyself? There is the church of Christ where Christ is himself. There is the apostolic ministry where there is apostolic success. And never be it forgotten, by ministers or churches, that there is no apostolic success where the great Sender is not spiritually present. Let a man go to the valley unsent of God, and he will soon find that he has no power to make the dry bones live. Though he speak with the tongues of men, or of angels, with eloquence ever so arousing, commanding, or winning: alas! as well might you expect that the shrill sounds of the trumpet, and the sweetly breathing flute, and the clangour of the cymbals, and the reverberating drum, together with the deafening shouts of men, proclaiming the fight to be over, the victory won, should awaken from their last sleep the lately living, the scarcely cold dead, as look for mere human eloquence to awaken the dead in trespasses and sins. But let the Christian prophet go at the bidding

of his Lord; and while there is the obedient prophesying, the vivifying breath of heaven shall come, disturbing the reign of corruption and death, and armies shall be raised up to walk before the Lord in that land of the living on which the light of heaven shines so brightly, and the blessing of heaven so richly rests. To all these the Christian prophet continues to speak; and as he gives them the unadulterated word of God, the wheat, and not the chaff, he speaks to their edification, and they learn that men shall not live by bread only, but by every word that proceedeth out of the mouth of God.

Members of the Methodist societies and congregations, for your benefit is this discussion designed. The subject every way concerns you. You are not disorderly schismatics, whom some would leave to the 'uncovenanted mercies of God:' well-meaning but most irregular schismatics, allowed by the very liberal kindness of others to pick up the crumbs which fall from the table where alone the Master is supposed to be seated, or to feed on the fragments that may be gathered up after the more regular dispensers of the word of God may have fed them who are seated in the regular companies. The considerations which have been brought before you in the foregoing remarks, call on you, as inhabitants of Sion, to cry out, and shout, for that great is the Holy One of Israel in the midst of you. By the essential principles of your constitution, you acknowledge the sacred right of the Lord of the harvest to send forth his labourers. From this may nothing induce us to swerve! Let the ministry among us be a divinely sent ministry. Building rightly on that right foundation, such a ministry shall never be without the presence and blessing of its Author.

One lesson resulting from the important truths which have been already stated, refers to the proper estimation in which the ministry is to be held. It is not a human institution. It exists not for human purposes and objects. It is not the creation of the church, but the ordinance of God. In an important sense, the men who hold the office must not only say, but say with deep and influential feeling, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' Yes, servants; in that they owe, for their Lord's sake, a debt of devoted love and unreserved labour to all whom God has made, and Christ redeemed. Ask you *why* the ministry exists? The reply is, Not for the temporal benefit of them who hold it, but *for the salvation of the church and the world.* But do you ask, *Of whom* does the ministry exist, and hold its various and important rights? Then the reply is, *It is of God.* Does the ambassador receive his commission from the sender, or from them to whom he is sent? 'Let a man so *account* of us,' said the Apostle,—let him thus regard us; and let him feel and act toward us accordingly,—'as of the ministers of Christ, and stewards of the mysteries of God.' In this manner suppose yourselves addressed by your ministers: 'We have this

treasure, indeed, in earthen vessels. We are men of like passions with yourselves. The consciousness of our own infirmity, and of the greatness of our work, often casts down our soul, disquiets our hearts within us, and leads us to exclaim, God be merciful to us! But we are to you ministers of Jesus Christ, for ye yourselves are our epistles, known and read of all men. And on this ground we remind you, and that rather for your sakes than our own, that the injunction of Scripture is, "*Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account.*"' In this manner, I say, may your ministers be supposed to address you. In this way does the word of God speak to you. You cannot despise them whom God hath sent, when he requires you to esteem them, without despising God. If you refuse to hear the ministers of Christ, when he requires you to hear them, you refuse to hear himself. And while it is a great sin for them who are called to be the overseers of the church, even to attempt to be lords over God's heritage; let it not be forgotten, that as that which is abused must be previously possessed, so the very prohibition—'Be not lords'—implies the possession of authority, and the right to its legitimate exercise. Few things are less profitable than the comparison of acknowledged evils, in order to an adjusted balance of superiority in mischief. A mere curious inquirer might pursue the question, 'Which is most criminal in itself, and which more injurious in its effects on others?—on the one hand, tyranny in the ministry; on the other, factious disobedience; or a low, degrading opinion of the office, or a backwardness in admitting its just rights in the church?' The question is useless. Let every minister acknowledge, as to the first part of it, that he cannot be guilty of the prohibited evil, without injury to others, and peril to his own soul. Let the member of the church acknowledge that he cannot neglect the duty explicitly required of him in reference to the ministry, without injury to others, and peril to his own soul. Let each carefully shun every threatening danger, and as carefully attend to every appointed duty; and thus, each one caring most in those matters in which he is most concerned, the result of so general and holy a carefulness will be general and safe prosperity.

If these things be as they have been stated, they address a loud call to the churches for earnest and continual prayer to God, in all things that relate to the ministry. Do the Methodists, for instance, earnestly desire that there may be no lack of ministers, faithful men, who shall be able to teach others also? Do they desire that the ministry they have may be more richly qualified for usefulness? Do they desire that great and effectual doors may be opened at home and abroad, and that the Lord of the harvest would send forth labourers into his enlarging vineyard? Do they desire that their ministers may be assisted in their studies, directed to subjects suited to the state of those to whom they minister, enriched with a greater depth, stability, and fruitfulness, in their personal experience of the

perfect and acceptable will of God? Do they desire that in all their assemblings together, 'the power of the Lord may be present to heal them?' Do they desire that the ministry may be, not feeble, but mighty through God, to the accomplishment of its whole work, in regard to the conversion of sinners, and the edification of the people of God? Do they desire these things? Then ask them of God. Ask of him largely. He giveth liberally. Your ministers are warring a good warfare. O keep your hands lifted up, lest Amalek should prevail! May I speak plainly? Pray *out* every evil you lament or dread: pray *in* every blessing you value or desire. Pray ye the Lord of the harvest that a divinely called ministry may be so divinely blessed, that for him that soweth, there may be seed, and for him that eateth, bread.

I have said that the ministry is of God for the church. Let my Christian readers remember, that to their own salvation, personal diligence is required. And therefore, as there is an institution specially designed for their benefit, it is their duty to avail themselves of it to the utmost. If it is the duty of the minister to preach, it is the duty of the people to hear. If it is the duty of the first to give wheat, and not chaff, it is the duty of the people to receive with meekness the engrafted word which is able to save their souls. If it is the duty of the ministers not to restrict their ministrations to the first principles of the doctrine of Christ, but to go on to perfection; and while they so adapt their discourses to their hearers as to give milk for babes, and meat for strong men, it is not less the duty of the people not to abide in the elements, either of Christian knowledge or experience, but in both to go on to perfection. On such holy, practical carefulness, the blessing of God shall rest; 'and the churches, being thus edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, shall be multiplied.' So let it be, O our God, even for thy mercy's sake! Amen.

PART SECOND.

That a divinely called ministry is necessary for the regular edification of the church, I have already endeavoured to prove. I now come to the second part of the task which I have assigned myself, and request my readers to accompany me to the investigation of a subject, which, as it appears to me, not only displays very illustriously the Divine wisdom and goodness, but conducts likewise to some important practical conclusions. In this inquiry, I use the term *church* in that general sense in which it is described by the nineteenth article of the Anglican Ecclesiastical Establishment, 'a congregation'—a collection, whether meeting together regularly, or, though dwelling at a distance, united in the belief of the same doctrines, the practice of the same worship, the observance of the same discipline—'of faithful men,'—men of Christian faith and fidelity,—'in which the pure word of God is preached, and the

sacraments duly administered.' Of the *edification* of the church I have to speak: it is therefore necessary that the real nature of that edification be clearly understood. The metaphorical character of the expression is generally known. Although among ourselves the verb, and its correlative noun, are only employed with spiritual reference, yet we have one English substantive, *edifice*, which declares the meaning of the primitive word. Literally, *to edify*, is, *to build, to increase and accumulate systematically and progressively.* Now, as the church of Christ is in some well known passages of Scripture compared to an edifice, resting on a proper foundation, and composed of spiritual stones; so will it be edified, progressively increased, as more of these living stones are placed on its walls, and the whole building '*groweth* unto a holy temple in the Lord.' Very little reflection will show us that mere increase in the number of members is not, by itself, any sign of edification. No increase deserves the name but that which takes place where the Lord adds to the church such as shall be saved. Nor is this an unimportant subject. The anxiety of Christian zeal hastens to rejoice over all who are brought over to a profession of care for their souls; and the exuberance of Christian charity is easily led to suppose, sometimes with far too little evidence, that the profession is genuine. The church is really increased only by the addition of living stones. Our venerable father felt this when he drew up the fundamental rules of the Wesleyan society. He has not, *in them*, laid down any system of orthodox belief, requiring the acceptance of it as the term of communion. Though, let it not be forgotten, this is secured in reality by the very measures which *seem*, but only *seem*, to overlook it. Nothing but a system of orthodox belief will ever allow that earnest desire to save the soul to which the rules in question refer. Of admission into that section of the Christian church constituted by the Wesleyan Methodist society, the one and the sufficient condition is, a genuine and dominant desire to flee from the wrath to come. The rules proceed to describe the effects and manifestations of this desire, and make *continued conformity* the condition of continued membership. This rule ought never to be either narrowed or extended. No desire of increasing numbers should be allowed to produce the least degree of carelessness here. Our regulations on this point are explicit. The rules are to be given to a person 'the first time of meeting.' The next time, the leader should carefully inquire, 'Have you read these rules? On these terms are you willing to become members?' If of such persons our *annual increases* be composed, then will there be a proper edification of the church. It is very important that the *exact state* of the society be regularly brought before its ministers; and therefore it is necessary that the people be numbered: but very careful should we be, in all these numberings, to pay, may I say, a sort of capitation tax of thanksgiving for each soul thus brought to a sacred separation from the world. Here, then, is the first view I take of

the edification of the church: the increase of its numbers by the addition of those on whom is poured the Spirit of grace and supplication; who are looking on Him whom they have pierced, and mourning because of him, each one because of his own iniquity; to whom shall be opened the fountain for sin and uncleanness, and who shall there wash away their sins, calling on the name of the Lord.

There is another, and, in the ordinary conversation of Christians, a more usual, acceptation of the term on which I am now remarking; that, I mean, by which it is applied to express the general increase of individual piety. An important distinction must be noted here. We must never confound *edification* with *gratification*. They may, it is true, be conjoined; but, being essentially distinct in their separate nature, they may exist in separate possession. He who is truly devoted to God, and only desirous of spiritual advancement, will rejoice in that by which it is promoted. Here, therefore, the two will be united. But see how easily they may be separated. Take the formal man of doctrine; a character by no means rare in the ranks of religious profession. He and his fellows are of a cold and speculative turn of mind, and have been led, by a concurrence of circumstances, to apply their thoughts to the chief subjects of Christian revelation; but their hearts have never yet been savingly affected. Let these men hear a discourse upon some favorite doctrine; let the preacher place it before their view in a clearer light, fix it more steadfastly on its just foundation, support it by reasoning more than usually cogent and convincing; let him point out the evil of the opposite error, and congratulate his hearers on the clearness of their knowledge of the truth, and the steadfastness of their attachment to it. So far as the men whose case we are supposing are capable of feeling, they will be in raptures; and very likely they will speak loudly in praise of the *edifying* discourse they have heard. But are they indeed edified? Surely not. They have not only not advanced *in* holiness, but they have not even moved *toward* it. Let me exemplify my meaning by referring to another case, different in its more obvious features, but the same in those grand principles which are illustrated by it. Take them who place religion in the excitement of powerful feeling, by religious instruments, in reference to religious subjects. Give them, too, a preacher after their own heart. Some of the facts of revelation, past or future, are brought before them in their most impressive form, and with their most awakening accessories. All this is done by a stream, rising as it flows into a torrent of impassioned eloquence. They, as well as the others, are in raptures. The powerful tide has floated them up to a high pitch of fervour, without any labour of thought on their own part. They are *delighted*. Are they *edified?* Let us honestly collect the answer from the facts of the case, and then as fearlessly give it. See them after the exciting cause has ceased to operate. They rose with the flood, and they

have gone down with the ebb. The depression is in proportion to the previous elevation. They are not less proud, less censorious, less bitter, than they were before. They are not edified; for, as in the former case, there is not even an advance toward holiness. I propose the question most seriously,—Is there no danger of the perversion of sacred phraseology among the professors of the day; and, among other branches of it, of the one now before us? Let us be exceedingly careful on this point. The vessels of the sanctuary are to be sacred, and to bear in them only what may be offered at the altar. Personal edification is the increase of personal piety. It comprehends strengthened faith, steadier and brighter hope, warmer and more principled love. Religion is the consecration of the whole man to God. The two chief departments (so to term them) of his mental constitution are, his understanding and his affections. The sanctification of the spirit includes both. It is the spiritual illumination of the understanding, for the discernment and knowledge of Divine truth: it is the manifestation of Divine love to the heart, that the sacred fire may be enkindled and kept alive there. Let this be taken as the proper notion of scriptural piety in its essence; and the proper notion of *edification*, that is, of *increasing piety*, will be perceived without difficulty. Christians are then edified, when 'their love increases more and more in *knowledge* and *feeling*;'* when they become increasingly able so to 'judge among the things that differ,' as to 'approve such as are excellent;' when they become 'sincere and without offence,' and are 'filled' with the ripening 'fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.' Of all this, as exemplified in a number of churches, we have a beautiful description given us by the sacred historian: 'And the churches had rest, and were edified; and, walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied.' What Methodist can withhold his hearty Amen from the prayer which humbly and earnestly desires and asks, that this beautiful picture of once existing realities may be abundantly realized in our own societies; and not among ourselves only, but in Christian congregations universally? 'Wilt thou not revive us again that thy people may rejoice in thee?'

In entering on that particular species of edifying instrumentality to which my subject restricts me, I shall be understood as proceeding entirely on the supposition that Christian edification itself is the work of God. With equal brevity, clearness, and force, has St. Paul stated what is the grand axiom of Christianity on the subject: 'GOD GIVETH THE INCREASE.' But while the maxim is held sacred, let it be held sacred in its own proper meaning. God giveth the increase *by means*, not *without them*. They who practically forget the maxim in question do what they can to fill the church with what Young well calls, 'cold-hearted, frozen formalists;' they who separate

* So, I think, the intentional antithesis requires ἐπιγνώσει and αἰσθήσει to be rendered.

it from the divinely appointed instrumentality, contribute all in their power to produce that destructive foe of religion, *enthusiasm*, with all its bitter fruits of spiritual pride and contention. I shall not dispute which of the two is the best or the worst. Such disputations about the comparative demerits of evil are themselves evil, and ought never to be allowed by Christians, who are required, not of evils to choose the least, but 'from the very appearance of evil to abstain.' As a general rule, therefore, we say that Christian edification is promoted by the due employment of Christian instruments, accompanied by the earnestly sought blessing of God. Therefore, our way is clear, and I come to the subject of which I have by no means lost sight, but for which I have been endeavouring to prepare the way, in these introductory remarks. I have said that Christian edification is promoted by the diversity of talent with which it has pleased God to endow the Christian ministry. To me, the subject presented in this proposition has long been interesting, and its consideration frequently profitable. I have seen in it one instance, among many others, of that analogy and parallelism between outward and visible objects, and inward, spiritual, and therefore invisible, realities, which prove so strongly the identity of their origin. In nature, I do not see one unvarying application of the same unvarying instrumentality. Whatever grows, grows by the resulting power of combined influences, wisely disposed in the most harmonious coöperation in order to the proposed end. Thus are all the members of both the vegetable and animal kingdoms edified. Of some animals it is proved to be true, and perhaps rigorous investigation would discover it to be true universally, that life could not be sustained by one unvaried kind of nutriment. The digestive functions are preserved in healthy exercise by variety; and in this particular point we have an instance of that *mutual adaptation*, which can only be accounted for by the supposition of a Supreme and Designing Intelligence. Nor does the general principles cease to be applicable when carried beyond the range of material subjects. Intellectually and morally does it hold good, equally as in cases subjected to sensible investigation and experiment. What a number of influences have contributed to the ultimate formation of any one character! How imperfect would be that character to the formation of which one influence alone had been directed! Would he be considered as a wise man who had been instructed on one subject only, disciplined in but one faculty? Man requires instruction on many subjects; he has many faculties, affections, passions, which require guidance, and each must have a plan of training, suited to its own particular nature, and to those active designs in which it has to be engaged. The pen of inspiration has not only described the order of nature, in this important respect, with a beautiful accuracy; but has, at the same time, asserted the analogy between that which is material, and that which is spiritual. There is the body, composed of many and various

parts; every part, working effectually, contributes its proportionate share to the common support; the strength of the whole is that compactness formed by the supply of every joint; and thus does the organized body, fitly framed, and in every part duly working, make increase to the edifying of itself. And why is this beautiful piece of anatomical analogy adduced? Elsewhere the Apostle gives the reply: 'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.' In this passage the Apostle seems to be referring to the whole church, and to what may be termed the spiritual profit resulting from the spiritual contributions of the various but united members of it. And this is an exceedingly interesting subject; too extensive to be more than noticed in passing; too important to be dismissed without notice. A proper recollection of the settled doctrine of holy writ on this subject* would materially contribute to the preservation of that mutual esteem and respect among the members of a Christian community, which will be the surest, and indeed the only safe, ground, on which brotherly love may rest in undisturbed continuance.

Such being the general analogy, we may expect to find it very evidently existing, very powerfully operating, in that particular branch of the Divine procedure presented by the divinely called ministry of the Gospel. And thus it is. We find, as a fact, that the ministry *is* diversely talented; we find that by this provision the edification of the church is both designed and secured.

1. The fact may *first* be viewed *as being very plainly stated in Scripture.* I will not here dwell upon the evident variety in the mental character of the chief labourers brought before us in the New Testament; for no attentive reader of the writings, for instance, of Paul, Peter, and John, can fail to perceive that their minds were very differently constituted, and that this difference must have had a very strongly marked effect on their respective ministrations, both as to the specific matter, and peculiar mode and form, of them. Nor will I do more than advert, in passing, to the evident recognition of the fact by the Apostle, who, when writing to the Corinthians, (1 Epis., chap. iii,) who had sadly abused this very gift of the Divine goodness, tells them, 'I have *planted*, Apollos *watered*;' and speaks of every man as receiving '*his own reward*, according to *his own labour*.' One, it seems, might 'lay the foundation, and another build thereupon.' And thus was it that 'Paul and Apollos were ministers, by whom' the members of the church 'believed;' not, indeed, by a ministration precisely the same in each minister, but 'even as the Lord gave to every man.' The subject of spiritual gifts is specially treated upon in the twelfth chapter of 1 Corinthians. In this chapter the Apostle not only clearly states the fact, that there was a variety of spiritual endowments, but he points out the important bearing of that variety on the general good. In the

* Consult Rom. xii; 1 Cor. xii; Eph. iv; Philip. ii.

prosecution of his plan, he certainly includes the consideration of those extraordinary gifts with which, in the wisdom of God, the Apostolic age was favoured. An attentive reader will see, however, not only that the varied distribution of the *extraordinary* gifts involved a general and more widely applicable principle, but that, mixed up with the temporary, the ordinary and permanent gifts are to be found. On the whole subject of the spiritual gifts, thus differing from each other, and thus distributed to different persons, the Apostle reasons with great clearness and force. Each gift was a 'manifestation of the Spirit;' and was given to its possessor, 'that he might profit therewith.' The exigencies of the church were not to be supplied by one gift, but by many and various bestowments: these were not given all to one, or all to many; but to one, one gift was given, to another, another; and thus there were 'diversities of gifts,' and 'differences of administrations and operations.' But all were of God; for 'all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' The remainder of the chapter is occupied by statements of the *reasons* of this diversified distribution, of the abuses and perversions of which on the part of man it was susceptible, and of the proper method of preventing their occurrence.

The fact on which I am remarking may be verified by a *second* observation, that, *wherever there is a divinely called, there is also a diversely talented, ministry.* Even in a mere human ministry, the varieties of natural disposition, and the different directions of constitutional talent, will powerfully control the tendency to sameness produced by perhaps a uniform system of education. But the variety of which I am speaking will always be seen most clearly there, where the prerogative of the Saviour, and the work of the Spirit, are most faithfully acknowledged. The illustration of this subject would not only require a much larger space than I have allotted myself, but a far abler pen than mine. The writer who should be skilled in the valuable art of correctly delineating, of naturally colouring, intellectual portraitures, might, without difficulty, store his gallery with pieces *from the life*, which would lead him to adore the manifold wisdom of God, in these its wonderful developments. Here you would have the son of thunder, knowing the terrors of the Lord, vividly flashing them on the conscience, and so persuading men. Next to him, perhaps, you would have the skilful in argumentation, set for the defence of the Gospel. In another you would have the power of lucid, day-light statement, followed up by that cogency and force of appeal of which an intellect heated by its own exertions is ever capable. Then you have another, tender in feeling, specially drawn to the mourner, and the suffering, and the tempted, and abounding in topics of consolation; while another, versed in the intricacies of the human heart, able to detect the changing forms in which sin, through its deceitfulness, would disguise itself, forces the sinner to gaze on his own charac-

ter, and plunges him in the heart-breaking miseries of the sorrow which worketh repentance. One will have the power of investing even the unpalatable truths of religion in so fascinating a garb, that the sinner will hear the sermon for the sake of the eloquence; and thus be prepared, in the next step, to hear another, who, with far less power of primary attraction, has far more of ultimate instruction. In one you will have grandeur of style and manner; in another, profundity of thought, connected, perhaps, with the utmost richness of imagination, and delicacy and propriety of taste. One seems as if he could preach the Law best; another, the Gospel. One points to duty; another conducts to privilege. One lays most stress on an irreproachable correctness of conduct; another labours to awaken those irrepressible desires which bring the soul to God for the accomplishment of his promises, in the utmost salvation, the entire sanctification, of the soul. In some, perhaps, you find no specialty of pulpit talent; but still, though in another department, you find a real specialty of usefulness. One is admirably adapted for the government and regulation of the affairs of a growing society; another can detect and remove the latent evils by which growth has been impeded. The ardour of one quickens the sluggish; the caution of another prevents the evils of misguided zeal. One has a special talent for private conversation; another is able so to employ his pen, as that by different modes of publication,—by a commentary, a treatise, a pamphlet, a tract, a series of periodical papers,—he may, while he lives, converse with thousands, whom he never saw, nor be silent even after death. But I must forbear. I might far exceed the limits proper for my paper by a mere catalogue of portraits with which a painter, such as I have supposed, might enrich his collection. Let each of my readers, if he has not done it before, *begin* to recollect the ministers whom he knows. That they were not all alike, he has always known: but let him now recall to his mind the distinctive talent of each; let him remember the way in which, so far as he has opportunity of noticing, these distinct talents have been brought to bear on the improvement of those among whom they have been exercised; let him do this, and he will all the better understand the already quoted text,—'There are diversities of gifts;'—'differences of administration;'—'but the manifestation of the Spirit is given to every man to profit withal.'

2. *By this diversity of talent the edification of the church is both designed and secured.*

On this part of my subject I shall do little more than present to my readers three or four remarks,—I think I may venture to say, both well known, and obviously correct; but which, for that very reason, are in danger of being overlooked.

First. Is it not obviously correct, that the edification of the church requires that diversity of operations which supposes a diversity of gifts? There is the increase of members, of which we have already

spoken. And that men may be induced to separate themselves from the world, that their souls may be won to God, what a diversity of ministration is required! You have to convince one of the truth of religion, another of the necessity of it. One requires more of what shall seem like harshness, another more of tenderness. You gain one by winning his esteem for yourself; another, by making him, to his own self, the object of penitent self-abhorrence. And then, there is the preservation of the souls thus gained to God. Speaking in reference to our own usages, it is no trifling point gained, when the thousands of our Zion are enabled to stand fast in the sacred liberty with which Christ has blessed them. For this, under God, what inducements must be presented to the tempted and wavering, what exhortations addressed to the declining! Then, again, there is the increasing piety of them who stand. Who that takes his notions of piety from their only proper source,—the New Testament,—will not see, that for this, if possible, more than for other branches of duty, differences of gifts, diversities of ministrations, are requisite? The understanding requires increasing light. The evangelical command is unequivocal, and addressed to the whole church,—'In understanding be ye men.' The conscience has to be made increasingly tender in its promptitude to notice every occurrence, increasingly correct in its decisions, increasingly energetic in its control. How else can we 'exercise ourselves daily to have a conscience void of offence toward God and man?' All the affections are to be increasingly pure and ardent. The conduct, in its minute details, is to be perfectly conformed to the evangelical rule. All those Christian privileges which it is the will of God we should possess are to be sought and received, that Christian joy may be full. For all this,—and far more than this is necessary,—what diversities of gifts and operations are required! Nor must we by any means forget the *exercise of Christian discipline*, and its very important connection with the edification of the church. Not only is Christian piety in general necessary for this; not only are knowledge, prudence, patience, at all times required; but such are the varied circumstances in which Christian societies will from time to time be found, that for the skilful application of the great principles of ecclesiastical order very varied talents will be called into exercise. But the case is too obvious to require enlargement: I will therefore proceed to remark, Secondly, That this diversity of gifts, operations, and ministrations, is called for by the amazing variety of tempers and characters who will be found in the church. 'Where there are many men,' says the proverb, very justly, 'there will be many minds.' And to suit these an almost answerable variety of talent will be required in the ministry. Need I enlarge upon this? My observant readers will often have noticed it; and even those who have not been in the habit of noticing *principles* in the various events which pass before them, must yet have been often impressed by the fact, that the same sermon has been

received very differently by different persons; and that this difference of reception has been caused by difference of disposition in the receivers. God is merciful, very merciful; and often condescends to us where we should perhaps be scarcely willing to condescend to each other. He has provided for the real profit of all his children, by calling into exercise those various kinds of talent, which shall be well adapted to the variety of tempers and characters among those for whom the ministry is designed. Nor should it be forgotten that thus not only are individuals benefited by adaptation, but often by opposition too. It is well that the ministry presents this opposing variety; that the hearer who lays all stress on *information* should be placed sometimes under the influence of a stimulating, warm-hearted preacher; that the hearer who thinks *passion* every thing, and would never, if he could avoid it, endure the labour of continued thought, should be compelled, in the order of Providence, occasionally to receive lessons which may correct the impetuosity of his feeling, and give him more and more of that important qualification,—a sound mind. Sometimes, in fact, our dispositions require an indulgent adaptation, sometimes a salutary opposition; and, whether in the one or the other case, the variety of dispositions and characters in the church calls for a proportional variety of talent in the ministry.

I may now proceed to a third remark. It is impossible, except by miracle, that any one man should possess all these different talents, many of them contradictory to each other. In some of them, the natural attainment requires a long and diligent devotion of the studies to one point; and among these will be found some, the attainment of each of which requires a contradictory process. Even supposing that all the principles existed in each individual, whose development should issue in this complication of talent, yet for the development itself, the life of a Methuselah would be far too short. Besides, it is an important, though a very humbling truth, that the very act of application to one particular species of improvement often so operates as to unfit the mind for eminence in others. Nor is this any restriction of the Divine power: it is only the limitation by which the dependent character of the creature is marked, and made evident even to itself.

The principal reason, however, will be seen in a fourth and last remark: *It is thus that God has secured the mutual dependence of the instruments on each other, and of all on himself.* Man is continually beset by temptations to pride. He is always in danger of thinking of himself more highly than he ought to think, instead of thinking soberly. Here is one remedy. Let him view himself as only a part of a great system of instrumentality, each part of which is inefficient as to its great object, unless connected with the rest; and the whole, powerless, unless made ABLE by the might of God. The question is not, what each is able to do; but, what is necessary to be done as to the whole. And might I use a form of speech

borrowed from well known manufacturing concerns, I would say that each soul must pass through many hands, before it be fully, and in all respects, meet for the inheritance of the saints in light. Every conscientious and faithful minister will deeply feel this. His reflections will often take such a form as this: 'I can do nothing but by the power of God; nor can I expect him to bless my work, unless I put forth all my strength in it: but even when I have done all that, thus strengthened, I may be able to do, I see that the labours of others must be added to mine, that the people may stand perfect and complete in all the will of God.' Enough is certainly committed to individual agency to invest each minister with an awful responsibility, under the weight of which he may well tremble; and, at the same time, to render his peculiar talent so far important as to call for sincere thankfulness, and to impart a rich and animating encouragement to devoted labour. Let it be added, that enough is withheld to bring all into that closer union and warmer affection, which a sense of mutual dependence is calculated to awaken and preserve; enough withheld, to make each esteem other better than himself, and to elicit thus a more exact obedience to the too often overlooked command, 'Look not every man on his own things; but every man also on the things of others.'

I may once more advert to the fact, that in all this we see a close analogy with the manifested principles of the government of God, both in material and mental nature. The general fact is so obvious, that it escaped not the notice of the Roman historian, who remarks, very justly, 'that, in the great multitude of employments, nature shows a different path to different persons;' and, not less justly, referring to the varied distribution of talent, 'Thus either being by himself indigent, each requires the help of the other.'* Thus does God assert his own sovereignty, and at the same time cause the arrangements of nature, enlightened by the truths of revelation, and harmonizing with the plans of grace, to echo back in loud and distinct reverberation the important command of the Gospel, 'LET BROTHERLY LOVE CONTINUE.'

I hope my readers have seen and felt, as they have accompanied me along this path of detailed investigation, that the whole subject is very powerfully practical. Some of its leading lessons can scarcely fail to have already suggested themselves. Protracted observation in the form of practical inferences will therefore be unnecessary: I will only trespass on the reader's time by respectfully pointing out in what manner private meditation may improve the facts which have been collected and arranged in the course of the preceding remarks. Need, I add, that as the paper is designed for Wesleyan Methodists chiefly, so will the concluding improvement be principally adapted to their circumstances?

1. Perhaps some of my junior brethren in the ministry may read

* 'Sed in magna copia rerum aliud alii natura iter ostendit.'—'Ita utrumque per se indigens, alterum alterius auxilio eget.' Sallust. Bell. Cat. 3 & 1.

these remarks. I would affectionately remind them, that nothing that has been said refers in the least to *that difference* which is produced by diligence in one case, and want of it in another. God requires, the church expects, that there be such an entire devotedness to that work which is of all others the most important, that every talent be improved, every gift employed, and the whole man, in all that he can do, actively consecrated to the service of God, the church, and the world. It is written,—and O let us feel and obey!—'*Covet earnestly the best gifts.*' Might I add, as what is indeed implied in the injunction, '*Use them in the best manner: lay them out to the greatest advantage.*'

2. The subjects being as I have endeavoured to state them, it follows, that they to whom the ministry is confided, and among whom the talents proper for its successful discharge are distributed, owe to each other a debt of mutual love, esteem, and dependence. Of love,—for are they not all more than brethren? Brethren in Christ Jesus, they are mutually partakers of this great grace, that they should have a dispensation of the Gospel committed to them. Of esteem,—for has he not entrusted some important ministerial endowment to each? One can speak with tongues; one can interpret; one can prophesy. Let them 'glorify God in each other.' And of dependence,—for what is one by himself? Let each feel himself engaged in a sort of partnership concern, in the prosecution of whose affairs various talents are essentially necessary; let each feel that he himself has not all the talent necessary to conduct the concern to a profitable issue; and while he does what he can, and thus contributes *his share*, let him be thankful for partners who do what *they can*, and what *he cannot*, and thus contribute *their share* too. Following up this allusion, one might say, that the profit of such a concern is the result of the combined labour of all the partners. One superintends the manufactory, but is a bad keeper of accounts; a second, who knows little of the manufactory, but is a skilful accountant, keeps the books in good order. While a third goes abroad and obtains customers, perhaps a fourth stops at home, and invents new patterns, or improves old articles so as to make them more saleable. Year by year the concern pays a handsome profit. How foolish would be the inquiry, supposing each partner to have done well his allotted share of duty, Who has contributed most to the profit? The travelling partner has perhaps done most that is *visible;* for he has procured the customers, whose payments have afforded the profit. But he who invented the article sold, or made it more saleable, contributed equally, though perhaps less obviously. For the full edification of the church a large variety of talented influences have been set at work: the edification is the result of the whole. Let each love and honor his brother; be willing for him to be honored among the people in his own particular branch of service; and let all carefully and entirely honor God.

3. The members of our societies will be able, I think, to see the real nature of that error into which the Corinthian church fell, and which was productive of so much mischief. The divisions which existed were not carried to the extent of actual separation from each other. Here was their error: each had his favorite minister, and could scarcely believe that the work of Christian edification could be carrying on by the agency of any other talent. I could almost fancy I heard their unhallowed disputations. 'Give me a man like Paul,' exclaims some warm-hearted Corinthian: 'he is the man for awakening sinners. Did you ever hear such bursts of eloquence? Who can resist them?' A second comes forward with, 'Aye; but he shoots over the people's heads. I cannot understand half that he says. Give me a plain, homely, bold Cephas.' 'You know not what you are talking about,' exclaims a third: 'let me have a man who will inform my judgment, and build me up in sacred knowledge, like Apollos.' And thus they went on, making their mere carnal gratification the foundation on which they raised what was in reality a superstructure of schismatic favoritism, till Paul had to rush in among them, with the startling questions, 'Is Christ divided?' 'Are ye not carnal?' Are *we* in no danger from this same source? By the wise and merciful providence of God, which guided and directed our venerable founder in the establishment of the Methodist discipline, provision is made for bringing to bear upon our congregations and societies that variety of ministerial talent which the Great Head of the church has distributed among the ministers whom he has called to 'labour in the word and doctrine.' Each may thus have the benefit of the ministry which suits his taste, and of that which may be adapted to his circumstances, without exactly suiting his taste. Ought not every one among us thankfully to acknowledge the good providence of God, in the unalterable establishment of the itinerant system, so admirably calculated to preserve the purity and Christian independence of the ministry, and to promote the enlargement and edification of our societies? But while this is done, let not change be loved for its own sake. Let no foolish partialities be allowed to engender strife, and thus to hinder edification. If each minister be faithful to the trust reposed in him, from each may you derive some special advantage. I beg again to be allowed to say, you are not always *edified* when you are *most pleased*. Your state may vary. On one Sabbath, *a planting ministry* may be best fitted for you; on another *a watering ministry*. Take what the providence of God sends you, and labour to profit by it. You say, 'I am of Paul:' you go to the house of God, you enter, and, lo, Apollos is the minister! Away you go elsewhere; grieving *his* mind who saw you depart, and who perhaps feels his own infirmities more acutely than you suppose; losing your time, hurrying your mind, and in some respects infringing on the sacredness of the Christian Sabbath; and all for what? Why for *this*, that you may in some

respects be pleased; in others, injured; by having that carnal mind strengthened, which it should be your great business to subdue. For '*while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal?*'

I say not these things reprovingly, so much as by way of affectionate caution and admonition. That the case supposed is an evil, no one can doubt, who notices either the earnestness with which St. Paul (speaking, be it recollected, by the Spirit of God) attacks it, or the effects which he points out as resulting from it. That it may occur, will not be doubted by them who know the identity of human nature with itself in all ages, and that the same effects may be produced by the same causes. The chief guilt of the Corinthians was, that they perverted, to the actual diminution of personal piety, that very abundance of spiritual gifts which were given for its increase. We should sin against God if we did not acknowledge, as to our own societies, the goodness which has blessed us with all those gifts which are requisite for edification. We possess a ministry which we believe to be Divinely called, and know to be diversely talented. The enlargement of our borders, the scripturally evidenced edification of our societies, all goes to prove that 'THE HOLY ONE OF ISRAEL IS GREAT IN THE MIDST OF US.' Yes; in the midst of opposition, and reproach, and trial; deeply feeling the infirmities which prove 'the heavenly treasure' to be in earthen vessels; living, we sing as our revered and beloved father sang dying, '*The best of all is, God is with us.*'

Only let us be careful. From variety of gifts the carnal mind may take occasion to strengthen itself, and to break out in 'envying, strife, and division.' Let us not forget, that whenever this is the case 'we are carnal and walk as men.' Against all this let us guard. Securing our own interest in Christ, why should we 'glory in man? for all things are ours.' Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are ours, so long as we ourselves are Christ's.

The following verses, by the poet of Methodism, bear directly upon this subject. They are equally correct in sentiment, and beautiful in expression:—

'Move, and actuate, and guide,
Divers gifts to each divide:
Placed according to thy will,
Let us all our work fulfil;
Never from our office move,
Needful to each other prove;
Use the grace on each bestow'd,
Temper'd by the art of God.
Let us then as brethren love,
Faithfully our gifts improve;
Carry on the earnest strife,
Walk in holiness of life.'

E. T.

IMPROVED EDITION OF THE METHODIST HYMN BOOK.

A Collection of Hymns, for the use of the Methodist Episcopal Church, principally from the Collection of the Rev. John Wesley, M. A. Late Fellow of Lincoln College, Oxford. *Revised and corrected, with the titles of appropriate tunes, and the corresponding page of the Harmonist, prefixed to each hymn.*

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This edition is now published in *three* sizes. The *smallest* is the *Pearl*. This contains the whole of the hymns, paged in the same manner as the other sizes, and is beautifully printed, on fine paper, and neatly bound and lettered, at the very low price of *thirty-one and a quarter cents*. Every child that can read ought to be put in possession of one of these compact and portable little books, and be taught gradually to store the youthful mind with its sacred poetic treasures, next after the Holy Scriptures. The next, or middle size, (48mo.) is very extensively preferred by such young people generally as are pretty well grown. The third, or largest size of this edition, (24mo.) is more commonly used by older persons, and has a circulation not less extensive than either of the others. The price of these two last, executed as above stated, is, each, *fifty cents*. Either of these may be had in extra binding, of any quality, with a proportionable advance on the price.

To guard against imposition, which we have reason to believe is

extensively attempted, it is indispensable to observe that this edition of *the only genuine official Methodist Hymn Book* is published solely by our general book agents, J. Emory and B. Waugh, (or by C. Holliday, Cincinnati,) for the Methodist Episcopal Church.—Their names are in the *imprint*, at the bottom of the title page, and also in the *certificate of copyright* on the back of the title leaf. The names of the *Bishops* are added after the *conclusion* of the preface; and the name of a *tune* and the *page of the Harmonist* are at the *head of each hymn*. By observing *all these marks*, any attempt at imposition may be infallibly detected.

The profits of these books, as of all others published by our general agents, are appropriated wholly to the spread of the Gospel by itinerant preaching, and especially for the relief of distressed and worn-out preachers, and the widows and orphans of such as have died in the work. This consideration alone ought to lead every Methodist, and every friend of Methodism and of humanity, strongly and steadily to discountenance every attempt to draw away or to trespass on a charity of so interesting and sacred a character. We are confident that no honorable man or woman, and much more that no one of any religious principle, will knowingly be guilty of such an act. We earnestly hope that the preachers and leaders will caution our congregations and classes on this subject, and guard them against the unprincipled attempts which are now extensively making to supplant our own publications. Why might not this article be *read* to every congregation, and to every *class*, and let them be informed at the same time where our genuine publications can always be had?

SUNDAY SCHOOL LIBRARY BOOKS.

A RESPECTED correspondent in the state of Illinois, under date of the 16th of May last, informs us, that our friends in that quarter have succeeded in many places in forming societies, and organizing schools, in connection with the Sunday School Union of the Methodist Episcopal Church, and that the agents of the American Sunday School Union, who offer to supply them with libraries, contend that their books are cheaper, and their variety far greater than ours. That their books are 'cheaper,' agreeably to their printed catalogues, taking the whole together, and estimating also the quantity of matter contained in the books, (to say nothing of its quality,) we believe to be an assertion not true in fact. That they have a greater 'variety' we admit; but much of that variety is not only not desireable for *our* libraries, but ought not to be admitted into them if furnished *gratis*. This, from the invidious comparisons which the agents of the American Sunday School Union abroad continue officiously to press upon our friends, we apprehend we shall yet be compelled to demonstrate, though we have been desirous to

avoid it. Are our friends willing to be *bribed* to admit Calvinistic and Hopkinsian works into our Sunday School libraries, in preference to our own publications? If they are, they will find that there are supporters of the national institutions who will furnish any amount of funds requisite, to effect this object. And if we cannot be put down either by argument or abuse, both of which have been largely tried, it may perhaps yet be accomplished by the master policy of supplying *our* libraries with *their* books! Will the difference of a few cents, or even a few dollars, compensate for this permanent mischief? To assist the American Sunday School Union to make donations of a certain amount of books, *on condition that others be purchased of them*, we understand that large sums have been contributed or pledged by wealthy individuals. For ourselves we do not entertain a doubt that the policy we have mentioned above is at the bottom of these operations; and if our friends, after successfully resisting all other modes of assault, are so shortsighted as to allow themselves to be circumvented in this way, it is not within our power to prevent it, unless similar assistance shall be afforded to us, to enable us to make similar donations, which never yet has been done.

It is perhaps not generally known that the *American Bible Society* also assists the American Sunday School Union with large donations. But it affords no such assistance to *us*.

REV. DR. ASHBEL GREEN'S ATTACK ON 'PRACTICAL METHODISM.'

In our Number for April last, we alluded to a series of virulent articles, under the head of 'Practical Methodism,' which have appeared in the 'Christian Advocate,' a monthly journal edited by the Rev. Dr. Ashbel Green, of Philadelphia. We supposed then, and when we wrote to Dr. Green in February, that his strictures had been concluded in his February number. We have since perceived, however, that they were continued in his numbers for April and May, in which last they were concluded. Dr. Green is, we believe, one of the oldest ministers in the Presbyterian Church, and we presume one among her influential leaders. The tone of his articles is in accordance with that of those which had previously appeared in the Christian Spectator, the Charleston Observer, the Connecticut Observer, Richmond Visiter and Telegraph, (now, we believe, the Southern Religious Telegraph,) and perhaps some other Presbyterian and Congregational periodicals.* The most of the public

* The New-York Evangelist, (a paper of the same class,) which seems to have taken upon itself the task of supplying the whole place of all its silenced predecessors in calumny, we deem, so far as its assaults on us are concerned, of too low a character to be placed even in this group. We regret, indeed, that this brief introductory history of facts obliges us so much as to name it, even in a note.

journals of these denominations, although one would think, sufficiently divided among themselves to find them full employment at home, yet appear to make common cause at least in their hostility to 'Methodism.'* We should have hoped that Dr. Green's age and self-respect, if not his piety and charity, together with the means of better information at his own door, would have preserved him from imitating the low unchristian abuse of his neighbours, by which others of his brethren had so unenviably distinguished themselves. In this we are disappointed. He has, in fact, outheroded them all, except perhaps those who conduct the journal, which we desire not again to name, mentioned in a note above. And since Dr. Green, though respectfully requested, has not thought proper to furnish the name of his correspondent, or the specifications of persons, times, and places, requisite for a fair investigation of his insinuations and statements, we are under the necessity of holding him personally responsible for them. We should, indeed, greatly have preferred an opportunity to look the author himself directly in the face, and to hold up his proper name to the public, in perpetual connection with the brand which should be fixed upon it. Since, however, he shrinks from this, and with a consciousness, doubtless, of the guilt of a traducer, hides his cowardly face, artfully making a tool of Dr. Green, whose ear and page are readily and widely opened to such slander, and that at a period when his thoughts ought rather to be engrossed with things which make for peace, and for a tranquil descent to the tomb, no alternative is left to us, as stated in our note to Dr. Green, but to take him himself as the author of what we shall proceed to notice. That we should be held to disprove the allegations or insinuations of a concealed accuser, who dares not, though called upon, to exhibit either himself or his specifications, is what we are persuaded the public will never adjudge to be a measure of either justice or mercy. The vilest bandits might well blush at such a requisition, and we leave Dr. Green and his correspondent to enjoy the full credit of it before the public.

Dr. Green says, indeed, that 'when no individual has been named, an editor of a religious Miscellany is under no obligation, either of Christianity or courtesy, to respond to the call of the editors or friends of an offended denomination, for specifications of times and places, when and where occurrences that have been mentioned took place, or of individuals concerned in such occurrences. This would unquestionably lead to an endless series of

* We take pleasure in repeating here that the Biblical Repertory, conducted by an association of gentlemen at Princeton, (N. J.,) is entitled, so far as we have observed, to be exempted from the application of this remark. The new Presbyterian paper published in Philadelphia, and entitled 'The Presbyterian,' promised very fair too in its first number: the subsequent numbers, except one containing a eulogy of Dr. Green's work, we have not seen. The New-York Observer has also, of late especially, pursued toward us a course much less exceptionable than that of many others of the journals of the class alluded to.

assertions and denials, fendings and provings, criminations and recriminations; from which no good, but incalculable evil, would result to religion, and to society at large.' And so, then, because specifications, in Dr. Green's apprehension, would lead to 'denials' and 'recriminations,' he judged it prudent to keep the matter altogether on one side! He dreaded the consequences of being called on for 'provings' and 'fendings;' as well he might. He tells us, indeed, that *he* was 'perfectly satisfied!' And how did he become so? Why, he asked the slanderer if he had told the truth; and he answered,—yes, 'to the letter.' He also inquired of others, *of the same party*, far and near; and they all, 'without one exception,' responded, 'the statements are unequivocally true.' Some, indeed, went 'farther.' How much farther, busy conjecture is left to imagine. But if Dr. Green thinks *they* too told the truth, why does he not give *their* statements also, since it was for conscience' sake, it seems, that he published the former. If he himself spoke the truth when he made the plea of conscience for becoming the slanderer's organ, has his conscience ceased to operate, or is it so elastic as to admit of being stretched or contracted at convenience? Since his hand is in, we invite him to finish his undertaking, and to make thorough work. In publicly exposing 'the bad features of what he calls *practical Methodism*,' he professed formerly to think that he was rendering 'a service to genuine Christianity.' Would it not be a greater service then, to make a like exposure of the worse features which, if his correspondents are to be believed, it seems are yet kept back? How will Dr. Green reconcile his shrinking from this, with the principle on which he professed to act before? If he now blenches, after having made a beginning, and on such a principle as he professed, let him remember that the wincing is not on our part. Perhaps he may yet convince us, not only of the propriety, but the duty, of following his example. Hitherto, to say the least, we have doubted it. His high authority may perhaps remove our scruples. Nay, more. It may possibly yet rouse our dull moral faculty to a sense of the imperative obligation of instituting a similar inquiry into (not the good, but) 'the bad features' of *practical Presbyterianism*. He may also teach us how to proceed; to withhold all names of authors, accusers, and witnesses, and all specifications of persons, times, and places, (lest, forsooth, we might, to our great inconvenience and the scandaling of the public, be called upon for 'provings' and 'fendings,') and then, by the Geneva art of logic, to infer generals from particulars, and the whole affair would be snug enough. If any complaint shall be made, our answer is all ready prepared for us. We have only to ask our informants if they have told the truth. If they say yes, then we echo 'true to the letter,' and more too. *We* are perfectly satisfied: nay more;—there is worse behind, which we do not choose to tell;—perhaps too bad to be told; and so we hold our 'friends' in our jaws,—as the cat the poor mouse,—just to let them

know what we have it in our power to do to them if they stir a muscle,—and leave the public to *guess* the balance from the specimens we give, and to *infer* what practical Presbyterianism in 'general' is! We may add, too, that our statements are not made 'by way of complaint against the' Presbyterians, but in all 'kindness and good will,' as 'friends,' and merely 'for the purpose of placing their true character before the public.' Perhaps we may begin *in Philadelphia;* and, if need be, call upon Dr. Green himself as a witness. Does not Dr. Green think that this will be rendering 'a service to genuine Christianity,' and greatly edify the public? And, Oh, is not this precisely the lesson taught us by our grave and reverend censor?

Dr. Green professes to think that because no individual has been named, he is therefore under no obligation to respond to a call for specifications. But does he not perceive that this course, in fact, greatly aggravates the injustice done, and leaves our whole body subject to the base imputations in his articles? What avails his admission that there are individuals among the Methodists of a different character? Who can tell what individuals, in his sovereign and gracious judgment, are thus excepted? And if we could tell, who among us would so far degrade himself as to accept such an insult at the hands of one who represents our body 'in general,' both of ministers and members, in the light that Dr. Green does? Nay, of the ministry particularly, (the 'regulars' at least,) with what even pretence of consistency can any be excepted? 'To place in a clear and convincing light' what he states, Dr. Green's correspondent asks 'the liberty' (which Dr. Green readily grants) 'of inserting an extract from a letter' which he represents as having been written by a 'Methodist "rider."' It purports to have been signed 'YOUR FRIEND,' and after inserting it, Dr. Green allows his correspondent the farther liberty of his columns to exclaim,

'Does this need any comment? Can there be a more preposterous exhibition of hypocrisy, avarice, falsehood and impiety! And whilst I would by no means say, that all their ministers would go as far as "YOUR FRIEND," I have no hesitation in saying, that the feeling exhibited in the above extract is that which, in kind, is possessed by a large majority of the "riders," in the Methodist connection. And whilst two thousand and upward of such men are abroad through the land, beating up for Methodist recruits, and determined to make Methodists in any way, and at all hazards, can we wonder that they can boast of the round number of 450,000 members?'

Now mark! This letter is represented to contain the most 'preposterous exhibition of hypocrisy, avarice, falsehood and impiety.' And though Dr. Green's informant 'would by no means say that all their ministers' (the Methodist) would go so far, yet he has 'no hesitation in saying that the feeling exhibited' in the said letter, (viz. of the most preposterous hypocrisy, avarice, falsehood and

impiety,) 'is that which, in kind, is possessed by *a large majority* of the "riders" in the Methodist connection!' Isn't this pretty well for a 'friend?' But then, only mark farther what he adds.—'And whilst two thousand and upward of *such* men are abroad through the land, beating up for Methodist recruits,' &c, obviously still meaning the 'riders,' or itinerant preachers. Now it happens that this includes the *whole*, and *more* than the whole, of all the 'riders' then in our body, consequently the *whole* of us, and more, must bear the brand, as far as Dr. Green and his correspondent are believed, of being 'such men.' Cannot he that runs read this consequence? Must he not be an idiot that can mistake it? If Dr. Green denies it, we shall be compelled, in charity, to pity his decayed intellect, as the best apology that we can make for his want of candour.

We had hoped to be able, in our present number, to furnish a notice of Dr. Green's articles somewhat in detail, with pretty full specimens of both their matter and manner. Among those who really know what practical Methodism is, we are certain that this will bring upon them a stigma which no art or sophistry will ever be able to remove. We regret, however, that we are compelled, both from want of room and from other circumstances beyond our control, to postpone this design till our next number.

The quotations which we shall hereafter give will also serve to show how much of sincerity there is in the fond professions made to us, whenever certain leaders and agents of the denominations which support and patronize those journals in the constant habit of thus traducing us wish to bring us into their *unions*, for the brotherly and liberal purpose of assisting to replenish and to enlarge their funds. Then all is love. Then, indeed, the flattering unction is bountifully poured upon us. We are most affectionately taken by the hand, and even to breathe any other than brotherly accents from the honeyed tongue, or not promptly and cordially, on our part, to reciprocate such kindly feelings, by liberal contributions, would be deemed, or affected to be deemed, a most *strange* and reprehensible breach of charity. Perhaps the very same agents, or their employers, at the same time patronize and circulate Dr. Green's 'Christian Advocate,' with all its calumnies against us. From our very hearts we despise such duplicity; and whenever such agents appear among us, we submit to our friends whether it may not be well to present them with the extracts which we shall give from this distinguished Presbyterian Journal, edited by the Rev. Dr. Ashbel Green. These will show the light in which this gentleman posts us before the public, and in which he labours to make the public regard us. And be it remembered that he stands not alone in this work of detraction. He assures his readers that he has had opportunities to make inquiries of persons 'from many parts of the country, both far distant, and near at hand;' and that the result is a more complete and satisfactory conviction 'that nothing has appeared in his pages that cannot be

strictly verified.' Indeed, some, he says, 'have gone farther in their allegations than the writer of "Practical Methodism;" and he is "perfectly satisfied," that he has made no representations that need to be corrected, qualified, or explained, beyond what is now before the reader.'

Dr. Green's correspondent 'professes to speak of what he has personally known.' So Dr. Green himself understands him; and also that his representation is that 'the practices which he condemns are *general* in the Methodist communion.' How he acquired a *personal knowledge* that the abominations which he describes are *general* throughout a body spread over the whole of the United States and territories, is more than we can divine. Indeed the gross ignorance which he displays in relation to some of our most notorious and important regulations and practices, demonstrates the absolute impossibility that what he says in this respect can be true. He even mistakes, it seems, for Methodists, those worthies, 'the most virulent opposers of the Gospel of the Son of God,' whom it will be hereafter seen he describes as 'hickory Methodists,' and yet *presumes* 'every hickory Methodist in the country, is a unit in the long list, which, when summed up, gives us in round numbers 450,000 members at the bottom.' This is the *veritable* witness, professing to speak from personal knowledge, who has so shamefully abused Dr. Green's credulity, and by whose secret word, it seems, practical Methodism is to be condemned to indelible infamy. These 'hickory Methodists,' 'the most virulent opposers of the Gospel of the Son of God,' it must be recollected, are, according to our author, those 'apostate' Methodists who pass over to 'Universalism and a belief of other heresies,' of whom he *presumes*, 'that the sum total of the apostates from all other denominations, would count, if as many, but very few more, than those of the Methodists alone.' Yet every one of these, he *presumes*, is a unit in the long list which gives us the round number of 450,000 members!

We will conclude this introductory article in reply to Dr. Green, with an extract, in substance, from a wholesome rebuke administered on a similar occasion by the *Rev. Timothy Merritt*, (of New-England,) to the *Rev. Dr. Snell*, a correspondent of the Boston Recorder. Dr. Snell, in the same base and cowardly manner with Dr. Green's correspondent, had procured to be published in the Boston Recorder a gross anonymous slander on the Methodist missions,—not calculating, it seems, on the surrender of his name. The editor of the Recorder, however, more magnanimously and with a juster sense of the obligations of honor and of Christianity than Dr. Green, gave up, on application, the name of the author. In consequence, Mr. Merritt addressed Dr. Snell publicly, and by name, to the following effect:—

Rev. Sir,—It becomes my duty to address you publicly on the subject of your communication on "*Methodist missions*," which appeared in the Boston Recorder of the 12th ult. [We believe in January or February last.]—

The article of yours to which I allude, is regarded throughout as a mis-

representation of the conduct and motives of the Methodists, and especially of the Methodist ministers. The object of this address is not to vindicate the Methodists against your charges and misrepresentations, but to hold you to the proof of your assertions. However desirous I might be to justify them on the present occasion, you have done what you could to render it impracticable, by concealing your name, by withholding the names of the accused, and by not giving either date or place in connection with your charges. Surely you did not design that your charges should ever come under examination. And I think it should be regarded as a special providence that your name has been given up by the editor of the Recorder.

Mr. Merritt then enumerates various misrepresentations of Dr Snell, and afterward adds to the following purport:

It is not my design to say that no Methodist has been guilty of any imprudence or excess, in any of the respects you have mentioned. I do not say there is *no* truth in the facts you have stated as general. But I do say, that you have misrepresented and coloured those facts. The evidence of false colouring is as manifest on the face of your representation, as ever the marks of forgery were on a counterfeit bill. By an artful arrangement of words, by an imputation of wrong motives, by a misrepresentation or total omission of circumstances, truth becomes falsehood, and produces the worst *effects* of falsehood. The latter is at once the most common and the most injurious mode of slandering.

Now, sir, I believe this is the case in respect to many of the facts you state, if facts they are. For the want of some other facts and circumstances connected with them, those you narrate become in effect falsehoods. I believe this, because I have known facts of the kind of several that you relate, proper and honorable, viewed with their accompanying circumstances, which would become falsehoods by your method of treatment. Thus it may be with what you say of the Methodist ministers, "taking part with the enemies of evangelical truth—with disaffected men and excommunicated members." The accompanying circumstances in these and other cases are, I will venture to believe, withheld in your statements. And this gives them their injurious effect. I cannot better show the effect of such an *artful* misrepresentation of facts, than in the words of the writer of the article on "Whitman's Letters,"—which you have no doubt read with approbation, if you were not the writer of it yourself,—in the Recorder of the 12th ult., and which immediately precedes yours, on which I am remarking. Speaking of the "facts within his own knowledge," he says, "There is not one of these which is not told in a manner that makes the narration an *absolute falsehood*—whether designed or not, on his part, I do not undertake to affirm."

You must here, sir, permit me to say that the Methodists [and their ministers] have a right to ask and to demand of you a disclosure of names, of persons, places, and dates, in connection with your charges, that the guilty, if such there are, may be brought to light, and that the innocent may have an opportunity to be heard in their own defence, before they are publicly condemned, and branded as hypocrites.* Their claim is certainly a reasonable one. It is what a candid public will award to them. It is what you yourself would require if placed in their circumstances. It is what every principle of honor and religion requires of you.

You did not expect to be called upon in this way when you wrote the article under consideration. You evidently wished to be unknown, and to

[* And in regard to the calumnies contained in Dr. Green's articles we might add, as impious knaves, fools, &c, &c.]

speak behind the screen. You concealed your name, and the names of the accused. But why did you conceal your name, if conscious rectitude supported your cause?

Nomine mutato, &c.—Only change the name, and the above is as justly applicable to Dr. Green's correspondent as to Dr. Snell; and in the guilt of his correspondent, Dr. Green, in our estimation, by the course he pursues, very largely partakes.

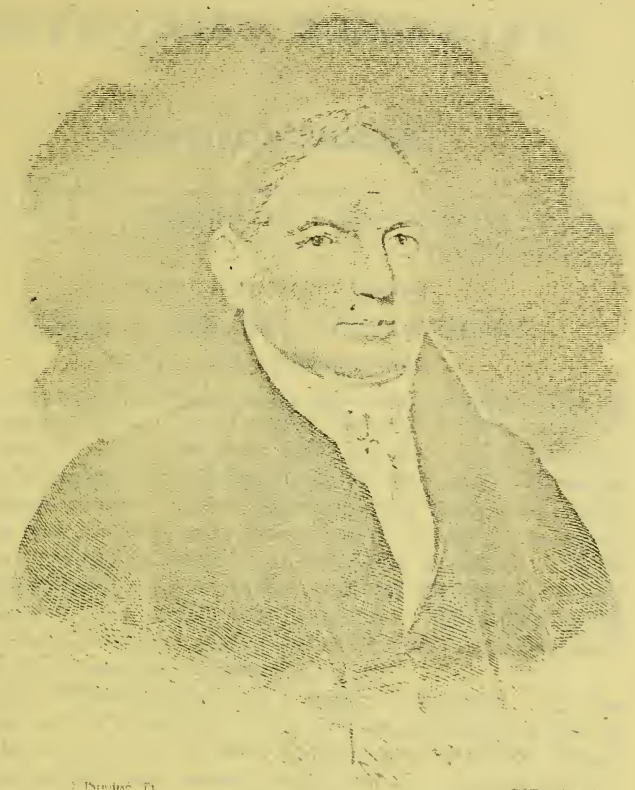
NOTICE TO CORRESPONDENTS.

We will thank the author of a 'Memento of the rise of Methodism on Alleghany Circuit,' to revise his article, if he has a copy of it. Some of the facts stated in relation to the original formation of the circuit, and its first regular itinerant preachers, do not appear to accord with the Minutes. The 'little village' alluded to also, is not named. In all such cases, the State, and we would add the Annual Conference, within which any circuit, town, village, &c, spoken of, are situated, ought to be mentioned. There are frequently circuits, and much more frequently, towns and villages of the same name, within different States and Conferences; and in all historical papers particularly, it is desirable that the strictest accuracy be observed, and that as little be left to conjecture as possible. We advise correspondents, moreover, to be careful always, as far as practicable, to compare any verbal information which they may receive with the *Minutes*, and other authentic records of the Church. If any error be discovered, let it be pointed out, or any additional information be supplied. But unless very satisfactory proof of error be adduced, we prefer always to take the Minutes as our guide.

The valuable original letters of Mr. Wesley, furnished by another respected correspondent, will be reserved for the Complete and Standard edition of his Works, now in press.

NOTE.

We invite the special attention of readers to the valuable article entitled, '*The Edification of the Church promoted by a Divinely called Ministry of diversified Talent.*' Its length, we are persuaded, will constitute no objection to it in the minds of those who shall give it a candid and prayerful perusal.



REV. SAMUEL MERWIN.

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From the Wesleyan Methodist Magazine.

MEMOIR OF THE REV. WILLIAM MYLES:

BY THE REV. JOHN BEECHAM.

A GENERATION has passed away since Mr. Wesley closed his career. As the distant shore fades on the view of the voyager, till nothing remains save a few lowering land-marks, which soon also successively disappear, so original Methodism is now seen to recede in the distance of time. A few individuals only remain, who stand out in the view of the present generation, as so many time-marks of the age in which the founder of Methodism flourished. These too are rapidly passing away; and soon all that will remain of early Methodism will be its history, and its effects. The subject of the following memoir was one of those individuals who have continued as so many memorials of the Wesleyan age.

The Rev. William Myles was a native of Ireland. He was born in the city of Limerick, in the province of Munster, July 9, 1756. His early ancestors were English, who settled in Ireland during one of the most stormy periods of our national history. After the death of the unfortunate Charles I, when the new government had acquired some degree of consistency, Cromwell was sent over to Ireland, at the head of a well-disciplined army, to chastise the Roman Catholics, who had executed, to an awful extent, their project of exterminating the Protestants. The most decided success attended his arms. Multitudes perished by the sword; great numbers were transported by the conqueror into foreign countries; and all the remaining native population of certain provinces, of which Munster was one, was removed by him into the most desolate parts of the island. It was on that occasion that the ancestors of Mr. Myles went over to Ireland. In what capacity they attended his [Cromwell's] army, is not known; but at the termination of the war, they remained behind in Limerick. The lands of the dispossessed Catholics were disposed of among the soldiers, and others who had been attached to the army; and it is most probable that the ancestors of Mr. Myles settled on one of those estates.

The greatest honor which ancestry can transmit to an individual is the lustre reflected from piety. Of this honor Mr. Myles was

not devoid. He makes mention of some of his ancestors, who, having adorned their Christian profession by a holy life, 'died in the Lord;' and of others who suffered great hardships and persecution for the Protestant cause, during the reign of James II. That monarch, in seeking to effect the reconciliation of his kingdom to the Romish Church, was obliged to proceed in this country with some degree of caution; but in Ireland he soon began to act without any disguise. The Catholics were raised to power, and the Protestants were stripped of authority, and treated with cruelty; even the blood-thirsty banditti were let loose upon them. So alarming did the state of things become, that the Protestants apprehended the renewal of the system of general massacre, and many, inspired with fear, forsook the country. In this persecution, the grandfather of Mr. Myles and his family were exposed to great danger and suffering. Mr. Myles mentions, particularly, one of their children, who was hid by his nurse under a bush, to preserve him from the fury of the Catholics; and another of his relatives, whom the Catholics seized, and were proceeding to hang, on account of his Protestantism; but just at the critical moment, as they were drawing away the cart from under him, one of their priests, who had been under obligation to the family, so far relented, that he interposed and saved his life.

The father of Mr. Myles was a man of strict integrity and exemplary conduct, and died happy in God, at an advanced age. His mother was one of the first Methodists in Ireland. Methodism was introduced into Limerick so early as the year 1749; and she was awakened to a sense of the importance of religion, under one of the first sermons which Mr. Thomas Williams preached there. On his second visit he formed a society, of which she was one. She soon obtained a sense of the divine favor; and from that time to her death,—a period of sixty-five years,—she adorned her Christian profession by a constant practical exhibition of genuine piety. There are two particulars which deserve to be mentioned in her praise, and proposed as an example to modern Methodists:—During her long Methodistical life, she never was absent from her class, except when confined at home by affliction; nor ever neglected to receive her quarterly ticket from the preacher's own hands.

By this excellent mother Mr. Myles was trained up in the fear of the Lord. From their very infancy, she was accustomed to take her children regularly to the means of grace. With constant parental solicitude she watched over their tender years, and laboured with unceasing assiduity, and earnest prayer for the divine blessing, to instil into their opening minds the first principles of religion. Nor were her pious endeavours unavailing: Mr. Myles became very early the subject of gracious impressions, and retained a relish for divine things until he was twelve years of age; when he was corrupted by bad example. He then lost all inclination for the

ordinances of God's house; he profaned the Sabbath, and entirely left off prayer. He went on for a few years in a course of levity and youthful indulgence, to the great grief and trouble of his parents, until he was awakened to a sense of his sinfulness and danger, by a sermon which he heard Mr. Wesley preach, on his visit to Limerick, in the year 1773. He immediately began to meet in class; but owing to an injudicious visit of some weeks among worldly relatives, his thorough conversion to God was delayed for some time. The account which he gives of that event is highly satisfactory. He had been powerfully affected under the preaching of Mr. Wrigley. He participated, the following Sunday, in the sacrament of the Lord's Supper. He approached the table with great agitation; and having communicated, this passage of Scripture occurred to his mind, 'He that believeth shall be saved.' 'My heart,' says he, 'believed the declaration: instantly I was filled with light; guilt vanished away, and peace and love overflowed my heart. I was brought from darkness to light, and from the power of Satan unto God. I was enabled to commit my body and soul to him, in sure and certain confidence of his love and favor.'

From this period we recognise in the experience of Mr. Myles the experience of the true Christian. He devoted himself assiduously to the cultivation of personal religion, and aimed at recommending it to others by a faithful expression of it in his own life. At length his mind became so impressed with the condition of his sinful fellow creatures, that he began to entertain the thought of preaching the Gospel; and the persuasion that he should have to engage in that sacred work grew so strong, that he set apart a day for fasting and prayer, that God might make known to him his will, and lead him in the way he should go. That he might be free from interruption, he retired to a sequestered spot by the side of a river, and there spent the day alone with God. It was not in vain that he thus sought for direction. The Lord showed him (to use his own expression) that it was his will that he should preach the Gospel; and that nothing but his own unfaithfulness could defeat the counsel of God respecting him. He was at the same time comforted by the consideration, that so long as he continued to live a life of watchfulness, and faith, and prayer, that gracious God, who had hitherto preserved him, would continue to strengthen him against the temptations to which his youthful mind was exposed, and would enable him to maintain his integrity.

It has ever been held by the judicious as a sound maxim, that where the Head of the Church calls a person to the work of the ministry, he will make plain his providential way, enabling him to obey the heavenly call. This was exemplified in the case of Mr. Myles. From the time that he was convinced that it was his duty to preach the Gospel, he became more diligent in visiting the sick, and praying with them; and when any of the friends or neighbours

of the sick person were present, he faithfully exhorted them to flee from the wrath to come. In this employment his own soul was much blessed, and several instances occurred in which his exhortations were instrumental in the conversion of those to whom they were addressed. The superintendent of the circuit, hearing of his diligence and usefulness in this work of mercy, and having obtained, by inquiry from those who best knew him, the most satisfactory evidence of his piety and unblemished life, encouraged him to proceed. During the following year, another preacher being wanted in the circuit, Mr. Wesley appointed Mr. Myles, who thus commenced his itinerant labours in his own native place.

The entrance of Mr. Myles on the regular work of the ministry was auspicious. He was blessed in his own soul, and rendered a blessing to the people. Mr. Wesley visited the circuit a short time previous to the following conference, 1778, and makes favorable mention in his Journal of the state of the work in it; and he was so pleased with Mr. Myles, on this visit, that he invited him to attend the conference to be held that year in Dublin. He accordingly went; and his mode of travelling there proved that he had some of those physical qualities, which the circumstances of early Methodism rendered so necessary for the preachers. Although the distance was ninety-three Irish miles, [equal to one hundred and eighteen and a third English,] he performed it on foot. The conversations which he heard, and the preaching he attended, were the means of impressing him more deeply with the importance of the sacred work, and of confirming his pious resolutions. He was appointed to labour the following year at Castlebar; from that place he removed to the Lisburn circuit; and at the following conference was appointed to Cork; and from thence, at the end of the year, he removed to Belfast, to which circuit he was sent as assistant. In that account of his early life and ministerial labours which Mr. Myles published in successive numbers of the Methodist Magazine for 1797, he records some signal providential deliverances, which he experienced, from the hands of persecuting men; and how he was led by circumstances to study with particular attention the Popish and Calvinian controversies. It may suffice to remark, on this first period of his public career, that while he laboured to advance in personal holiness, and to win souls to Christ, he lost no opportunity of cultivating his talents, and increasing that stock of knowledge, which is requisite to constitute 'a wise master-builder.' He followed the Apostle's direction to Timothy, 'Give attendance to reading.' Among those works by which his views of divine truth were enlarged, and his desires after a higher degree of Christian purity were quickened, he mentions, especially, Mr. Wesley's Christian Library; a collection of the choicest pieces of practical divinity to be found in the English language, published in an abridged form. The admirable tact of Mr. Wesley, in selecting what was truly valuable in an author from that which

was extraneous, or irrelevant to the main subject, is displayed in this work to great advantage. The committee of the Methodist Book Room, actuated by a laudable desire to promote a taste for the solid and substantial in sacred literature, and to lead the present generation to an acquaintance with a class of divines, who rank among the brightest ornaments that the Christian church has ever produced, have within a few years republished the Christian Library, in thirty octavo volumes. To the youthful minister of the Gospel, this publication is invaluable. By means of it, he may early acquire that general acquaintance with English divinity, which cannot fail, under the blessing of God, to have a happy influence on his own heart, and to contribute to the formation of his style of preaching: he will learn to combine in his sermons manliness, and Scriptural fulness, and spirituality, with a modern and more popular arrangement. And the general acquaintance which the Christian Library will afford him with those 'giants' of former days, will facilitate his study of the authors themselves, in their original form and dress, when he shall be able to procure their works.

In the month of June, 1782, a conference was held in Dublin. Mr. Wesley was not present, but Dr. Coke presided. Mr. Myles, who had now travelled five years, was admitted into full connection at this conference, and received the usual mark of acknowledgment,—the large Minutes, with a suitable inscription, and signed by the Doctor's own hand. There had not been a conference in Ireland during the space of four years. The number of circuits remained the same, namely, fourteen; but there had been in that interval an increase to the societies of one thousand two hundred members, making the total number of Methodists in Ireland six thousand five hundred. Mr. Myles records a brief account of the proceedings of this conference. Among other things, the Doctor read the Minutes, and enforced on the preachers the necessity of maintaining them, which they engaged to do; and it was agreed that thenceforward a yearly conference should be held in Dublin.

Mr. Myles now quitted his native land. He had requested Mr. Wesley that he might labour in England; and his request being acceded to, he embarked, when the conference was over, for Liverpool, in company with Dr. Coke and others of the preachers. He attended the conference in London; and records the encouragement to persevere in the way of truth and holiness which he derived from the spirit and conversation of the preachers, and especially of the two Wesleys. At this conference, he was appointed to the Macclesfield circuit, and set off to it with a full determination to employ all his time and talents in calling sinners to repentance. Before leaving this circuit, he entered into the marriage state with Miss Charlotte Stevenson, of Burslem. The following year he laboured in the Nottingham circuit. His attendance at the Leeds conference, in 1784, was greatly blessed to his soul. He had there

the privilege of hearing that eminent minister of Christ, the Rev. John Fletcher, of Madeley: his sermon was of signal benefit to him. 'While I heard him,' he observes, 'preach on the Sunday preceding the conference, on the history of the prophet who prophesied before the altar of Bethel, my soul was filled with divine peace and power, in a greater measure than I had ever experienced.' He was appointed to the Leicester circuit. At the following conference, he was proposed to return thither; but on his objecting to go back, Mr. Wesley changed his appointment for St. Austle, in Cornwall; from which place he removed, the following year, 1786, to the Plymouth Dock circuit.

The period of Mr. Myles's appointment to this circuit was an important epoch in the history of Methodism. Two years before, Mr. Wesley had consecrated Dr. Coke a bishop,* and had sent him, accompanied by certain preachers, whom he ordained as presbyters, to America, to form the Methodist societies in that country into an Episcopal Church. The year immediately preceding he had ordained three others of his preachers presbyters, and sent them to Scotland, to administer the sacraments, and, as Mr. Myles states, to introduce into the societies there the Book of Common Prayer. The Prayer Book was not, however, much in accordance with the taste of the Scotch; but they welcomed the introduction of the sacraments. 'This year,' says Mr. Myles, 'the Common Prayer Book was to be introduced into several societies in England, (under certain restrictions,) of which Plymouth Dock was one.' The remarks which Mr. Myles makes on those proceedings of Mr. Wesley are important, as they afford a view of the judgment which was passed on them by the contemporaries of that great man. 'I would here observe,' says he, 'though Mr. Wesley was led by the best of motives to act in this manner, yet it had so much the appearance of forming the Methodists into a distinct body, and was so contrary to his former declarations, both in the pulpit and from the press, that he would never leave the Church, nor be the leader of a sect, that several of his friends objected to it; and it laid a foundation for jealousies, which agitated the societies for several years.'

The opinion which was thus entertained respecting Mr. Wesley's conduct, even by some who were his friends, forms a striking contrast with the judgment expressed by certain modern advocates of the Establishment. Mr. Wesley's churchmanship has been their favorite topic; while they have raised an outcry against the conference, as though it were wholly chargeable with that separation which subsists between Methodism and the Church. That Mr. Wesley had an ardent affection for the Church is unquestionable; but to argue, as though his conduct in originating Methodism was canonical, and that Methodism, even in its original form, was in a

* Mr. Wesley himself designated him a 'Superintendent.'

state of strict oneness with the Establishment, evinces a great want of acquaintance with the subject. There are two conclusions which inevitably result from examining the question in the steady light of history. The first is, that there was an important distinction between primitive Methodism and the Church. Mr. Wesley associated with himself lay preachers, who were neither ordained nor controlled by any bishop: they preached in private houses, and in chapels which were not consecrated, according to the form of the Church of England: the people were formed into regular societies, which Mr. Wesley, with the preachers, governed by a discipline of which the Establishment knew nothing; and never would Mr. Wesley consent to relinquish to its ministers, however pious and laborious, the management of the Methodist societies in their respective parishes. Methodism originated in a sort of canonical irregularity; and in its earliest, simplest form, it was impressed with such a character of distinctiveness as was sufficient to show, that, although attached to the Church, it was not, in the strict sense of the expression, one with the Church.

The second conclusion to which a correct acquaintance with the history of Methodism leads; is, that the increased distance, which is now perceptible between Methodism and the Church, has naturally resulted from the operation of the principle on which Mr. Wesley ever acted. The difference between modern and early Methodism consists in modern Methodism having service in church hours, and the sacraments in its own chapels, which early Methodism disallowed. But these alterations were made by Mr. Wesley himself; he it was who introduced preaching in church hours; he introduced the Liturgy into the chapels; and he also brought in the sacraments, and even allowed preachers to assist in their administration who had not received imposition of hands, an instance of which we shall have shortly to notice.* Every one, then, of those characteristic features of modern Methodism was implanted by Mr. Wesley's own hand. All that the conference have done, in these respects, since his death, amounts to their having made the changes, which he himself commenced, more general; and in doing this, they acted on the principle which regulated his whole conduct, and under the influence of which he introduced the alterations in question.

The principle which guided Mr. Wesley in his public career may be regarded as twofold. He acted with a determination to adhere to the Church. This arose from his being sincerely attached to its forms and institutions, and from a firm persuasion that he

* In the British Wesleyan Methodist Connection, admission of preachers into full connection is recognised as a virtual ordination of them to the full work of the ministry. It is of such preachers, thus admitted, and thus ordained, that the biographer of Mr. Myles here speaks, as will appear from what he subsequently says in this memoir. 'The laying on of hands he also afterward distinctly admits is a 'Scriptural accompaniment of ordination.'—Amer. Edit.

wasespecially designated by Providence to revive Scriptural religion within her pale. The strong declarations in which Mr. Wesley, to a late period of his life, expressed his resolution not to leave the Church, are not, however, to be understood in that strict and unqualified sense in which some have appeared disposed to regard them. They must be received with some latitude. We have already seen that every step which Mr. Wesley took in originating Methodism, must necessarily be regarded, by the rigid and unbending Churchman, as departing, in a sense, from the Church; and Mr. Wesley could not, therefore, by any thing which he said, intend to convey the idea, that he and the Methodists would not withdraw from the Church in any degree. We cannot consistently affix to his expressions of attachment to the Church a higher meaning than that he was determined that Methodism should remain as closely allied to the Church, and hold as intimate a communion with it, as the higher principle which governed him would possibly admit. But what was that higher principle, which thus counteracted and subordinated to itself his principle of affection for the Establishment? It was a fixed and unwavering resolution, in all his endeavours to do good, to follow the leadings of Providence. This was his predominating principle. Whenever he was so circumstanced, that he could see no other alternative left for him than to sacrifice his usefulness, or infringe on canonical rule, he chose the latter. However strong was his attachment to the Church of England, stronger still was his sense of the duty which he owed to the great Head of the church universal; and wherever the providence of his Divine Master led the way, he, the devoted servant, with unfaltering step, was seen to follow. Still, however, at those times when the latter principle exerted its greatest influence upon him,—when introducing those measures which were most calculated to increase the distinction between Methodism and the Church,—he acted under the impression that he was advancing the real interests of the Church. Notwithstanding he was led to adopt a course very different from that which his own views and attachments would have marked out for him, he persuaded himself that it would ultimately appear he had not mistaken his particular call; but that Methodism would prove the means of reviving religion in the Established Church. We may remark, in passing, that Methodism owes, under Heaven, its existence and character to the joint operation of those two leading motives by which Mr. Wesley was governed. Had he, in his endeavours after usefulness, been directed exclusively by his attachment to the Church, his usefulness would have been confined within the limits prescribed by canonical rule, and thus Methodism would never have had a being; and, on the other hand, had he not been ardently attached to the Church, he might have speedily renounced it altogether, and have originated a system entirely dissimilar to it in character. Neither, however, of these is the result. Methodism was brought into existence; and by the

constant modifying influence of his principle of affection for the Church, it was formed in a similar mould. Methodism, now in a state of maturity, exhibits none of the ancient well known characters of strict dissent, but possesses a form and character homogeneous with the Church. Though independent of the Church, it assumes no attitude of hostility against it, but cherishes a kindly feeling for the parent from which it sprung.

On entering on his new circuit, Plymouth Dock, Mr. Myles had, according to the regulation which we have referred to, to introduce the Liturgy there. He did this in concurrence with the trustees; but he encountered much opposition from some other persons in office, who endeavoured to create prejudice against him in the society. To his sensitive mind, this unkind treatment was very distressing; but satisfied that he had acted according to the rules and usages of Methodism, and the direction of Mr. Wesley, he committed his cause to the Lord, who vindicated his injured and afflicted servant, by owning his ministerial labours in a very remarkable manner. On this Mr. Myles himself, through modesty, does not enlarge; but Mr. Wesley, whom he mentions as visiting them toward the following spring, bears ample testimony to the fact, in the account which he records of the gracious state in which he found the society, notwithstanding the unchristian endeavours which had been made to inflame it against Mr. Myles. Speaking of Plymouth Dock, under date of February 27, 1787, Mr. Wesley says, 'I had the satisfaction to find the society here in a more flourishing state than ever. Notwithstanding all the pains that have been taken, and all the art that has been used, to tear them asunder, they cleave close together; and consequently increase in number as well as strength.' Wednesday, 28, he says, 'We went over to Plymouth, and found the society doubled since I was here before; and they are both more loving than they were then, and more earnest to save their souls.' Sunday, March 4, he adds, 'I began the service at half an hour past nine, and concluded it before one. I suppose such a number of communicants were never seen before at Plymouth Dock; but there was no disorder or hurry at all. There was more difficulty in the evening: the throng was so great, that it was impossible for me to get through them to the pulpit; so at length they made shift to lift me over the seats. Again God spoke in his word, I believe to all that could get in; but some could not, and were constrained to go away. Monday, 5.—The house was well filled again, both above and below; and, after a solemn parting, we took coach at six, leaving such a flame behind us as was never kindled here before. God grant it may never be put out!' While this good work, which Mr. Wesley founded, and was the means of advancing, was going on, Mr. Myles says, 'I was in continual hot water among the people;' and he concludes with an observation, which affords us a glance at the elevated principles from which he acted, at the same time that it administers

consolation to every faithful minister in similar circumstances: 'Peace,' he says, 'is a desirable thing; but if a minister cannot have it among a people, but at the expense of his conscience, and the neglect of his duty, his attending to both, though it exposes him to reproach, will not prevent the Lord from blessing his labours in a remarkable manner.' To refer again to the question of Methodism and the Church. In these quotations we have a case in point: here is the Liturgy; here is service in church hours; Mr. Wesley commencing on the Sunday forenoon, at half past nine, and continuing till near one; and here is the sacrament of the Lord's Supper, spoken of as of long standing in that place, and administered to overflowing numbers. How much farther removed from the Church is modern Methodism, than was Plymouth Dock Methodism, in the days of Mr. Wesley himself?

While Mr. Myles was at Plymouth Dock, in the spring of 1787, the first convicts were sent from that port to Botany Bay. Feeling interested in the spiritual welfare of these unhappy men, who had subjected themselves to banishment from their native country, Mr. Myles, on the Sunday before they embarked, appealed to the congregation in their behalf, and readily obtained from their sympathy a number of Bibles and Testaments, which were intrusted, for the benefit of the convicts, to the care of a corporal and two privates of the marines, members of the Methodist society; and on the morning of their embarkation he met with them, and commended them to God in prayer. One of the characteristic features of the present age is, the general attention which is paid to the religious and moral improvement of seafaring men; and in this work of mercy, also, Methodism took the lead. Mr. Myles makes mention of the prayer meetings which they held on board of the hulks at Plymouth Dock, and of there being many sailors who walked in the fear of the Lord.

At the close of the year, Mr. Myles had outlived all opposition; and the friends wrote to the conference, requesting his re-appointment to the circuit. He set off to the conference at Manchester, expecting to return to them; but as he was on the road, he received a letter from Mr. Wesley himself, telling him that he must go to Dublin. He felt some disappointment; but, after considering the subject, he determined to offer no objection; and, accordingly, when the conference was over, he proceeded with Mrs. Myles, who had now joined him, to the capital of his native country. In this circuit he spent two years in great peace and comfort. In the course of the second year, Mr. Wesley paid his last visit to Dublin; and the account which Mr. Myles has left of it is too interesting to be omitted:—'On Sunday morning, March 29, 1789, at nine o'clock, Mr. Wesley landed in Dublin for the last time. He had been twenty-nine hours on the sea, during which time he had been very ill; indeed so much so, that he consequently was not able to go through the labours of the day without some assistance. The

congregation was assembled, and very large; he therefore requested me to read prayers for him, after which he preached. Having the Lord's Supper to administer to about five hundred persons, he desired me to assist him by giving the cup to the people. I obeyed him, though with some degree of reluctance, knowing the prejudices of some of our own people. We had a very solemn meeting; the Lord was with us in a very remarkable manner: he crowned his ordinance with his presence, and we departed giving glory to God. During this visit, Mr. Wesley met with very great respect and attention from several persons of rank in Dublin and its environs: the Earl of Moira was among the number. Indeed I never saw him treated with more respect, by those that were not in his own society, than he was at that time. They seemed to think it was a blessing to have Mr. Wesley under their roof; and he, in return for their kindness to him, strove to make his visits not only pleasing but profitable to those that were present on those occasions; laying himself out, if possible, to do them good, and leave a blessing behind him. I believe many, if not all, had reason to say of each of these opportunities, that it was good for them to be there. Such a blessed unction attended his conversation at this time, that for myself I could say, it did my heart good to sit and listen to his conversation. Lord, make me thankful. Amen.' When we recollect that this was within two years of Mr. Wesley's death, we are forcibly struck with the contrast between the close and the commencement of his career. When he entered on his elevated course of usefulness, he was viewed with suspicion; reproaches were heaped on him; persecution followed him. But one of the high recompenses vouchsafed to him by his Divine Master was, that he was permitted to live to make himself understood in the world; to prove the purity of his motives, and to compel the more generous even of his adversaries, however they might still disapprove of some of his measures, thus greatly to esteem him. Tempestuous and lowering had been the day of this great luminary, but calmly resplendent was the glory of his setting beams. A partial shade only was seen by some to rest on his character, when he was viewed through the medium of those proceedings which rendered more visible the line of distinction between Methodism and the Church. And those measures were, after all, the cause of great uneasiness to several minds. Even the peaceful scene in Dublin was partly disturbed by this feeling; for a letter appeared in one of the leading journals, stating that Mr. Myles, 'a layman,' had assisted in giving the Lord's Supper; and arguing from thence the danger to which the Church was exposed.

The preceding account possesses additional interest from the indication which it affords of the light in which Mr. Wesley viewed his preachers. Mr. Myles was not one of those preachers whom Mr. Wesley had set apart by the imposition of hands; and yet he is seen assisting in the administration of the sacrament. And this

was not a solitary instance. I have it in my power to produce others of the same kind,—of preachers on whom hands had not been laid, joining with Mr. Wesley to administer the solemn ordinance. Now, how could Mr. Wesley have allowed of this, if he had not regarded his preachers as possessed of the true ministerial character, and their being received into full connection as a substantially Scriptural ordination of them to the full work of the ministry? His imposing hands on some of the preachers was not, I presume, so much to confer on them additional ministerial authority, as to meet the existing prejudice in favor of this Scriptural accompaniment of ordination, and to obviate, as far as possible, the objection against the administration of the sacrament by the preachers, where it might be necessary to give it in our own chapels.

Mr. Wesley prolonged his last visit to Ireland, a visit highly gratifying to him, in general, three months. In a few days after the close of the conference in Dublin, Mr. Myles embarked with him for Park Gate. They were about forty-eight hours on the water, much of which time was occupied by the party in singing hymns; and on the evening of the second day, Mr. Wesley, ever 'instant in season,—out of season,' took his stand on the deck, and preached to the passengers from, 'It is appointed unto men once to die,' and was heard by those present with visible emotion. Having landed, they proceeded to Chester. Mr. Myles's labours in his native land had now come to a final close; and he devoted the day which he spent in Chester to a solemn review of his life. The sincerity of the servant of God, and his solicitude to enjoy the undoubted approbation of his Divine Master, and the testimony of a good conscience, are never evinced more strikingly, than by his frequent withdrawing from the bustle of active life, and from the caresses of his friends, to submit, in secret with his God, his principles and his conduct to the test of rigorous, impartial examination. This was the frequent practice of Mr. Myles; and the record of his views and feelings on this occasion, exhibits that simplicity and humility by which he was so eminently characterized.

At the following conference, held at Leeds, he was appointed to Liverpool, and entered on his new sphere of labour in the true spirit of his work, 'with a mind,' to use his own words, 'devoted to God and his Gospel.' Soon after his arrival, he experienced a painful bereavement in the death of Mrs. Myles, who lost her life by a distressing accident. He had, however, in his affliction, the consolation of witnessing the prosperity of the work of God; which advanced so much, that a division of the circuit became necessary before he left it; and Northwich being taken from it, was made a new circuit. As an instance of the prosperity of Methodism in Liverpool, at that time, Mr. Myles mentions that a *second* chapel was built in the town. In the spring of his last year in this circuit, 1791, the death of Mr. Wesley took place; on whose will being made known, Mr. Myles found that he was appointed by Mr.

Wesley as one of the eight preachers who were to occupy the pulpit of the new chapel, London; and also one of the committee for appointing preachers for the new chapel in Bath.

In the spring of 1791, Mr. Myles entered into a second marriage, with Miss Sarah Moore, which proved a union singularly felicitous. At the conference he was appointed to Stockport, where he remained two years. This was a period of great political excitement. A revolutionary spirit had gone abroad, producing discontent and insubordination. The conduct of Mr. Myles, in reference to the state of things, was regulated according to the true model of the Christian minister. He did not desecrate the pulpit, by making it the place for discussing political questions—measures of government; nor did he, through fear of being charged with preaching politics, shrink from insisting on that important part of Christian morality which relates to obedience to rulers. He fearlessly discharged his duty; and while he taught that men should 'fear God,' he enjoined on them likewise to 'honor the king.' At the expiration of his time he left the circuit, grateful to God, who had enabled him to maintain his integrity in such an arduous situation, and who had crowned his labours, in general, with success. From Stockport he removed to Oldham, where he spent a happy year, at the end of which he removed to Wakefield. The comfortable circumstances in which he found himself there, afforded him an opportunity of submitting his religious principles, and the doctrines which he had been preaching for now nearly twenty years, to a calm and impartial review; the result of which was, his being more deeply convinced than ever, that he had not been deluding himself, and others, with 'cunningly devised fables,' but that he had been embracing and maintaining the truths of God.

At the conference in 1796, Mr. Myles was appointed to Leeds, as second preacher; Mr. Benson being the superintendent. The society there was agitated with questions respecting the sacrament, and our discipline in general; and he found it necessary to follow the advice which Mr. Benson gave him, 'to guard against a party spirit.' Notwithstanding these discussions, he enjoyed great spiritual prosperity. Speaking of the benefit which he especially derived from the select band, he says, 'My soul thirsted for all the fulness of God: here I found my faith, hope, and love increase.' In the course of the year he was thrown from his horse, and had his arm broken by the fall. Knowing that nothing happens to 'the children of God' by chance, he regarded this dispensation as the appointment of his heavenly Father, and sought a sanctified improvement of it. He thus expresses himself on the occasion:—'Blessed be God, my mind enjoyed great peace. At the same time I was deeply humbled before God. A sense of my unfaithfulness, uselessness, and foolishness, together with God's laying me aside for a season, sunk me very low in my own esteem. On the other hand, the consideration that it might be worse, that

I deserved more, together with the kindness of friends, encouraged me to trust in the Lord. This affliction led me nearer to God. "It is good for me that I have been afflicted." For "before I was afflicted I went astray; but now I have kept thy word." ' The memorable conference of 1797 was held in Leeds. Mr. Myles gave a statement of the result, very laconic, but sufficiently expressive of his own views: 'A partial separation,' he says, 'took place, which I believe will be a means of purifying the body.' He was appointed a second year to Leeds. His own language will best show what was the state of mind in which he commenced it. He writes, 'Blessed be God, my mind is as much devoted to his service as ever it was. I trust I am more established in his ways. I desire to be truly thankful for all the mercies I have received from him. I give him the praise for any good I have done; and desire, from the bottom of my heart, to cry out, "God be merciful to me a sinner." ' The whole period of his appointment at Leeds was to him a season of prosperity. Under the date of April 25, 1798, he adds again, 'Since last conference, the Lord has been very gracious to me. I have seen more into the beauty and necessity of holiness, having had opportunity of conversing with some very good people; and seeing their earnest spirit in prayer and supplication, the Lord made it a blessing to my soul. I caught a degree of their spirit, found much liberty in prayer, great earnestness in preaching, and felt much of the divine presence when exercising for God.'

From Leeds he removed to Rochdale. At the end of two years he was appointed to superintend the Bristol circuit. Soon after his arrival, he was visited by Dr. Coke, accompanied by Mr. Bradburn and two missionaries. They had a very solemn service at the ordination of the missionaries by the Doctor, who, after their departure, proceeded with his usual work of begging from door to door, for the support of the missions. It may not be uninteresting to record a specimen of the objections made against missionary undertakings, at that early period. Mr. Myles says, that they were told by some, '1. It was such an up-hill game, that it was not likely to meet with success. 2. It was only to make a living for the missionaries. 3. If it succeeded, the consequence would be, the negroes in the West Indies would rise up and kill all the white people, as they were a hundred to one. The best answer to all these objections are *facts*, which prove the contrary.' While in this circuit, Mr. Myles republished a few single sermons, and proposals for printing a third edition of his 'Chronological History of the People called Methodists;' a useful work, which has gone through four editions.

On leaving Bristol, Mr. Myles removed to London, where he spent two years, with comfort to himself, and with benefit to the people. He thus records his feelings, in reference to his ministerial success, and his own experience:—'I feel gratitude to God for my situation, my call to the ministry, my abilities as a preacher,

my acceptableness among the people, and for the numbers which come to hear me. May the Lord enable me to work while it is called to-day, as the night is coming, when no man can work.' Then again, 'O God, my sole desire is to thee! I feel I love thee, because thou hast first loved me. But I am fearful of myself. Be thou my present and everlasting friend. O Christ, save the soul that trusts in thee. Save me, save me, from every thing that would hurt me. God bless me. Amen, and Amen.' His remaining a third year in London was spoken of; but the conference removed him to Newcastle-upon-Tyne, to which place he went as superintendent, and chairman of the district. His appointed residence there was the Orphan house, the second preaching house which Mr. Wesley built. It was not without considerable emotion that he took possession of Mr. Wesley's study, with his writing desk and stool, nor without earnest prayer to God to qualify him more eminently for his blessed service. While in this circuit, his health began to decline: he observes, 'The labours of an itinerant life, especially in the winter, begin to try me very sore.' Before he left Newcastle, he published his Life of the Rev. William Grimshaw.

At the conference in Sheffield, 1806, Mr. Myles was appointed a second time for Liverpool. On his arrival there, he writes, 'I feel weak in body, and low in mind, but very desirous of being useful. May the Lord make me a blessing to the people! Amen.' On November 15, he writes again, 'I have just been three months in this circuit. I thank God for my present appointment. The labour is not too much for me; my health is better; my soul is alive to God. I feel a thirst for Scriptural knowledge, a desire to be useful in my day and generation; the Lord is with me in my pulpit exercises, and I love retirement.' In the following spring, he felt considerably indisposed again, and appeared to entertain the idea that God might be about to lay him aside. In view of this, he records his gratitude to God, who had called him to be a Christian, and a preacher of his Gospel; and expresses, in strong language, the deep and humbling sense which he had of his own unworthiness and unprofitableness. He often records the aspirations of his soul to God to preserve him from hastiness of temper; and on this occasion, he says, 'My easily besetting sin is anger; but I never let the sun go down upon my wrath. It gives me great distress. Lord, give me a meek and quiet spirit, which in thy sight is of great price, and I shall find rest to my soul. Amen.' A short tour into Wales appears to have been beneficial to his health. His observations recorded in his journal on his return, breathe the spirit of the devoted servant of Christ. He says, 'On this little excursion I would make the following remarks. I was very humble in my mind during the whole of it. It was produced by the deep sense I had of my foolishness and unfaithfulness; by the deep concern I had respecting the society in Liverpool; and the desire the people showed in wishing to hear me preach.' Then again, 'I feel

thankful this morning for God's gracious and providential dealings with me ever since I was born. O my God! make me pure in heart; keep me from passion; deliver me from the fear of man. Give success to my labours; give me the affections of the people, for their good. Be thou my hiding place in time and in eternity. Amen, and Amen.'

The second year of Mr. Myles, in this circuit, was with him a period of great exertion. It commenced, or rather, the preceding year terminated, with the conference, which was held in Liverpool for the first time. 'Two hundred and twelve preachers,' he says, 'assembled on the occasion. The chief burden of providing for the brethren lay on me. The meeting continued for three weeks. It was a very profitable season to the society in general.' In the winter, he was engaged with the business of dividing the leaders' meeting. He observes, 'It consisted of one hundred members, and was too large for doing the work of a leaders' meeting in. The change met with great opposition from some of the leaders; but the piety, good sense, and disinterestedness of the majority led them to acquiesce in the measure. From the purest motives, I gave it all the support in my power.' Early in the spring five missionaries, Messrs. Hodgson, Willis, Wiggins, Toland, and Firth, sailed from Liverpool, for the West Indies, and it devolved on Mr. Myles to equip them for the voyage. The transaction of this business had at least this good practical effect on him; he was made more sensible of the necessity of exertion in the support of the missionary work. Although he had used the greatest possible frugality, the expense so far exceeded his expectations that he says, 'I saw the necessity of promoting the missionary collection, if we mean to send the Gospel to the poor blacks.' In the midst of his exertions this year, Mr. Myles's health appears to have been better. Toward the spring he writes with his characteristic simplicity, 'I feel less pain this winter than I have for four winters past. My dear wife, and mother, and self, are in tolerable health; and so is my maid servant. Blessed be the name of the Lord. O God, grant me thy salvation. Direct my footsteps in thy way; keep me from the face of my enemies. I ask these mercies for Christ's sake. Amen.'

At the Manchester conference, 1808, he was appointed to Sheffield. Having remained two years there, he removed to Bath, as second preacher, with his brother-in-law, Mr. Moore. Here he began to have alarming apoplectic symptoms. In 1812, he was appointed to London again, but not as superintendent, on account of the unsettled state of his health. While in London his mother died. She had travelled almost the whole time of her widowhood, upwards of nineteen years, with her son. His uniform kindness to his aged parent, and the tenderness with which he ever mentions her in his journal, place his filial piety in an impressive point of view. On leaving London, he went to Rochester

as superintendent, and chairman of the district. At the Sheffield conference, two years afterward, he was appointed to the Hull circuit; and at the expiration of his second year there, he removed to Halifax. During the summer of 1820, he, by appointment of the conference, accompanied the president to Ireland, and was much interested with his visit to his native country. In the autumn of that year, he had another of those fits to which he had become subject: he speaks of it as the fifteenth; and this was succeeded, early in the winter, by a severe bilious attack, which prevented him from attending to his public duties nearly three weeks. In this affliction, while contemplating his dissolution as at no very great distance, he appears to have been greatly comforted by the consideration, that he had endeavoured to spend his health and vigour in the service of God; and observes, 'I never was more convinced that a sick bed was an unfavorable time to seek for the conversion of the soul, from ignorance, guilt, and impenitence, than I was during this time.' In conclusion, he records his gratitude to God for his recovery, and his prayer that he might be more than ever devoted to his service. Before leaving the Halifax circuit, he published a pamphlet on chapel building.

The conference of 1821, which was held in Manchester, was a season of great spiritual benefit to him. He was there appointed to Salford, where he spent two years, and then removed to Plymouth Dock. The limits of a Magazine have not allowed me to do more than merely glance at some of his appointments. Suffice it to say, in general, he continued to maintain the Christian and ministerial character with consistency. The frame of mind in which he entered on his last circuit is seen in the first record which he makes in his journal after his arrival:—'During the ten days,' he says, 'which I have spent here, I have enjoyed communion with God, and a spirit of mental prayer.' Toward the close of this year, his health grew worse, and his indisposition appears to have been increased by some painful exercises which he experienced. He remarks, 'The exercise of my mind tends to increase the pain in my left breast, and in my bowels. May the Lord give me the sanctified use of all these bodily and mental afflictions. May I receive them as a cup which my heavenly Father has prepared for me; and may I drink it with thankfulness to my dear Redeemer, who is calling me to have fellowship with him in his sufferings. Lord, increase my faith, patience, and resignation.' The health of Mr. Myles had been failing for some years. He himself had painfully felt it; but his growing bodily infirmities had become, perhaps, even more evident to his friends than to himself; and at the following conference he was affectionately advised by his brethren to retire from the itinerancy. After serious deliberation on the subject, he was disposed to regard their advice as the voice of God; and, consenting to the proposal, he

sat down as supernumerary at Liverpool; having travelled as a regular preacher forty-seven years.

Advancing age had thus compelled our venerable friend to retire; but it had not broken his spirit, nor quenched his love for that sacred work in which he had been so long honorably engaged. He withdrew from the regular work purposing to wear out his remaining strength in such occasional labours as he might have opportunity to engage in. 'I only wish,' he says, 'for an opportunity of preaching every Sunday. May the Lord sanctify my present situation, and open a way, if it be his will, for me to exercise my preaching talent.' The desired opportunity was afforded him. After the lapse of a few weeks he writes, 'Since I wrote last in my journal, I have preached twice every Sunday, and generally once on the week day.' In this more limited sphere, his Divine Master was still with him. In a succeeding year, on reviewing those labours, he observes, 'I have found delight and profit to my own soul in preaching, and I trust the people have been edified." The spirit of oneness with his brethren, which he cherished in his retirement, and the deep interest which he still took in the welfare of the cause, reflect an amiable lustre on the character of Mr. Myles. Under the date of July 27, 1825, he thus expresses himself, 'The conference met at Bristol. As I am a supernumerary, I did not attend its meetings. But I am fully taken up with prayer and meditation concerning its welfare.' The Rev. Robert Newton, who superintended the Liverpool South circuit at the time of his death, has repeatedly observed to me, when speaking of his spirit and conduct in general, that Mr. Myles was almost every thing that one could wish an aged supernumerary preacher to be.

For some time previously to the annual missionary meeting in Liverpool, April, 1828, Mr. Myles's health had been rapidly declining, although he had not been prevented from attending to his appointments on the plan. He preached at the Mount Pleasant chapel in the evening of Good-Friday, and assisted at the administration of the sacrament on the following Sunday. On Tuesday morning, April 5, he opened the missionary meeting at the Brunswick chapel with singing and prayer; but this was his last public effort. He was taken ill that night, and died early on Friday morning. His sufferings were great; but the presence of his Saviour supported him. 'He is with me,' he observed to the Rev. W. Clegg; 'and all my trust is in the Lord Jesus, the Mediator. O what should I do now but for my interest in Christ! I should be for ever undone.' A little after, Mrs. Myles, perceiving that he was getting worse, said to him, 'My dear, you have given me many a word of comfort, have you one for me now that you are leaving me?' He fixed his eye on her, and said, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into

the world to save sinners, of whom I am chief;' and after languishing a little longer in great pain, he expired. He had nearly completed his seventy-second year, and had been almost four years a supernumerary.

Too great exertion on a visit which he paid to Runcorn, the preceding autumn, was the cause of that rapid decline in Mr. Myles's health, which preceded the final attack. There are some singular coincidences observable in his visits to that place, which may not be deemed unworthy of notice. The first time that he went there, was, when he was first stationed at Liverpool. He went with a view to introduce preaching: but no one would receive him or his horse, or let him have a place to preach in. After the lapse of many years, Methodism having gained an establishment in Runcorn, a chapel was built; and the friends, having heard of the former unsuccessful attempt of Mr. Myles, determined to invite him to assist at the opening of the chapel. He accepted the invitation with pleasure, and preached on the occasion. After another period of some twenty years or more, it was the lot of the writer of this memoir to be stationed at Runcorn. The prosperity which the Lord was pleased to vouchsafe to us, rendered a larger chapel necessary; and a favorable opportunity occuring for securing a suitable piece of ground, it was embraced; and a commodious, handsome new chapel was erected, having a Sunday school beneath it, and a good dwelling house attached. Mr. Myles was now a supernumerary at Liverpool; and the Runcorn friends, to whom he was greatly endeared, were anxious that, as he had preached the first sermon in their old chapel, he should preach the last in it too, previously to its being taken down; and also that he should take a part in the opening of the new one. He cheerfully engaged to do so; and he performed his engagement as far as the old chapel was concerned, preaching in it a sermon introductory to the missionary meeting; but, owing to a mistake respecting the packet, he was so harassed in his journey, that he began to sink very fast from that period. The circumstances under which the new chapel was opened will ever invest the remembrance of it in my mind with a mournful interest. During the preceding summer, Mr. and Mrs. Myles spent a few days at my house. We had then a little boy who was born after we came to Runcorn; and we were intending to have him consecrated to God in the solemn ordinance of baptism, at the opening of the new chapel. The name of the child was William; and Mr. Myles became very much attached to him, calling him his name-sake, and speaking of the pleasure he should have in assisting at the public dedication of his young name-sake to that Divine Master in whose service he himself was nearly worn out. The chapel opening at last came; but, O the vanity of all human calculations! our dear child lay that day in his coffin; and Mr. Newton, having preached the first sermon in the new chapel in

the morning, hastened home to Liverpool, to preach a funeral sermon on the occasion of Mr. Myles's death in the evening.

The esteem which Mr. Myles had secured for himself in Liverpool was not confined to his own people. Many gentlemen, unconnected with the Wesleyan society, testified their respect for his memory by attending when the funeral discourse was preached; and the Liverpool Auxiliary Bible Society recorded, in their printed report of that year, their high sense of his worth, and spoke of his death as a loss to the institution. Mr. Myles had been a steady friend to the Bible cause; and, on his will being read, it was found that he had bequeathed one hundred pounds (three and a half per cent. annuities) to the British and Foreign Bible Society, as well as one hundred pounds each to the two Wesleyan institutions, the Missionary Society, and the Preachers' Legalized Fund. The legacy to the last mentioned fund, Mrs. Myles, with a rare generosity and nobleness of mind, doubled, at the time of its being paid, by a donation of her own.

Few words will be requisite in summing up the character of Mr. Myles. His piety was deep and genuine; but what particularly distinguished him was, an integrity which showed itself in a most minute and punctual attention even to his most ordinary engagements, and a remarkable simplicity which gave a kind of transparency to his whole character. And it is evident from his journal, that his religious experience received a peculiar tone from an extreme sensibility, which often made those occurrences which others would not, perhaps, have felt at all, heavy trials and painful exercises to him. If his talents were not of the very highest order, they were respectable; and if his education was not a finished one, he acquired a considerable stock of knowledge, by a persevering application to reading and study through the greater part of his life. He was able to consult the Old and New Testaments in their original tongues, and he also acquired some knowledge of Latin and French. His sermons were generally collections of rich materials, and were distinguished in their style and delivery by his characteristic simplicity. The single sermons which he published may perhaps be regarded as tolerably fair specimens of his pulpit discourses. In his best days he was a popular preacher; and what crowned all was, the blessing of God resting upon his labours, and making him instrumental in 'turning many to righteousness.' In the various circuits where he successively laboured, his memory will long be affectionately cherished. For while many were effectually converted to God by his instrumentality, many more were instructed, encouraged, and edified; and his entire conduct was admirably calculated to inspire general esteem and love. His brethren also had the fullest confidence in his principles and uprightness, through the whole of his protracted and eventful life; and to them he was an example of order, diligence, fidelity, and zeal. Few men, occupying a public situation as Mr. Myles

did, have maintained for so many years a character so pure and unsullied. May a succession of men, actuated by the same spirit, be raised up to extend and perpetuate that blessed work of God, of which Mr. Myles and his coädjutors have been the honored instruments!

A DISSERTATION

On the most approved method of extending Missionary Operations, by pecuniary means and otherwise.—By Rev. Alfred Brunson.

'Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' Psalm ii, 8.

It is not necessary, at this period in the benevolent movements of the times, to plead for the introduction of missionary operations, or to show that it is an important duty of Christians to contribute to their support. These are doctrines already well established. The object of the present inquiry is, to ascertain, as far as practicable, 'the most approved method of extending' those 'operations, by pecuniary means and otherwise,' so as to obtain the most means, and render them the most useful, in promoting the glory of God in the salvation of souls.

The missionary cause is emphatically the cause of God. It took its rise in the benevolence of that Being, whose love to a fallen world induced him 'to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And every means used, since the deplored fall of our race, in the varied dispensations of mercy, to restore man to peace and favor with his offended Maker, are properly and truly missionary. And in every instance in which man coöperates with his Maker in this charitable enterprise, he imitates his heavenly Father, and is so far godlike.

The genius of missions, sitting in the highest seats of benevolence, contemplates the human family in its fallen, degraded, miserable, and (as to itself) helpless condition; and while she views the gloomy portrait, with the tear of compassion glistening in her eye, she reaches forth her hand, containing the proffers of the Gospel, and being commissioned by the high courts of Heaven, she urges the unhappy to receive them and live. And, as like begets like, so whoever receives this Gospel, with its attendant blessings, feels his spirit moved within him to extend its benefits to others; yea, on the same principle, the views and feelings which the Gospel inspires are usually coëxtensive with those of the Spirit from which they are received. This we take to be the desire of the *Christian* world; to assist in accomplishing which, we design, *first*, to consider the *extent* of the work necessary to a universal spread of the Gospel, which is the ultimate design in its propagation; which

view will enable us the better, *secondly*, to contemplate the most effectual measures to accomplish so great and so good a work.

In pursuing this order, then, we shall in the first place notice the work to be done. This is no less than the conversion of the world of mankind to the faith of the Gospel, as the most effectual if not the only means to rescue them from their deplorable situation. As yet, however, but a small portion of the world have heard the glad tidings of peace, and much, very much, is to be done, before the Gospel shall have taken such a universal spread as to usher in the millenial glory of the Messiah's reign.

The extent of this work will be the better understood, from a cursory view of the population of the globe, with their relative proportions. In this we cannot be exact, because of the barbarous state in which so many nations live; but we may be sufficiently correct for practical purposes. There are supposed to be about *one thousand million* souls upon earth, of whom not over *two hundred million* are *called* Christian; and of this number perhaps not more than *ninety million* come within the name or influence of the *Protestant* faith; the remainder being within the pale of the Roman and Greek churches, where the prospect of their conversion from a nominal to a genuine Christianity, is no better than that of the Heathen themselves, if as good. The Greek church is admitted to be rather better than the Roman; but both are so corrupt, in both doctrine and morals, that the proportion of their people who may be called pious, is not probably much greater than the proportion among the Pagans and Mohammedans, who, like Cornelius, 'fear God and work righteousness,' according to the *best light and knowledge* THEY HAVE; and who, in consequence, 'are accepted of Him.' And it is a well known fact, that the inveterate prejudices of a *bad* religion are more difficult to overcome than the mere opposition of a fallen nature; of which we have ample proof, not only in the attempts to convert the Papists and Mohammedans, but even in the Indians on our frontier, who had partially embraced the Roman faith: for they were more difficult to be convinced of the necessity of 'repentance toward God and faith toward *our Lord Jesus Christ*,' than were those who were in a perfect Heathen state. The blind madness of the Jews, the superstition of the Papists, the unconquerable prejudices of the Mohammedans, and the delusive fanaticism of the Pagans, obtrude obstacles of the most important magnitude in the way of the universal spread of the Gospel of the Redeemer, and show more clearly the extent and importance of the work to be accomplished.

In this work we may include, then, the Jews, Pagans, Mohammedans, Papists, and Greeks; and when we consider how small a proportion of those called Protestants are truly pious, we shall probably add nine tenths of the Protestant population of the globe to the other, which will give (in round numbers) not far from *nine hundred million* to be converted to the genuine faith of the Gospel.

This work assumes a still more important magnitude, when we take into view the probable time allotted for its accomplishment. It has been an extensive opinion in Christendom, that the *thousand* years when Christ shall reign on earth, when his church shall have rest from the assaults of Satan, will be the *seventh thousandth* year of the world. Upon this calculation, there is but about *one hundred and seventy* years till that reign shall take place; and let that reign be as it may, either that Christ will reign in *person*, (with all the saints, sharing in the first resurrection with him,) or from the universal spread of the Gospel, that he shall reign in *spirit;* yet, this whole work must be accomplished before this full millenial glory can take place. And if we deduct from the above calculation one half for minors or infants, there will yet be *four hundred and fifty million* to be converted in the space of *one hundred and seventy years;* which would require the conversion of more than *two million and six hundred thousand* per annum, without any allowance for the increase of population. In view of this great and important work, [especially when we add the increasing population,] well may we exclaim, Who is sufficient for these things? Yet, if we believe in the millenial reign of the Redeemer, we must believe the work *will* [as to the population of the world at some period of its existence] be accomplished; or if we discredit such a reign, we ought to view the world in such a state of ruin with an eye of compassion, and admit the work *should* be done, in order to ameliorate the condition of our species, and promote the future happiness of the human soul. From either view of the subject, if we are influenced by the feelings of benevolence, we are the better prepared,

Secondly, To inquire into the means by which this important work is to be accomplished. And as to these, it would be fair to conclude, that the Founder of missions himself, who undertook the redemption of the world, the extension of whose kingdom we are now contemplating, best understood the means adapted to the great end in view. And the means instituted by him were not in accordance with 'the wisdom of the world,' by which man cannot attain a 'knowledge of God;' but 'it pleased God by the' (apparent) 'foolishness of *preaching* to save them that believe.'

The object in the establishment of missions is, to ameliorate the condition of the ignorant and wretched in this life, and particularly to promote their happiness in the world to come. As for civilizing the Heathen, or even moralizing those called civil, without the efficient and practical effects of the Gospel, long experience has proved this to be impracticable. The Pagan Greeks, and Romans, in their highest state of improvement in the arts of civil life, were not to be considered moral; and even the semblance of truth found among them, is acknowledged to have been derived from the sacred books of the Jews. And though the Indians had been taught in schools, and instructed on farms and in workshops, yet they were Indians

still. But as soon as the word of God took effect with them, they yielded the chase, handled the plough, and submitted to the discipline of the workshop, with all the apparent delight and prospects of a civilized and Christian community.*

But the Gospel, to produce these happy effects, must be *believed;* 'but how can they believe in Him of whom they have not heard? and how can they hear without a preacher? and how can he preach (to profit) except he be sent?' It appears, therefore, that the means instituted of God for the salvation and happiness of a fallen world, and which are also contemplated in missionary operations, are the preaching of the Gospel, with its attendant auxiliaries and support. But it is equally evident that the 'preacher,' to be successful, must 'be sent' of God, and every measure adopted as an auxiliary should be in accordance with the example of the Apostles, and the spirit of the Gospel.

A missionary then should, *First*, be soundly converted to God himself; for it needs no argument to prove the impropriety of sending an unconverted man to convert others! In all sciences, the teacher is supposed to be acquainted with the subject in which he instructs others; otherwise, it would be 'the blind leading the blind.' And as 'the natural man discerneth not the things of the Spirit,' so it is impossible for one to teach others 'the things of the Spirit,' who himself 'is not spiritual.' *Secondly*, he should evince the truth and soundness of his conversion by a holy life and upright conversation, by which the people may see in him the fruits of the religion he preaches to them. This will give them confidence in the truth of his doctrine, and the sincerity of his motives, without which, his preaching to them would be of no more use than 'a sounding brass, or a tinkling cymbal.' *Thirdly*, it would be presumption in any man to take upon him the office and duties of the Gospel ministry, unless conscious of being 'moved thereunto by the Holy Ghost.' Without this, he cannot be 'sent' of God; and 'no man taketh (or ought to take) this honor to himself, save he that is called of God, as was Aaron.' And, *Fourthly*, as a proof of such a call, he should have souls converted to God through his instrumentality; this is necessary, that the people may be satisfied that he is 'sent' of God. And without this satisfaction, the people will be unwilling to submit to his ministrations. The Apostle knew this when his right to the Apostleship was disputed, which right he claimed on the above ground, saying, '*Ye* are the *seals* of mine Apostleship.'

In addition to these *characteristics* of a true minister of Jesus

* During the sitting of the Ohio annual conference of the Methodist Episcopal Church, in Zanesville, in 1824, one of the Wyandot chiefs, in addressing the congregation on the *effects* of the Gospel in his nation, said, '*Once* we were *wild*, but the word of God has *tamed* us. *Once* we were *afraid of you*, and *you were afraid of us*, but *now* we meet as friends,' &c. What gave these remarks the greater force, at that time and place, was the fact that the Indian wars, in which this chief had participated, were still fresh in the remembrance of a considerable portion of the assembly.

Christ, he should possess certain *qualifications*, without which he cannot expect to succeed in winning souls to Christ. *First*, he should have a good natural understanding, and a tolerable gift of utterance, so as to be capable of understanding and explaining the Gospel system to the best advantage. Indeed, it is doubtful whether any man is called of God to the ministry, who has not *naturally* these abilities. For they are certainly necessary. But we are not authorized to expect a miraculous gift of them; therefore, to call a man to the ministry destitute of them, would be to thwart the design of the call itself. *Secondly*, he should have (and if he is called of God to the work, he *will* have) such an enlightening influence of the Holy Spirit as will enable him to understand the *practical* and *experimental* parts of the sacred Oracles, and give an unction to his ministrations in these respects. This we conceive to be implied in the idea of being 'called of God,' or being 'moved by the Holy Ghost to take this office and ministry;' but we understand it in a sense adapted to our present age. And, *Thirdly*, he should so improve the gifts of nature and grace by study, as to render himself 'a workman that needeth not be ashamed, rightly dividing the word of truth.'

The too common practice of sending men upon missions, who are not properly qualified, merely because their abilities are too small to be required in a more improved state of society, is one of the fatal reasons why so many missions have proved abortive. It is well known that our unlettered Indians often raise queries and objections to Christianity, which it requires able divines to answer; and certainly more serious difficulties may be expected in more lettered countries. A missionary, therefore, to fill his station with honor to himself and his Divine Master, and usefulness to the people, should be not only a man of piety, but also of talents and of deep and constant study.

When a man thus qualified for a mission can be obtained, one who feels impelled by a sense of duty to enter upon this arduous undertaking, and one whom the church approves, it is admitted that he is entitled to a reasonable support; for thus it is written, 'They that preach the Gospel shall live of the Gospel.' But it cannot be expected that a Heathen or unconverted people, who know nothing of the benefits of the Gospel, nor of the advantages of religious instruction, should contribute to its support, until they receive and know how to appreciate those benefits. Some ministers depend upon their own funds or resources, as St. Paul did, when he laboured 'with his own hands,' for his temporal support. Others have rendered considerable assistance to the cause of Christ, in the capacity of *local* preachers, while pursuing their usual worldly concerns for their support, as did the first Methodist preachers who emigrated to America, and many others who have introduced the Gospel into new and destitute places in a similar way. But what may be termed a *regular* ministry, who spend their

whole time and talents in this angelic work, must receive support from some source, or be paralyzed in their operations. And in the cases of missions, strictly so called, that is, in introducing the Gospel into new and uncultivated places, where the missionary cannot expect a support from the people whom he serves, until they receive such benefit from his labours as will convince them of their duty in this respect, he must do as St. Paul did, when he 'took wages of one church,' to support him while 'ministering to another,' less able to contribute to his support. On this *principle* the churches of Christ have acted from the days of St. Paul to the present time, and especially in what is *now* called missionary movements: i. e. those churches or places which are *better* able, contribute to send the Gospel to others *less* able, or entirely destitute, whereby 'the poor have the Gospel preached to them.' This mode of operation, systematically, is *peculiar* to the itinerant system, and is beautifully illustrated in the economy of the Methodist Episcopal Church.

But it is a matter of considerable importance to the cause of missions, to ascertain the best method of carrying these benevolent designs into practical effect. As to this, different 'ways and means' have been devised, all of which seem to have their advantages and disadvantages, according to the peculiarities of the people and place where they may be put into operation. It is admitted that the means of supporting the Gospel, either in missions or otherwise, should be by voluntary contribution, or, in other words, it should be 'a free-will offering.' But still it is a question as to the best means of bringing these 'free-will offerings' into one general reservoir, from which the laborious missionary may receive the means of support in proper proportions, and in a systematic manner. To accomplish this, it must be obvious to every mind, that a reservoir must first be provided, before the little streams of benevolence which may be found scattered over a wide spread church can be turned in a direction to concentrate in it. None of the little rills that wind through the extended plains and valleys of our continent, can of themselves float the weighty ship; but when their waters concentrate in the vast reservoir of the deep, the massive burden glides upon their surface with the most perfect ease. In all these things, 'union is strength;' but to bring these benevolent operations into a union, some *centre* should be established, as a rallying point and reservoir for the whole. This we find in the *Parent Missionary Society*, to which every auxiliary turns its course, as the streams do to the sea.

The formation of missionary societies, then, in which every member stipulates to contribute a given sum, appears to be the best calculated to accomplish the design in view. But still the *time* of payments has a considerable influence upon the amount finally collected. This may be annually, quarterly, monthly, or weekly, as may suit the views of the people, or the circumstances of the place. The oftener the payments are made, the more will be

eventually collected even from the same persons; because, the usual rule by which these benevolent movements are determined, is the quantum of ready change at hand. This being near the same at all times with many or most people, a quarterly contribution will frequently be as large as an annual one. A subscription paid in *monthly* instalments, though it does not usually give as much at a time, as would the quarterly or annual payments, yet, when summed up at the end of the year, will frequently amount to considerably more than the other. And upon the same principle, weekly payments have the advantage of all others; for, though the amount usually paid weekly is much smaller than that paid at longer intervals, yet, the amount will be greater in *proportion to the time* than the other. The mites collected in this way are like the drops in the gentle shower; their weight is but small and their fall is scarcely felt; yet when they are absorbed in the earth they do more good than the more sudden and sooner terminated flood will do. But what gives weekly collections the highest authority, is, that it is more in accordance with the spirit and practice of the primitive church, as mentioned in the sixteenth chapter of first Corinthians. Many other means may be resorted to, and may contribute largely to the general fund of missionary benevolence, such as donations, bequests, public collections, &c. But none can be relied upon with as much certainty as those steady periodical streams which usually constitute the main resources of the treasury.

The above remarks refer to the means of raising funds *at home*, by those who contemplate *sending* the Gospel to others. But another means of support may be found in, and to grow out of, the mission itself. For if the mission is successful, the people converted must and will feel it their duty to support that Gospel, from the ministrations of which they have received such signal benefit; and as soon as practical not only take upon themselves its support in their own immediate neighbourhood, but also (as a Wyandot chief said) contribute to 'Give the Gospel *another push*.' When this takes place, the parent institution can not only apply the stream which flowed to this mission in another direction, but from the additional strength which it derives from this newly added rill, the stream will move with greater power, and with additional prospects of effect.

In selecting a field of labour, the missionary should be governed by those circumstances, whenever they occur, which seem to express the most clearly the direction of Providence. The exact circumstances which attended Paul's call to Macedonia, Peter's to the house of Cornelius, or Peter and John's to Samaria, may never again occur; yet, the *principle* involved in those cases may (in some measure) often occur; and, indeed, they often have. Such was the call that went from America to Europe, when the first Methodist societies requested Mr. Wesley to send them help;

and the case of the Wyandots, who received the Gospel first by means of Steward, the coloured man, which led the conference to send them regular ministers, bears no mean resemblance to the circumstances which followed Philip's visit to Samaria, after the death of Stephen. But we are not to expect such *special* directions in every case; nor had the first missionaries of the cross; for, 'those who were scattered abroad' with Philip, after the death of Stephen, 'went *every where* preaching the word.' And in the commission which the Founder of missions gave to his disciples, they are expressly told to 'go into *all the world*, and preach the Gospel to every creature.' And the direction to those who go in quest of lost souls, without such special guidance, is, 'into whatsoever house ye enter, if the Son of peace be there, there abide, and thence depart; but if the Son of peace be not there, depart out of that house, and shake off the dust of your feet as a testimony against them,' &c. The missionary of JESUS should not wait for some agent to precede him and prepare his way, but like Paul should ever seek out those places and that people where the Gospel has not been heard, lest he 'should build upon the foundation which another had laid.' Our Master did not wait for us to invite him, before his compassion moved toward a world in ruins; nor can it be reasonably expected that a dark and benighted people who know nothing of the advantages of Christianity, will solicit the preaching of it among them, until at least some glimmer of it has reached them. But the missionary who follows the direction of his Divine Master, will 'go out into the streets and lanes of the city, and into the high-ways and hedges, and bring in the poor, the maimed, the halt, and the blind.'

It will be admitted, however, that some fields of labour present more pleasing prospects than others; and when every place cannot be occupied, we should select the most promising, which would evidently be following the openings of Providence. Among any people, but especially a barbarous and uncultivated people, the patronage of a chief or ruler should not be despised, but if possible secured. Not because *his* soul is any better than that of a *poor* or *common* man, in the abstract; but because, first, his authority or influence will protect the missionary from persecution, which we know discourages many from embracing the Gospel, lest they should be persecuted in like manner. Secondly, because the influence of such a man goes far to encourage or discourage (as the case may be) those who look up to him for example, and if his influence can by *proper* means be secured on the side of Christianity, its effects must be in proportion to his standing and piety. The sturdy oak is but wood; yet, from its height and weight, when it falls, it brings down many smaller trees that stand within its length. Cornelius, at the head of his hundred men, though but a man himself, could do more for the cause of Christ than ten or twenty of his soldiers, allowing them to be equally

pious. And, Thirdly, it is certain, that such a man having more or greater talents than others, is accountable to God in proportion; and in case he is lost, must sink to a greater condemnation. It is worthy the attention of a minister of peace, therefore, to lessen the quantum of human misery, even by saving the most exposed.

While the ruler of the Roman empire was a Heathen, Christianity was impeded in its progress; but when Constantine espoused its cause, it took a more extensive spread. But in this case an objection is founded against the doctrine now advocated, which is admitted to be of considerable weight. It is this: When Constantine espoused the Christian cause, it opened a door for the introduction of pride, formality, and the assimilation of religion and religious things to the views of worldly and worldly-minded men, which was the rock upon which the primitive church split, when the foundation of Popery was laid. That there is danger of similar results, under similar circumstances, will be cheerfully admitted. But that we should spurn a *real* good for fear of a *possible* evil, is not admitted. There is no situation connected with our present state of being, which is free from dangers. If the ignorant and unlearned, who walk in the *humble* paths of life, are less exposed to pride than the learned and popular, they are at the same time more exposed to error and wild enthusiasm. And if they are less exposed to temptations, it is because on the one hand they have less strength to bear them; (for God will not suffer us to be tempted *above* what we can bear;) and on the other hand because, having less means to do good, they are less an object of Satan's hatred and opposition. Every situation in life is properly counterbalanced; it has its bitters and its sweets, its lights and its shades; but to abandon a known good because it is chequered with the evils incident to life, or is exposed to possible dangers, would be to yield every thing to the enemy at once.

Certainly the better way would be to adhere to the good, and guard against an *abuse* of it, which is the only source from which evil can grow out of it. We have the examples of the fallen Israelitish and Apostolic churches before us; we see them tottering upon the pinnacle of popular fame, and trace them in their fall to the lowest abyss of mental and moral degradation. And we must greatly deviate from the philosophy of the age, i. e. to profit by the errors of others and of past times, not to note those beacons of danger erected upon the ways of doing good. Besides this, the circumstances connected with Constantine's espousal of Christianity, and out of which most if not all the danger grew, will hardly ever again exist. We allude to his *legalizing* Christianity, and *coërcing* its profession. The improvements of our age have introduced more liberal sentiments into the churches, so that where Christianity has been introduced of late, it is allowed to stand upon its own merits; and if its intrinsic virtues, when properly spread

before the people, will not persuade them to submit to its mandates, they must remain as they are. Coërcion may make hypocrites, but it cannot make Christians. All we ask of the civil authorities is, to protect our persons and property, and the profession and practice of our religion. If we cannot succeed, then, by the blessing of God, let us fall to the ground. This is all any missionary has asked, in any country, within this century, even though kings and queens have embraced the faith, and have 'become nursing fathers and nursing mothers in the church.' While, then, the grounds of the former dangers cease to exist, our fears may be measurably laid aside; though, as all *possible* dangers should be guarded against as much as practicable, the missionary should not forget that he is in a world of foes.

But in these remarks, it is not intended to forget that in the first promulgation of Christianity, 'God chose' [as he still generally does] 'the weak things of the world to confound the mighty,' &c. They are only intended to guard against an error which is too apt to excite unnecessary fears in some minds, when the great, the wise, or the learned, may happily be converted to Christianity.

In selecting a field of labour, when every place cannot be occupied, and no special providence guides to any one place, regard should be had to such places and situations as are the most commanding in their influence. We know that towns and cities usually give tone to the surrounding country. Every custom or fashion, every theory, all news, science, politics, &c, usually first appears in the town, and thence spreads to the surrounding country; and such is usually the case with religion. The publishing of the Gospel in Jerusalem, where strangers and Jews from all parts of the world resorted on business, or for purposes of worship, was the means of spreading a *knowledge* of it, if not the *grace* of it, to all those nations mentioned in the second chapter of Acts. The planting of the Gospel at Rome, where the subjects of the empire resorted on business or duty, had a direct tendency to spread a knowledge of it throughout its vast extent.

But these remarks are not designed to convey the idea that the missionary is to confine his labours to 'the city full,' and leave the people in the country to perish for lack of knowledge—barely hearing on the wings of vague report of the existence of the Gospel, but not permitted to know or feel its saving truths. Nay, the design in *first* preaching the Gospel at Jerusalem and at a time when persons from almost all nations of the earth were present, was not to confine its operations within the precincts of the city, but to give a more extensive knowledge of its existence, as preparatory to the necessary itinerant movements of 'going into all the world and preaching the Gospel to every creature.' And as soon as the way was opened by the first effort at Jerusalem, the Apostles began to spread themselves in every direction, 'teaching all nations,' &c.

It is also important to the success of the Gospel, that the missionary avail himself of those times and seasons when he can find the most people together in one place. By this means, he not only may have the greater congregation to address, but by having hearers from a distance, he will give the Gospel a more extensive publicity than by many day's travel. This was the case in a late visit of some native missionaries in Upper Canada, to Penetanguishene, where the Indians from the north and west resorted to receive their annual presents from the British government. It appears that such visits had been successful before; but at the time alluded to, about fifty Mackinaw Indians, whose country was entirely beyond the previous travels of those men of God, were happily converted, and carried the Gospel, not only in word, but in spirit and power, with them to their own land; which has opened the way for a visit and mission to that country.

But in selecting a field of labour, some difficulties of an important nature arise out of the *kind* of opposition the missionary may have to encounter. Where the missionary meets nothing but the native enmity of the human heart, though it may break out in hostile and bloody persecutions at times, and slay its thousands or tens of thousands, yet, with the spirit of the primitive Christians, these difficulties may be overcome. But in those countries where a religion is established by law, and supported by the terrors of the inquisition,—the torment of the fire,—or the havock of the sword, it seems impracticable to plant the standard of the Redeemer, without miraculous aid, which we are not authorized to expect in this age of the world. And as the missionary is not authorized to go as Mohammed did, with a sword in one hand and his creed in the other, he must wait for Providence to open his way. It is generally believed even by the most pacific, that the Mohammedan and Papal countries will remain impervious to the Gospel, while their respective religions are supported by military and despotic power. A revolution must take place somehow, then, before the Gospel in its purity can find admittance into them. But the workings of a mysterious Providence are now visible among the nations of the earth; and every grand movement seems to be opening the way for the Gospel to move a little farther into the abyss of natal darkness, to enlighten 'those who sit in the regions and shadow of death.'

We have watched, with anxiety, the revolutions in the southern portion of our western hemisphere, in hopes to see an effectual door open for the introduction of the Gospel; and though the dark clouds, which have hovered over them in consequence of their having established the Papal superstition as the religion of the nation, have alternately burst and gathered, yet they are not settled into permanent tranquillity, and probably never will be, until they follow the example of their elder sister, (the United States) and abolish all state establishments of religion. By this means a door will be opened for pious

emulation. Each sect, not being supported by the civil or military power, must rise, if it rise at all, by its own superior virtue and usefulness. And as each one aims at this, the efforts of benevolence and the quantum of virtue are increased, and of course the quantum of evil decreased. This being the case in our country, it accounts for the superior happiness and prosperity we enjoy.

The recent revolution in France, one of the strong holds of the Papal faith, and where the soil has been saturated by the blood of a million of martyrs, together with the recent capture of Algiers, within the seat of Mohammedanism, are events fraught with favorable omens. The French constitution being so amended as to open a door for all religions, and that government now extending itself over an extensive empire in Africa, the way appears to be opened for the Protestants of both Europe and America to send their missionaries into those regions, which were the fields of early missionary operation, but for ages have been mantled in the sable curtains of moral and mental darkness.

It is also probable that that Providence which controls nations as well as individuals, and which has an eye in all its movements to the ushering in of 'the latter day glory,' will not permit the affairs of Greece to be finally settled, until a door is opened for the unmolested spread of the Gospel, in its purity, on those ancient fields of science and Apostolic labour. Nor do we expect that the throne of the despotic sultan will cease trembling, until the power which drove the cross from the soil trodden by the Redeemer shall be removed out of the way, and the door be again opened, for a Philip, a Paul, or a Peter, to traverse those consecrated plains, preaching 'the Gospel of reconciliation.'

But when all this is done, the work is but begun. The immense regions of Asia, Africa, part of Europe, and the isles of the sea, are yet to be occupied. We have sometimes wondered [in the frowardness of our thoughts] at the apparent tardiness of Providence, in not opening the way for an immediate spread of the Gospel. But a moment's reflection will convince us, that *we* are behind, and not our Maker. Look at the 'fields already white to the harvest,' in the destitute settlements of our own highly favored country: look at the wide spreading fields of missionary labour among the aborigines of America: look at the inviting prospects of access to the interior of Africa, through Liberia; and at the half occupied fields of India and the isles of the ocean; and when these are surveyed, as ready to be occupied, who will be ready to enter South America, France, Algiers, Greece, and Turkey, [in Europe and Asia,] as the door may be opened for their reception? It is a fact, over which the Redeemer grieved, angels *might* mourn, and saints *do* weep, that the hardness and slowness to believe of the human heart is such, even after receiving enlightening grace, as to prevent 'many mighty works' being done in the Messiah's cause.

But when the missionary is once fixed in his proper field of labour, much depends upon his mode of operation, if he is successful in his undertaking. He should manifest a disinterestedness of motive, by conducting himself in such a manner as to convince the people that it is *them* and not *theirs* that he seeks. We have known missions to prove abortive, in consequence of a manifest desire, on the part of the missionaries, to possess the wealth of the land. Mankind, and especially those in a Heathen state, have received so many injuries from the faithless of their own species, that they have become suspicious of strangers. It is said, that when Count Zinzendorf, the founder of the Moravian missions, was first at Wyoming, the Indians could not comprehend the idea of his leaving his native country, traversing the ocean, and settling himself in the woods, *merely to do good to the souls and bodies of others;* and therefore concluded his motives must be sinister, and resolved on taking his life as a foe, but were prevented by a special interposition of Providence.

He should also consult the circumstances of the place, the people, their peculiarities and prejudices, whether of education or national. Not to become Heathen or wicked, but that 'he may become all things to all men, if by any means he may save some.' And he must give a practical illustration of the truth and excellencies of the Gospel he preaches, in his own life and conversation. The eye of the Heathen is known to be very critical on this point. Several attempts to introduce the Gospel among the aborigines of our country have been unsuccessful on this account. They objected, that if the religion of the whites was better than theirs, why were not the white people *better* than they were; and not teach the Indian to lie, cheat, steal, and drink fire water, &c.

If, after sufficient trial, the mission prove unsuccessful, another place should be tried. But if successful, one of the first steps is, especially in a foreign country, to employ the natives as assistant teachers or preachers, as soon as any can be obtained, who are suitably qualified. The reason for this is in the well known fact, that any person, of any country, is apt to place more confidence in one of his own nation or neighbourhood, than in a stranger or foreigner, at least till he has had full proof of his integrity. Of this abundant illustrations might be given.

If the mission should be in a civilized country, where the children and youth are taught in common the use of letters and the arts of civilized life, the labour of the missionary will be confined entirely to spiritual instructions, not only from the pulpit, but also in Sabbath schools, Bible classes, and by visiting from house to house, and conversing with the people. But if the mission is located in a Heathen or uncultivated country, he must teach the use of letters, and the arts of civilized life, such as farming, mechanics, and house keeping; to accomplish which, a mission, to be properly supplied with the means of instruction in such a country,

must be furnished with sufficient helpers, both male and female, together with the necessary books, papers, implements of husbandry, and mechanics' tools. And the use of letters and of tools should go together; else, if the youth are taught to read, and not to work, they are only fitted to feel the more sensibly the miseries of a savage state. But by learning how to *live* as well as to read, the improvement of both body and mind being in unison, they are rendered more capable of domestic happiness. Besides this, the means used to instruct the youth, who are usually taken into the mission family and school, contribute also to the support of the mission; and this system of reciprocal operations can in a short time, by proper management, be so carried into effect, that the mission school and family may support themselves in provision for food, and then in clothing also; and after a while the people thus instructed may take the support of the mission upon themselves, and the funds of the parent institution may be turned into another channel; and so on, from one to another, till 'the world shall be filled with the knowledge of God, as the waters cover the deep.'

Among the most important means of instruction is that of books. If the population of the country and the situation of the people are such that their language is like to be continued in use, then the missionary should not only learn the language himself, but should furnish the Scriptures and all other necessary books in that language. But if, as among our Indians, the design is not only to instruct the youth in their own language, but also to induct them into ours, then it would be proper to have books in both languages. If the English and Indian words are in opposite columns, and in the same characters, and the reading in both languages on opposite pages, the learner will make the greater proficiency; because, when he reads the English, he will immediately know the meaning, by having the Indian of it at hand. In addition to this, a very considerable benefit may be derived from having books in both languages, as a means of instructing the parents or other aged persons. For the children, as soon as they could read, and before they could correctly translate a sentence, could read to their parents and friends, which would not only be a source of pleasure and profit to them, but it is encouraging them to continue their children in school, and also to use some exertions to support them there, and relieve the missionary society of some part of its burden. This is the more important, as the aged Indians are not likely to become familiar with our language, nor be able even to read their own. The aged Cherokee sits with peculiar delight to hear his son or his daughter read the news of the day from the columns of their weekly paper.

One thing should be kept in mind, both by the missionary, and the society or church who may send him; it is this; the less the expense, the more good will be done by the same means, provided that all *necessary* expenses are met. The missionary, as one who

preaches the Gospel, should live of the Gospel: but this is different from becoming wealthy, or 'faring sumptuously every day.' The man who is qualified to bear the word of life to a world in ruins, is moved by other and better motives than those of filthy lucre. And the society which intends to manage prudently the treasury of the Lord, will not be unmindful of this particular.

In conclusion, it may be proper to observe, that as the true missionary of the cross 'goes forth weeping, bearing precious seed, he shall doubtless return again rejoicing, bringing his sheaves with him.' It is truly a trial to the flesh, to leave all the endearing associations of a pleasant home, to traverse the hills and plains of our own country, in quest of the lost sheep of the house of Israel. But it is far more so, to leave one's native country,—parents,—friends, and all the advantages of civil and religious society, and, with his life in his hand, to settle among savage tribes, in a distant land, from a sense of duty, and the hope of doing them good. But trying as the missionary's lot may be, he has his hopes, and like Moses, 'chooses rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he hath respect unto the recompense of the reward.'

The good that may result from a well conducted mission, can never be calculated in time: and though the missionary may see but little immediate good result from his toils, yet he may be laying the foundation of a stupendous moral fabric, over which he may be a guardian angel, (as well as one of the Prophets,) until the fruit of his labours are gathered home to the paradise of God.

WATSON'S LIFE OF WESLEY.

The Life of the Rev. John Wesley, A. M., sometime Fellow of Lincoln College, Oxford, and Founder of the Methodist Societies. By Richard Watson. First American official edition, with Translations and Notes. By John Emory.

[The following review of this excellent work is taken from the Wesleyan Methodist Magazine; a few passages only being omitted, and a few others inserted, and enclosed in brackets. The translations and notes by the American Editor, in this official American edition, will be found, we trust, to add somewhat still farther to its value.]

Methodism, after surviving the revolutions of nearly a century, will, we doubt not, be permitted to encounter the events of another, with as great hopes of perpetuity, under the Divine blessing, as

ever animated the Apostolic and patriotic zeal of its founder. The circumstances under which it exists at the present period, which has been truly called 'one of the grand climacterics of the world,' are indeed novel and unparalleled. But the simplicity of its constitution endows it with an adequate elasticity and power of adaptation to the events and agencies which may providentially shape its future course. That a great crisis is evidently approaching, is admitted on all hands, however differently men may speculate as to its result. Many of the evils which Mr. Wesley foresaw, and against which he directed his unwearied energies, and in vain summoned to his aid the coöperation of his brethren, have come to pass, though in a mitigated form from the influence of his labours. False principles and every species of crime resist the multiplied means of counteraction, with a defiance which may well excite anxiety for the safety of the country. Our national calamities, in the mean time, yearly acquire a more portentous aspect, and every important interest groans under unprecedented adversity. A depression so universally felt cannot fail to cripple the financial operations of the connection, at a time when a more extended education is loudly called for on behalf of our junior preachers. The diffusion of knowledge among the lower classes, the abuse of it by the press as a vehicle for infidel principles, the free play given to all opinions under the recent legislative extensions of practical freedom, and the increasing intelligence of our own societies, all combine to place them in a situation at once novel, and demanding for such a service the consecration of the highest order of ministerial ability. A thousand moral agencies, in short, have in our days sprung up, for good or for evil, which, whether in the character of allies, rivals, or foes, make their duties immeasurably more complicated and arduous, though quite as easy to be surmounted as the exhausting toils and privations of their predecessors. That reformation *of doctrine* in the Church and in other denominations of Christians, for which Mr. Wesley laboured, is at length so far realized, that they largely divide with his followers the work of evangelizing the nation. A spirit of faction also has been permitted partially to rend our societies, the aim of which has been, on the one hand, to calumniate the Methodist ministry, and weaken its moral influence on the community; and, on the other, to depress the pastoral authority below its Scriptural elevation in the church, and effect a proportionate relaxation of godly discipline. With unfeigned thankfulness, however, we record the decided failure of the recent attempts which have been made to *revolutionize* Wesleyan Methodism.——As nothing can be perfect, which is subjected to human agency, the administration of the system must for that reason fall short of its own intrinsic excellence. Culpable, however, as would be a tyrannical enforcement of our rules, our deliberate opinion is, that the indulgence of an opposite spirit to excess, and a weak but well meaning tampering with factious men, is precisely the

real ground of alarm, if any exist, for the future welfare of our Zion. The prompt and unbending habits of discipline exemplified by the founder of Methodism, are a tacit reproof of that yielding up of *essentials* in the government of our societies, by which it is occasionally (we hope, rarely) sought to purchase the countenance of men not fully saved from the influence of worldly principles. We rejoice that, in a recent anonymous correspondence between a clergyman of the Church of England and a minister in our connection, in reply to the important inquiry of the former, 'Is the energy of your body at work to prevent this?' the latter was able to aver, that 'there never was a time, in the whole history of Methodism, when more vigilant attention was paid to its essential principles, whether of doctrine or of discipline, than at present.' We rejoice also in the fact, that the connection is at present remarkably tranquil; and that the work of God in different places, particularly in Bristol and Cornwall, is in great prosperity. Nor must we omit to record, in this rapid survey of recent and contemporary events, the increased attention which has of late years been bestowed on the subject of Methodism by a few of the first literary characters of the age, and the influence of their writings on society. The great moral lesson taught us, as Methodists, by this remarkable combination of circumstances, is, that while in the faithful and self-denying exercise of the means of promoting pure and undefiled religion, which, as a body, we enjoy in almost unexampled perfection and profusion, we have nothing to apprehend; yet that there is every reason why, in the retrospect of past successes, we should 'not be high minded, but fear,' and why we should 'be jealous over ourselves with a godly jealousy,' lest, our works not being found perfect before God, our 'candlestick should be removed out of its place,' and he should confer on others, to our irreparable loss and dishonor, an increased share of the glory of accomplishing the purposes of his mercy.

One of the very best expedients which the wisdom of conference could suggest, to meet the wants of the connection, at so eventful a period, was doubtless the publication of a *popular* Life of our venerable founder. Such a work, ably written, and judiciously adapted to the novel circumstances of society, was certainly a desideratum. To the body it could not fail to be useful, by inviting attention to first principles, reviving the recollection of the early and animating events of our history, and promoting the recovery of a larger portion of its ancient spirit, as exemplified in love to the brethren, affection for the preachers, zeal for souls, and a cordial attachment to our institutions. A secondary but scarcely less important use of such a volume would be, its salutary influence in silencing the objections, and subduing the prejudices, which prevail where genuine Methodism is unknown. It is also a happy coincidence, that Mr. Watson's book has made its appearance simultaneously with the new and beautiful edition of Mr. Wesley's

Works. As a key to the interpretation of many parts of those writings, the biography is of singular value, and will answer the double purpose of interesting the public in those immortal productions, and facilitating a better acquaintance, on the part of the Methodists themselves, with the opinions and principles of their venerable author. And a recurrence to Mr. Wesley's writings, as substantially a luminous exposition and defence of Scriptural truth, cannot be too often and too strenuously enjoined. We are furnished with a somewhat analogous example, in the case of the ancient people of God, when under the guidance of direct inspiration, to which we may venture to advert, without profaning the sacredness of the precedent, as an illustration of the value of such an habitual reference to the primitive records of the connection. For God forbid, that we should even seem to confound merely human with divinely inspired compositions. We allude to the command of Moses to the Levites to deposit the Book of the Law in the ark of the covenant, as an accessible standing memorial and witness against a stiff-necked people, who were thus to be guarded, after his death, against a repetition of that apostasy from the yoke imposed on them, of which they had already furnished many painful examples, Deut. xxxi, 25–27. In like manner, without any superstitious reverence for Mr. Wesley's writings, we fearlessly claim for them, as human compositions, a degree of authority on every vital principle involved in our doctrine and discipline, which fairly constitutes them, in a subordinate sense of the term, 'the book of the law' of Methodism.

Every one must approve of the choice of the individual, to whom the conference of last year confided the important task of writing such a Life of Mr. Wesley. Mr. Watson has been long known to the world as an author of preëminent abilities on theological subjects. But the statesman-like character of his mind is that which has impressed itself chiefly on all his productions. From the glow of his poetic temperament, also, he justly merits the eulogy of a remarkable 'felicity in clothing fine thought in beautiful language.' But that which completes his fitness for the task he has undertaken, is the piety which sanctifies every other qualification, and breathes its hallowing influence through every page. To his successful opposition, however, to the Poet Laureate, in his valuable 'Observations on Southey's Life of Wesley,' we chiefly refer in justification of the choice of conference.

The extensive circulation of Dr. Southey's writings has familiarized the public with precisely those objections, against which Mr. Watson has shown himself fully equal to the task of furnishing an antidote. We therefore hailed the announcement of his intended work, as one which promised to meet the exigencies of Methodism at the present crisis, and to turn to good account that partial and distorted acquaintance with the subject, with which Dr. Southey's productions have preöccupied the public mind. 'Mr. Southey,'

observed the late Lord Byron, with great penetration, 'accuses us of attacking the religion of the country; and is he abetting it by writing Lives of Wesley?' (Appendix to the Two Foscari, p. 327.) His lordship's line of remark indeed is strictly just, if we substitute the milder alternative of *reform* for the calamity to which he alludes, when he says, that 'one mode of worship is merely destroyed by another;' and that 'the Church of England, if overthrown, will be swept away by the sectarians, and not by the skeptics.' In truth, the natural tendency of the Poet Laureate's writings on Methodism is to promote the national bias in its favor, which, doubtless, it was his aim to discourage. The progress of truth in all ages, and in all great revolutions of public opinion, has been providentially indebted to an unextinguished sense of candour in a few partisans of error, which has led them to state their objections with an honorable frankness, and more than neutralize them by admissions in favor of that which they oppose. Persons of less candour, indeed, may employ Dr. Southey's objections, as Lord John Russel has inadvertently done, without sufficient attention to the admissions in its favor. Methodism, however, can lose nothing that is vital by the ordeal of inquiry into its merits. Considered as a great national *reform*, it courts a candid investigation, and cannot fail to be as surely, though more slowly, promoted by Dr. Southey's labours, as its career will receive an accelerating impulse from such injudicious attempts to arrest it as Lord John Russel's. Those who are more directly interested in upholding the Establishment in its present unreformed state, and view Methodism not as an auxiliary to its true and vital interests, but as its deadly foe, have pursued a policy which is directly at variance with the candour of the former, and the presumption of the latter. With an assumed contempt of the writings of the advocates of Methodism, they have not scrupled to take its insidious enemies under their especial patronage. We call those *insidious enemies*, who, while professing to be its friends, would degrade Methodism into a mere political machine, and, by placing it in juxtaposition to the Establishment, fetter all those vital principles in doctrine and discipline, on which its great success in reforming the nation has hitherto hinged. Such a scheme is in truth as injurious to the Church, as it is destructive of the reforming influences of Methodism. And if the clergy hope, by this system, to escape that reformation of abuses which genuine Methodism unobtrusively suggests to the real friends of the Church, they will be inevitably and painfully roused, by less indulgent reformers, to a true sense of the dangers which menace the established religion. Methodism can never purchase a formal union with the Establishment, at the expense of sacrificing the vital principles of its economy. Such a compromise would obviously thwart the great purposes of reform contemplated by its founder, and contradict the lesson inculcated by his own personal example. The great process, indeed, of evangelical reform, in the pulpits of the Establish-

ment, is in rapid progress; and the correction of abuses will as surely follow, both being the results of that diffusion of sound religious knowledge through the nation, which originally emanated from the Wesleys and the Whitefields, and which their successors have zealously laboured to extend. Dr. Southey admits the prevalence of abuses in the Church, especially at the time when Mr. Wesley rose as its reformer. But from the influence of a mistaken theology, he perceived not their connection with unsound doctrines. Hence also his distaste for those peculiarities in Mr. Wesley's views, which so admirably fitted him for the task of reviving pure and evangelical religion among the clergy, as a vantage ground for the ultimate correction of abuses. Universal history might have taught him that in no other way could a sufficiently elevated and sensitive tone of morals be produced. For as sound doctrines have become obsolete, in any church, abuses have proportionately multiplied; while every notable reformation has been signalized by their revival. The most amusing part of Dr. Southey's writings, indeed, is that in which he vainly toils, like Sysiphus, to uproot evangelical religion; and evade, with all its ponderous tendencies to crush his futile speculations, its headlong recoil. In the absence of sound objection and conclusive reasoning, as to the essentials of Mr. Wesley's creed, he has availed himself of every obnoxious *circumstantial*, to bring it into contempt with the public. As one of the weakest parts of the Laureate's 'Life of Wesley,' Mr. Watson has already, in his former publication, disabused the public mind of the effects of such unworthy sophistries. Thus Dr. Southey's writings, independent of their occasional candour, have contributed to the success of Methodism, by the able refutation of their errors, of which they have been the undesigned occasion, and by that sure reäction in the public mind which follows the removal of prejudices that have been causelessly excited. In the present work, Mr. Watson's task was somewhat different, and yet not less calculated to promote the cause which he advocates. Instead of confining himself to a refutation of Dr. Southey, he has done what that writer has left undone, and what every biographer of Mr. Wesley is inexcusable in not doing. He has placed his character, *as the greatest modern reformer of the Establishment*, in its true light. But throughout the whole performance, thrown as it were into the back ground of the picture, the contest of the false philosophy of the one, with the sound theology of the other, crowned as it is with the undoubted victory of the latter, is a spectacle of surpassing intellectual and spiritual interest. With all Dr. Southey's candour on the subject of Methodism, his veneration for the distinguished virtues of its founder, and his large admissions as to its indirect benefits to the Church and the nation, a mistaken theology unfitted him for taking just and comprehensive views of the important relations which it holds to them both. Hence, in his latest remarks on the subject, ('Progress and Prospects of Society,' vol. ii,) he

has suffered himself to be beguiled into the impracticable scheme of those insidious enemies of the system, to whose degrading estimate of its exalted value we have just adverted. He had too much philosophy, however, to join in the vulgar hue and cry of those who have treated Methodism as a thing of nought. He perceived the imperishable elements of which it consists, and the energy of its principles; and from a laudable jealousy of the existing institutions of the country, he felt anxious to disarm both, by effecting a union, which is obviously impracticable on the terms which he has prescribed. There are others who consider the partial improvement of the clergy as reason enough for silencing the Methodist ministry; but if it were far greater than it is, abundant reasons would still remain for the continuance of a system which could not be laid aside without manifest injury to the piety of the nation and the progress of Christianity in Heathen countries. Methodism, meanwhile, has no subversive purposes to accomplish; but, like its founder, pursues the noiseless tenor of its way, holding out in doctrine, discipline, and the unearthly ambition of its designs, an example worthy of imitation by the Establishment. We may remark, however, that now that public opinion, as the *result* of the labours of Mr. Wesley and his coädjutors, is universally aroused to a sense of the imperfections of the national religion, other reformers are thrusting in their sickles, 'to reap that on which they have bestowed no labour.'——Having reminded our readers of the eventful period which has called forth the present publication, and suggested the services which it cannot fail to render the body, as well as to what erroneous opinions current on the subject of Methodism it more especially applies itself as an antidote, the perusal of the work itself alone can satisfy their awakened curiosity. To the entire volume, therefore, we refer them, in justice both to themselves and the writer of so harmonious a whole.

In the seriousness of tone which pervades the narrative, the work before us stands strongly contrasted with the flippant and cynical character of the Laureate's remarks on Mr. Wesley's scrupulous and ascetic piety at the commencement of his career. Mr. Watson has shown a purer taste, as well as consulted the interests of piety, in dissipating the sarcastic pleasantry thrown around so solemn a spectacle as that of the ardent and anxious inquiries of a mind like Mr. Wesley's, from the first dawnings of truth on his dark and dubious path, until the welcome moment which witnessed the dispersion of every cloud by the realizing light of faith. The true liberality inspired by evangelical sentiments appears to great advantage in the respect which he has shown to sincere endeavours, the sympathy he has evinced with a spirit contending against overwhelming disadvantages, and the palliative considerations urged on behalf of errors which resulted from the want of better knowledge. The few mistakes in conduct, against which the unfriendly biographers of Mr. Wesley have levelled their shafts of ridicule,

Mr. Watson has thus judiciously converted into arguments in favor of that system of truth, the milder influence of which, had it then prevailed in Mr. Wesley's mind, would have prevented their occurrence.

On Mr. Wesley's parentage, and the influence of his religious education at home, as well as on the nature of the correspondence which he afterward maintained with both his parents, we have many instructive observations. Mr. Watson has very properly acquainted his readers at the outset with the exact religious opinions of his parents :—

'The serious habits impressed upon both by their education did not forsake them ;—"they feared God, and wrought righteousness ;" but we may perhaps account for that obscurity in the views of each on several great points of evangelical religion, and especially on justification by faith and the offices of the Holy Spirit, which hung over their minds for many years, and indeed till toward the close of life, from this early change of their religious connections (both having renounced Nonconformity, and become members of the Established Church.) Their theological reading, according to the fashion of the church-people of that day, was now directed rather to the writings of those divines of the English Church, who were tinctured more or less with a Pelagianized Arminianism, than to the works of its founders ; their successors, the Puritans ; or of those eminent men among the Nonconformists, whose views of discipline they had renounced. They had parted with Calvinism ; but, like many others, they renounced with it, for want of spiritual discrimination, those truths which are as fully maintained in the theology of Arminius and in that of their eminent son, who revived and more fully illustrated it, as in the writings of the most judicious and spiritual Calvinistic divines themselves. Taylor, Tillotson, and Bull, who became their oracles, were Arminians of a different class.'

The advantages of such a parentage are pointed out in the development of that germ of early piety in Mr. John Wesley which afterward we are shown, required more favoring circumstances to perfect its flowers and fruit.

Mr. Watson has successfully removed some of the imputations which have been most plausibly thrown on Mr. Wesley's personal character. Thus in the case of the pressing invitation on the part of his family, that he should obtain the presentation of Epworth, he has fully met the harsh reflection of Dr. Southey, that Mr. Wesley's decision to remain at Oxford was 'discreditable to his judgment ;' and disarmed also his more unjust censure, that 'he had made it an affair of religious casuistry, and therefore the interest of his mother and sisters in the decision, nearly as this point lay at the father's heart, seems to have been totally disregarded by him, as unworthy of any consideration.' There are other occasions too, of which Dr. Southey avails himself, to impute to

Methodism, through its founder, a tendency to subvert the best and most innocent feelings of the heart. The weighty reasons assigned by Mr. Watson prove at least Mr. Wesley's *conscientiousness* and *disinterestedness*. The charge of 'unfeeling conduct' he has also met by asserting, that 'the kindness of his general character is a sufficient pledge that the refusal of the urgent request of a venerable father and a beloved mother, whose widowhood would be unprovided for, must have been to him sufficiently painful.' This argument might have been strengthened by adverting to the very next important act of his life, his going to America. It is morally impossible that the sentiment which so powerfully operated on his mind in the one case, should have been extinguished in the other. And yet Dr. Southey himself, only a few pages after he has preferred the above charge, most inconsistently admits the prevalence of a sense of filial duty in Mr. Wesley's mind, in the case of his invitation to go out as a missionary to Georgia. 'Arguments were adduced, which made him less resolute in his refusal; objections, which he started, were obviated; *and when he spake of the grief which it must give his mother, if he were to accept the proposal, saying, he was the staff of her age, her chief support and comfort, it was evident that he was shaken.*'* Of his acceptance of the offer of the trustees of the new colony of Georgia, Mr. Watson has, however, availed himself in proof of Mr. Wesley's disinterestedness, and in so doing has silenced another caviller, Mr. Hampson, who sarcastically infers from the decided opposition given by Mr. Wesley to the solicitations of his friends with regard to Epworth, that 'nothing less than stern necessity could have induced him to quit his beloved retirement.'

'After some delay,' observes Mr. Watson, 'and consultation with his family, he accepted the offer; and thus, though Epworth could not draw him from Oxford, an enterprise of a missionary character, and presenting no temptations to ease and sloth, such as he feared in a parish at home, overcame his scruples. This itself is in proof that he had not resolved to remain at Oxford, in preference to accepting the living of Epworth, from selfish motives. In the question of usefulness, the balance before inclined to Oxford; and now that he thought a greater field for doing good open in America, he yielded to that consideration. This mission was accompanied also with the certainty of great hardships and sufferings, which, according to his then defective, but most sincere views, were necessary to his perfection.'

The want of success in the leading objects of this mission, which Dr. Southey has creditably enough referred to a higher destiny awaiting him, as well as the sharp trials by which God 'humbled him, and proved him, and showed him what was in his heart,'

* Southey's Life of Wesley.

were all the inevitable results of the same defective views of Christianity.

'Had he been that which he afterward became, not only would the exclusion of Mrs. Williamson from the sacrament have been effected in another manner, but his mission to Georgia would probably have had a very different result. His preaching was defective in that one great point, which gives to preaching its real power over the heart, "Christ crucified;" and his spirit although naturally frank and amiable, was not regenerated by that "power from on high," the first and leading fruits of which are meekness and charity.'

We shall not weaken the effect of Mr. Watson's impressive statement of Mr. Wesley's conversion, by transplanting any part of it into our pages. It is enough to say that he has traced it from the earliest motions of the Holy Spirit upon his mind through its progressive stages of repentance, justification, and regeneration, with a minuteness and fidelity due to some of the great doctrines of Methodism. The disciple in this particular has closely copied the example of his transcendant master, whose faithful account of God's dealings with himself he designed should embody, in a more tangible form, (as Providence also intended in the personal narrative of St. Paul,) those all-important doctrines, the vivid exhibition of which he deemed essential to the religious welfare of a country where every trace of them had become well nigh lost and forgotten. Let those who, with the Eclectic Reviewer for April, 1829, call our notions of justification 'obscure and unscriptural,' ponder the masterly sketch here presented by Mr. Watson, and still more elaborately unfolded in his 'Theological Institutes,' and blush at the recollection of so pitiful a slander.

Much illiberal remark, having no foundation in fact, has been lavished on Mr. Wesley on account of the steps he latterly took in giving a more independent ecclesiastical constitution to his societies. It has been most uncharitably assumed, even by a biographer remarkable for his general candour, Dr. Southey, that the free opinions which guided him in those transactions were not the settled convictions of his mind, but were hastily adopted in subservience to a guilty ambition. Such a notion might have been corrected by a careful reference to anterior facts, which have been long before the public. But it was reserved for Mr. Watson, as a just reward for his past meritorious services in vindicating the aspersed character of Mr. Wesley, to present the world with a document of the highest value on the controversy relative to the *Church Methodism* of our venerable founder. The document in question pours a flood of light on Mr. Wesley's controverted opinions on that subject, as well as sheds a withering sunshine of demonstration on the presumption of the impugners of his integrity. Mr. Watson has happily met with a MS. copy (probably the only one in existence) of the *full* Minutes of the very earliest conferences.

The manly boldness of thinking on subjects of church government, which had a corresponding influence on Mr. Wesley's conduct, from his very first deviation in discipline from the Established Church to the actual ordination of his own preachers for America and even for England, will *there* be seen to have had its origin at a much earlier period than the writers alluded to ever 'dreamt of in their philosophy.' The discovery serves also to heighten our admiration of the man, whose vigour and originality of thought was at all times moderated by a regard to the expediency of allowing a certain influence to the dominion of long-established prejudices. And in holding the balance with so steady a hand, as it trepidated under the alternate influences of the innovating principle and that which adhered to prescription, we are compelled to do homage to the conscientiousness of a reformer, whose only anxiety was to secure the greatest possible sum of national good by obeying the indications of a providential guidance, as it impressed on this or that side of the balance a preponderating impulse.

'The truth is,' observes Mr. Watson, 'that Lord King came in only to confirm him in views which he had for some time begun to entertain; and they were such as show, that though he was a Church of England man as to affection, which was strong and sincere as far as its doctrines and its Liturgy were concerned, and though he regarded it with great deference as a legal institution, yet in respect to its ecclesiastical *polity* he was even then very free in his opinions. At the second conference in 1745, it was asked, 'Is Episcopal, Presbyterian, or Independent church government, most agreeable to reason?' The answer is as follows:—

'"The plain origin of church government seems to be this:—Christ sends forth a person to preach the Gospel: some of those who hear him, repent and believe in Christ: they then desire him to watch over them, to build them up in faith, and to guide their souls into paths of righteousness. Here then is an independent congregation, subject to no pastor but their own; neither liable to be controlled, in things spiritual, by any other man or body of men whatsoever. But soon after, some from other parts, who were occasionally present whilst he was speaking in the name of the Lord, beseech him to come over and help them also. He complies, yet not till he confers with the wisest and holiest of his congregation; and with their consent appoints one who has gifts and grace to watch over his flock in his absence. If it please God to raise another flock in the new place, before he leaves them, he does the same thing, appointing one whom God hath fitted for the work to watch over these souls also. In like manner, in every place where it pleases God to gather a little flock by his word, he appoints one in his absence to take the oversight of the rest, to assist them as of the ability which God giveth.

'"These are deacons, or servants of the church; and they look upon their first pastor as the common father of all these congregations, and regard him in the same light, and esteem him still as the shep-

herd of their souls. These congregations are not strictly independent, as they depend upon one pastor, though not upon each other.

'"As these congregations increase, and the deacons grow in years and grace, they need other subordinate deacons, or helpers, in respect of whom they may be called presbyters, or elders, as their father in the Lord may be called the bishop or overseer of them all."'

'This passage is important, as it shows that from the first he regarded his preachers, when called out and devoted to the work, as, in respect of primitive antiquity and the universal church, parallel to deacons and presbyters. He also then thought himself a Scriptural bishop. Lord King's researches into antiquity served to confirm these sentiments, and corrected his former notion as to a distinction of orders.

'It should here be stated, that at these early conferences one sitting appears to have been devoted to conversation on matters of discipline, in which the propriety of Mr. Wesley's proceedings in forming societies, calling out preachers, and originating a distinct religious community, governed by its own laws, were considered; and this necessarily led to the examination of general questions of church government and order. This will explain the reason why, in the conferences which Mr. Wesley, his brother, two or three clergymen, and a few preachers held in the years 1744, 1745, 1746 and 1747, such subjects were discussed as are contained in the above extract, and in those which follow. On these, as on all others, they set out with the principle of examining every thing "to the foundation."'

[After several extracts from the early original manuscript Minutes, Mr. Watson then proceeds as follows:]

'Nothing, therefore, can be more clear, than that Mr. Wesley laid the ground-work of his future proceedings, after much deliberation, at this early stage of his progress. He felt that a case of necessity had arisen, calling upon him to provide a ministry and a government for the people who had been raised up; a necessity which rested upon the obvious alternative, that they must either be furnished with pastors of their own, or be left without sufficient aid in the affairs of their souls. This led him closely to examine the whole matter; and he saw that when the authority of Scripture alone was referred to in matters of church arrangement and regulation, it enjoined no particular form of administration as binding, but left the application of certain great and inviolable principles to the piety and prudence of those whom God might honor as the instruments of usefulness to the souls of men. Here he took his stand; and he proceeded to call forth preachers, and set them apart, or *ordain them*, to the sacred office, and to enlarge the work by their means, under the full conviction of his acting under as clear a Scriptural authority as could be pleaded by Churchmen for Episcopacy, by the Presbyterians for Presbytery, or by the Congregationalists for Independency. Still he did not go beyond the *necessity*.

He could make this Scriptural appointment of ministers and ordinances, without renouncing communion with the National Church, and therefore he did not renounce it. In these views Charles Wesley, too,

who was at every one of the early conferences, concurred with him; and if he thought somewhat differently on these points afterward, it was Charles who departed from first principles, not John. So much for the accuracy of Dr. Whitehead, who constructed his Life of the two brothers upon just the opposite opinion!'—pp. 138, 139.

Among the desiderata of the connection at the present moment is doubtless a college for the education of the sons of the more opulent Methodists, as well as for extending in certain cases the system of instruction, which the sons of the preachers already enjoy in the schools at Kingswood and Woodhouse Grove. While the English Methodists have been nodding over a subject so vitally connected with their best interests, their trans-atlantic brethren, with a characteristic sagacity and zeal, have been adding college to college, and have consequently taken a proportionately higher stand in the walks of society. But let us not be misunderstood. The sphere of a Christian ministry is not *changed*, though it may be widened, by the advantages of a liberal education. Methodism is emphatically the Gospel for the poor of this country; and such, we trust, it will ever continue. The stale objection against learning has obviously taken its rise from confounding two most dissimilar things, because so generally seen united in the national clergy, —education and wealth. The tendency to secularize a priesthood resides not in the former, but in the latter. And so far from their learning having lessened the piety and usefulness of the American Methodists, their success at this moment in the conversion of sinners, and the remarkable out pourings of the Holy Spirit on their labours, give cheering proof that learning, when sanctified, offers no obstruction to the interests of religion. Mr. Watson gives a similar verdict in favor of a more extended education for the connection at large, when treating the subject of the Kingswood and Woodhouse Grove schools:—

'It is, however, to be regretted, that the original plan of Mr. Wesley, to found an institution for the connection at large, which should unite the advantages of a school and a college, has not been resumed in later and more favorable times. Various circumstances, at that early period, militated against the success of this excellent project, which have gradually disappeared; and if in that infant state of the cause Mr. Wesley wisely thought that Methodism should provide for all its wants, religious and educational, within itself, much more incumbent is it to do so now. Many of the sons of our friends, for want of such a provision, have been placed in schools where their religious principles have been neglected or perverted; and too often have been taught to ridicule, or to be ashamed of, the religious profession of their fathers.'

Mr. Watson has given a spirited and instructive account of the celebrated controversy on the doctrines of Calvinism, which arose

in 1770, and in which Mr. Fletcher so creditably distinguished himself. Much as many of the predestinarians of that age disgraced their cause by the virulence of their polemics, the reader will be gratified with some novel information relative to the Rev. Mr. Shirley, which rescues his character from the opprobrium due to his party, and shows that 'he appears never to have departed from the meekness of a Christian and the manners of a gentleman.' The account winds up with the following interesting remarks:—

'This controversy, painful as it was in many respects, and the cause of much unhallowed joy to the profane wits of the day, who were not a little gratified at this exhibition of what they termed "spiritual gladiatorship," has been productive of important consequences in this country. It showed to the pious and moderate Calvinists how well the richest views of evangelical truth could be united with Arminianism; and it effected, by its bold and fearless exhibition of the logical consequences of the doctrines of the decrees, much greater moderation in those who still admitted them, and gave birth to some softened modifications of Calvinism in the age that followed;—an effect which has remained to this day. The disputes on these subjects have, since that time, been less frequent, and more temperate; nor have good men so much laboured to depart to the greatest distance from each other, as to find a ground on which they could make the nearest approaches. This has been especially the case between the Methodists and the evangelical Dissenters. Of late, a Calvinism of a higher and sterner form has sprung up among a certain sect of the clergy of the Church of England; though some of them, whatever their private theory may be, feel that these points are not fit subjects for the edification of their congregations in public discourses. Of Calvinism, since the period of this controversy, the Methodist preachers and societies have been in no danger; so powerful and complete was its effect upon them. At no conference, since that of 1770, has it been necessary again to ask, "Wherein have we leaned too much to Calvinism?" There has been, indeed, not in the body, but in some of its ministers occasionally, a leaning to what is worse than Calvinism,—to a sapless, legal, and philosophizing theology. The influence of the opinions of the majority of the preachers has always, however, counteracted this; and the true balance between the extremes of each system, as set up in the doctrinal writings of Mr. Wesley, has been of late years better preserved than formerly. Those writings are, indeed, more read and better appreciated in the connection, than at some former periods; and perhaps at the present time they exert a more powerful influence than they ever did over the theological views of both preachers and people. To this the admirably complete, correct, and elegant edition of Mr. Wesley's Works, lately put forth ..... will still farther contribute. Numerous valuable pieces, on different subjects, which had been quite lost to the public, have been recovered; and others, but very partially known, have been collected.'—pp. 225, 226.

[It is from this 'admirably complete, correct, and elegant edition of Mr. Wesley's Works,' that we are executing The First Ameri-

can Complete and Standard Edition, now in press, comprehending also numerous translations, notes, and other improvements by the American Editor.]

The following graphic description of Mr. Wesley in his eighty-fifth year, whose elevated character, so honorable to his age and country, is now appreciated by all but those on whom Mr. Watson's rebuke has fallen with such righteous severity, is in every respect worthy of its author:—

'These extracts are from the Journal of 1787, when Mr. Wesley was in his eighty-fifth year. The labours and journeys of almost every day are similarly noticed, exhibiting at once a singular instance of natural strength, sustained, doubtless, by the special blessing of God, and of an entire consecration of time to the service of mankind, of which no similar example is probably on record, and which is rendered still more wonderful by the consideration that it had been continued for more than half a century, on the same scale of exertion, and almost without intermission. The vigour of his mind at this age is also as remarkable; the same power of acute observation as formerly is manifested; the same taste for reading and criticism; the same facility in literary composition. Nor is the buoyant cheerfulness of his spirit a less striking feature. Nothing of the old man of unrenewed nature appears; no forebodings of evil; no querulous comparisons of the present with the past;—there is the smae delight in the beautiful scenes of nature; the same enjoyment of conversation, provided it had the two qualities of usefulness and brevity; the same joy in hopeful appearances of good; and the same tact at turning the edge of little discomforts and disappointments by the power of an undisturbed equanimity. Above all, we see the man of *one business*, living only to serve God and his generation, "instant in season and out of season," seriously intent, not upon doing so much duty, but upon saving souls; and preaching, conversing, and writing for this end alone. And yet this is the man whom we still sometimes see made the object of the sneers of infidel or semi-infidel philosophers; and whom book makers, when they have turned the interesting points of his character and history into a *marketable* commodity, endeavour to dress up in the garb of a fanatic, or a dreamer, by way of rendering their works more acceptable to frivolous readers,—the man to whose labours few even of the evangelical clergy of the National Church have the heart or the courage to do justice; forgetting how much that improved state of piety which exists in the Establishment is owing to the indirect influence of his long life of labour, and his successful ministry; and that even very many of themselves have sprung from families where Methodism first lighted the lamp of religious knowledge, and produced a religious influence. It will indeed provoke a smile, to observe what effort often discovers itself in writers of this party, when referring to the religious state of the nation in the last and present century, to keep this Apostolic man wholly out of sight, as though he had never existed; feeling, we suppose, that because he did not conform to the order of their Church in all particulars, it would be a sin against their own orthodoxy even to

name him as one of those great instruments in the hands of God, who, in mercy to these lands, were raised up to effect that vast moral and religious change, the benefits of which they themselves so richly enjoy. This may be attributed not only to that exclusive spirit which marks so many of the clergy of this class, even beyond others, notwithstanding their piety and general excellence, but to the Calvinism which many of them have imbibed. The evangelical Arminianism of Wesley has been forgiven by the orthodox Dissenters; but, by a curious anomaly, not by the Calvinistic party of the Church.—It is probably better understood by the former.'—pp. 266–268.

That a better spirit animates many of our brethren of the Establishment, and promises eventually to bring about a greater reconciliation between the parties than has yet existed, numerous facts might be adduced to show. One of these is the following candid admission of Bishop Coplestone, on whose venial errors Mr. Watson has commented with his usual good sense :—

'The following passage from a sermon lately preached in his diocess, by Bishop Coplestone, may be quoted both as a better specimen of the spirit of a Churchman than that above referred to, and as, perhaps, the only instance in which any thing approaching to a due estimate of Mr. Wesley's character, and the value of his labours, has been suffered publicly to escape the lips of a prelate. It was dictated evidently by a candid and liberal feeling, though not without being influenced by some of those mistaken views which will be corrected at the close of this account of Mr. Wesley's life :—

' "And here, not only candour and equity, but a just sense of the constitution of Christ's church, compels me to draw a marked line of distinction between those whose religious assemblies are supplementary, as it were, to our own Establishment, offering spiritual comfort and instruction to hundreds unable to find it elsewhere, and those organized communities which exclude from their society any that communicate in the blessed sacrament of the Lord's Supper with the National Church.

' "Of the former, I would not only think and speak mildly, but in many cases I would commend the piety and zeal which animates them, full of danger as it is to depart from the Apostolic ordinance, even in matters of outward discipline and order. The author and founder of those societies (for he was careful himself to keep them from being formed into a sect) was a regularly ordained minister, a man orthodox in his belief, simple and disinterested in his own views, and adorned with the most amiable and distinguishing virtues of a true Christian. He found thousands of his countrymen, though nominally Christians, yet as ignorant of true Christianity as infidels and Heathens; and in too many instances (it is useless to conceal or disguise the fact) ignorant, either through the inattention of the government in not providing for increased numbers, or through the carelessness and neglect of those whom the National Church had appointed to be their pastors.

' "But the beginning of schism, like that of strife, is as when one letteth out water. The gentle stream of piety and benevolence in which this practice originated, irrigating only and refreshing some parched or barren lands, soon became a swelling and rapid torrent,

widening as it flowed on, and opening for itself a breach which it may yet require the care and prudence of ages to close. And even the pious author himself was not proof against that snare of Satan, which, through the vanity and weakness of human nature, led him in his latter years to assume the authority of an Apostle, and to establish a fraternity within the Church, to be called after his own name, and to remain a lasting monument of his activity and zeal. But over errors such as these let us cast a veil; and rather rejoice in reflecting on the many whom he reclaimed from sin and wickedness, and taught to seek for salvation through the merits of their Saviour.

'"Of such, I repeat, wherever a like deficiency of religious means is found, we ought to speak not only with tenderness, but with brotherly love and esteem."

'It seems pretty obvious that Bishop Coplestone has taken his impressions from Southey's Life of the Founder of Methodism, although somewhat modified by better views of spiritual religion. The moral destitution of the country, and the negligence of the Church, are acknowledged, as well as the important effects produced by Mr. Wesley's labours, at least in their early stages; and yet these results are spoken of as somewhat of a religious calamity! The beginning of "schism," as to church order, is compared to the letting out of water; and a fearful "breach" out of the Established Church completes the picture. How little does this sensible and amiable bishop know of the facts of the case!—as for instance, 1. That the Methodist societies were in great part gathered, not out of Church-goers, but Church-neglecters. 2. That the effect was generally for many years, to increase the attendance at Church, and to lay the foundation in a great number of places, especially in the more populous towns, of large Church congregations, which have continued to this day. 3. That the still more extensive and ultimate result was, after persecution or silent contempt had been tried in vain, and when it was found that obstinate perseverance in neglect would not be any longer tolerated, that the Establishment was roused into an activity, by which it has doubtless been greatly benefited, as far as respects its moral influence, the only influence of a church which can be permanent or valuable. 4. That very few of the Methodists of the present day would in all probability have been, in any sense which Bishop Coplestone would value, Church people; and so this supposed loss of ecclesiastical members affords but an imaginary ground for the regrets with which he seems to surround it. The intimation of Mr. Wesley's ambition is imitated from Southey. But of this enough has been said in refutation. Bishop Coplestone indeed regards it mildly as an infirmity, which he would charitably cover with Mr. Wesley's numerous and eminent virtues. That is kind; but Mr. Wesley himself would have taken a severer view of this "weakness," had he been conscious of the passion of ambition, in the sense in which it is here used. One might ask this respectable prelate to review the case, and say where Mr. Wesley, allowing him his conscientious conviction that he was bound to incessant activity in doing good to the souls of men, could have stopped? how he could have disposed of his societies, in the then existing state of the Church? And whether, if he had this "ambition" to be the head of a sect, his whole life did not lay restraints

upon it, since, from nearly the very first outset of his itinerancy and success, it has been shown in this work, by extracts from the Minutes of his first conferences, that he took views of ecclesiastical polity which then set him quite at liberty, had he chosen it, to form his societies into a regular church, to put himself at their head, and to kindle up a spirit of hostility to the Establishment, and of warm partisanship in his own favor, throughout the land? A vicious ambition would have preferred this course. But it is not necessary to anticipate the remarks which will follow on these subjects.'—pp. 268–270.

The rich reward, which awaited Mr. Wesley's later years, in the fruits of his extended ministry, and the high gratification these must have yielded his saintly and Apostolical spirit, are beautifully described in the following quotation, which contains also a most touching incident. We may premise, that Mr. Watson had just quoted Mr. Wesley's own language, on the subject of his successful labours. The extract is from his Journal of 1785, March 24; and may fairly be referred to in refutation of those who would fain deduce from his Sermon on God's Vineyard, dated October 17, 1787, that he himself had come to the painful conclusion that Methodism was a total failure. 'I was now considering how strangely the grain of mustard seed, planted about fifty years ago, had grown up. It has spread through all Great Britain and Ireland, the Isle of Wight, and the Isle of Man; then to America, through the whole continent, into Canada, the Leeward Islands, and Newfoundland. *And the societies in all these parts walk by one rule, knowing that religion is in holy tempers, and striving to worship God, not in form only, but likewise in spirit and in truth.*'

'He must, indeed,' observes Mr. Watson, 'have been insensible to the emotions of a generous nature, had he not felt an honest satisfaction, that he had lived down calumnies; and that where mobs formerly awaited him, he met with the kind and cheering attentions of the most respectable persons of all religious persuasions, in every part of the country. But, more than this, he could compare the dearth and barrenness of one age with the living verdure and fertility of another. Long-forgotten truths had been made familiar;—a neglected population had been brought within the range of Christian instruction, and the constant preaching of the word of life by faithful men;—religious societies had been raised up through the land, generally distinguished by piety and zeal;—by the blessing of God upon the labours of Mr. Whitefield, and others of his first associates, the old Dissenting churches had been quickened into life, and new ones multiplied; the Established Church had been awakened from her lethargy; the number of faithful ministers in her parishes greatly multiplied; the influence of religion spread into the colonies, and the United States of America; and above all, a vast multitude, the fruit of his own ministerial zeal and faithfulness, had, since the time in which he commenced his labours, departed into a better world. These thoughts must often have passed through his mind, and inspired his heart with devout thanksgivings, although

no allusion is ever made to them in a boastful manner. For the past, he knew to whom the praise belonged; and the future he left to God, certain at least of meeting in heaven a greater number of glorified spirits, of whose salvation he had been, under God, the instrument, than any minister of modern ages. That "joyful hope" may explain an incident, which occurred toward the close of life, at the City Road chapel, London. After prayers had been read one Sunday forenoon, he ascended the pulpit; where, instead of announcing the hymn immediately, he, to the surprise of the congregation, stood silent, with his eyes closed, for the space of at least ten minutes, rapt in thought; and then, with a feeling which at once conveyed to all present the subject which had so absorbed his attention, gave out the hymn commencing with the lines,—

> "Come, let us join our friends above,
> Who have obtain'd the prize," &c.

It was also his practice to preach on All-Saints' Day, which was with him a favorite festival, on communion with the saints in heaven; a practice probably arising out of the same delightful association of remembrances and hope.'—pp. 270, 271.

But we must close our review of a book, in which much valuable information is compressed into the smallest possible space. Though it courts no popularity by an accommodation of truth to the taste of a degenerate age, but seeks rather to elevate the judgment of its readers to the true Scriptural standard, the simplicity of its plan fits it for general usefulness, and will make it a decidedly *popular* volume. *Utility* is the obvious aim of its accomplished author; and he has left the field of a more purely literary interest still open for cultivation. His talents fitted him for either task; but he has probably chosen the more excellent way. If any apology were needed for the brevity of the work, we might adopt Dr. Whitehead's for Mr. Wesley's literary compositions:—'His object was chiefly to instruct and benefit that numerous class of people who have little learning, little money, and but little time to spare for reading.' Among other meritorious performances, Mr. Watson has rendered literary justice to Mr. Charles Wesley, by rescuing many of his hymns, which, through mistake, Mr. Montgomery and others had assigned to other sources. Numerous incidents, which throw great light on Mr. Wesley's character and views, are interwoven with the narrative, which is besides enlivened by many interesting extracts from his Journals. On Mr. Wesley's personal character, the vital doctrines of Methodism, Antinomianism, the subject of revivals of religion, questions of church government, devotional poetry, the relations of Methodism to the Church of England, and various other topics, Mr. Watson has expatiated with his usual ability. His modest and sensible remarks on the progress and prospects of Methodism, which close the volume, will form a very appropriate conclusion to this article:—

'Such have been the results of the labours of this great and good man. Whether they are still to diffuse a hallowing influence through the country, and convey the blessings of Christianity to Heathen lands with the same rapidity and with the same vigour, will, under the Divine blessing, depend upon those who have received from him *the trust* of a system of religious agency, to be employed with the same singleness of heart, the same benevolent zeal for the spiritual benefit of mankind, and the same dependence upon the Holy Spirit. I know not that it bears upon it any marks of decay, although it may require to be accommodated in a few particulars to the new circumstances with which it is surrounded. The doctrinal views which Mr. Wesley held were probably never better understood or more accurately stated in the discourses of the preachers; and the moral discipline of the body, in all its essential parts, was never more cordially approved by the people generally, or enforced with greater faithfulness by their pastors. Very numerous are the converts who are every year won from the world, brought under religious influence, and placed in the enjoyment of means and ordinances favorable to their growth in religious knowledge, and holy habits; and many are constantly passing into eternity, of whose "good hope through grace," the testimony is in the highest degree satisfactory. If Methodism continue in vigour and purity to future ages, it will still be associated with the name of its founder, and encircle his memory with increasing lustre; and if it should fall into the formality and decays which have proved the lot of many other religious bodies, he will not lose his reward. Still a glorious harvest of saved souls is laid up in the heavenly garner, which will be his "rejoicing in the day of the Lord;" whilst the indirect influence of his labours upon the other religious bodies and institutions of the country, will justly entitle him to be considered as one of the most honored instruments of reviving and extending the influence of religion, that, since the time of the Apostles, have been raised up by the providence of God.'—pp. 322, 323.

[We will only add that this brief and comprehensive Life of Wesley by Mr. Watson, does not by any means supersede the use of the larger and very valuable Life of both John and Charles Wesley by Mr. Moore; nor was it so intended. All those, therefore, who desire to possess full and authentic biographies of these two remarkable brothers, will do well to furnish themselves with both those standard works. Their present cheapness, too, considering especially the extremely low price of that by Mr. Watson, (only *fifty cents*, bound and lettered,) places them, at a very moderate expense, within the reach of the public generally.]

A DEATH BED SCENE.

BY THE REV. STEPHEN L. STILLMAN.

In the midst of life we are in death. Youth, manhood, and old age, are alike subject to the summons of that messenger whose call cannot but be heard; whose ears are deaf to entreaty; from whom the fleetest cannot flee, and from whose grasp there is no escape.

Reader, art thou a youth,—blooming in beauty and health? Do thy prospects afford a pleasing promise of the future?—and is thy fond heart panting for a draught of the crystal waters which the beguiled vision of thy fancy beholds flowing in silvery rivulets from the mountains of pleasure? How frail are thy hopes! How feeble the tenure by which they are held! Ah! how soon will the sweet become bitter; how quickly shall those streams become tasteless, or dry; and those mountains of pleasure and valleys of delight which thou beholdest overspreading the landscape of life, be stripped of their verdure, and expose their wintry barrenness! Disease, the handmaid and harbinger of death, hath already implanted in thy earthy members the seeds of destruction; and the plant of mortality is gradually (though perhaps imperceptibly) spreading its fibrous roots to absorb and poison the vital juices; and soon its devouring progress will wrinkle and discolour thy blooming countenance; and dimness of sight, and trembling of limbs, and the sluggish circulation of the purple fluid through the once elastic channels, will give timely evidence of inevitable dissolution. Or death, the ravenous destroyer, eager for his prey, may call from the dire train of relentless maladies some acute disease, to hasten thy departure, and close at once thy life and thy probation. Forbear then, dear reader; thy vain pursuit forbear; and listen to the voice of one who, though 'dead, yet speaketh.'

William L. Higgins, a promising youth of eighteen, left his employer, in the city of New York, for a few days, in the hope that a little relaxation and exercise would speedily restore his usual health, which appeared declining, from too intense application to business, in a sedentary employment. His application to a physician, during one of his walks, prepared the way to his acquaintance with a fact, of the existence of which it does not appear that at that time he had entertained even a suspicion. When a faithful brother kindly informed him, as the opinion of the physician, that a speedy death must inevitably follow from the obvious symptoms in his case, it produced an expression of surprise rather than alarm; which, after a deliberation of some minutes of the most intense thoughtfulness, was followed by a reply, that if he was so soon to die, there was no time to be lost, for he had a great work to perform. My poor soul, said he, is unprepared for heaven. I am a wretched sinner, exposed to the just indignation of that holy God against whom I have most wickedly offended. He then immediately commenced his appeal to the compassion of his Saviour for mercy, as the only ground of hope for a perishing sinner; and in the most ardent and unremitting supplication for pardon, he continued to agonize in spirit, regardless of the body, until his soul was set free, his mourning was turned into joy, and his lamentations and prayers were swallowed up in effusions of gratitude and praise.

During the interim of several days in which he was engaged in the struggle for pardon, he made no allusion to the morality of his

past life, or his strict observance of those religious forms in which he had been educated by a pious parent, as affording the least ground of confidence. And yet, such had been his conformity to religious duty, that his intimate friends had considered his case in a most favorable light, believing that although there had been at no particular time, any visible evidence of a change of heart, yet his attachment to religious people, his diligent study of the Holy Scriptures, regular attendance on the worship of God, and daily attention to secret prayer, were sufficient to justify the conclusion that he was not a stranger to the new birth. And had he left no farther evidence of his justification, there would have been as good ground of hope in his case as in that of thousands whose friends have assigned them a place in heaven. But oh! how frail are the hopes of such, and how prone is the human heart to be deceived into the belief of that which is desired to be true. Who can describe the disappointment of those who shall learn, by the decisions of the day of retribution, that themselves and their friends, whom they had supposed to be safe, have been deceived in their hope, while they built their expectation of eternal salvation on the sandy foundation of their own works, which will then crumble away in ruin! But William had learned the true import of that important declaration of our Lord, 'Except a man be born again, he cannot see the kingdom of God.' And now, in view of his approaching dissolution, he seeks for refuge only in the blood of a crucified Redeemer; faithfully improving the remainder of life and strength, in ceaseless importunity that God would change his heart.

I visited his chamber. By his bed side sat the widowed matron who had given him birth. A commingled expression of sadness, solicitude, and hope, was the visible index of her mind. Near her sat a sister, with cheeks bedewed in tears; and an unregenerate brother, whose downcast eyes and solemn countenance betrayed the existence of an unaccustomed thoughtfulness. A deathly paleness sat upon the sunken cheek of the youthful sufferer. The harbinger had arrived, delivered his message, and was now awaiting the arrival of his master, the king of terrors. The groans of the victim were appalling. His lamentation and mourning were incessant. 'Twas not the fear of death; 'twas not the dread of the grave; nor yet the parting with friends, which caused his grief. *He had sinned against his God; his soul was unrenewed;* and soon he must meet his Judge. I stood in solemn silence, heard his bitter cries, and watched the leading of his mind. I approached his bed, and took his pallid hand. 'Twas parched with hectic heat. You seem quite ill. Ah! yes; my poor body will soon be dead; but my immortal soul is unprepared for heaven. I care not for this mortal flesh; my soul is all my care. *How* shall I find pardon? Will Jesus save a dying wretch like me? Oh! can *I* be forgiven? Can mercy reach my case? I asked, Shall we pray in your behalf? Oh! yes; do pray,—all pray. 'O Lord, be merciful to me a sinner! We

knelt;—we prayed;—but his anguish only increased:—'no dawn of hope appeared.' We endeavoured to teach him the way; but he seemed to heed it not. We sat and heard his cry. There seemed a want of faith. This was urged as the condition of his pardon; but his lamentations and half-uttered prayers were uninterrupted.

As several days had now been spent in the same fruitless mourning, to no other purpose than the exhaustion of the sufferer's strength, it was deemed expedient to dissuade him from his vocal exertion, and to endeavour to calm his mind. A number of unsuccessful attempts were made. He was so absorbed with grief for his sins, and concern for his soul, that the kind expostulations of his friends were scarcely noticed; or were reproved as a mistaken interference in a case so important. Believing that this perpetual agony and exertion of lungs would hasten his dissolution,—that he did not fully understand the nature of prayer, and that a little instruction might serve an important purpose, I resolved on an expedient which appeared as the only alternative. I approached his bed, and with a commanding sternness addressed the suffering youth, who now seemed to be lost to all surrounding objects. *William*, cease your praying! It had the desired effect. Death itself could not have hushed him more suddenly. He cast a ghastly look of astonishment on him who had so peremptorily accosted him; and, in a voice of despairing concern, replied, Would you have a dying sinner cease to pray? Yes, William; I desire your attention to the advice I will give you. I think you need instruction. I am fearful you do not understand the true nature of prayer. Will you take my advice? Will you adopt the method I will prescribe? By this time he became composed, and replied in the affirmative. I proceeded. Prayer, without faith, is fruitless; and with it, the desire of the soul can be offered to God in silence. Faith is a confidence in God, and a reliance on Christ alone for salvation. It is the submitting your cause to him, in the firm belief that he will accept and save you. This faith perhaps you have not. It is the gift of God, and is founded upon the ample evidence which he has furnished of his ability and willingness to save poor sinners like yourself. To obtain it, you have only to receive the evidence.

In order to do this, be calm and contemplative, whilst I bring it before you. 1. 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' Apply this to yourself, and say in your heart, If God loved the world, he must have loved *me*, for *I* am of the world. He gave his only-begotten Son for those he loved; then surely he gave him for *me*, that *I* might not perish, that *I* might have everlasting life. 2. 'We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.' Say, *I* see Jesus, &c. For whom did he taste death? for *every* man? Then surely he tasted death for *me*. 3. Jesus said, 'Him that

cometh to me I will in no wise cast out.' Then if *I* come to him, he will not cast *me* out. 4. Jesus said, 'Whosoever will, let him take the water of life freely.' Whosoever will? then it is for *me*.

Trace the footsteps of Jesus from the manger to the cross; contemplate his various sufferings, and say, He suffered this for *me*. Behold the Saviour in the tomb! Behold him risen from the dead! Behold him ascending to 'his God and to *your* God!' Behold, he intercedes. Say, He died for *me;* he rose for *me;* he ascended for *me;* he intercedes for *me:* Then he is *mine!* If *he* is mine, then *I am* his! By this time his mind had become collected, and an expression of deep thoughtfulness sat upon his countenance. As the family were now about to retire from the room for a little refreshment, he requested to be raised and supported in a sitting posture; and that he might be left alone to attend to the advice he had received. His requests were complied with. We all withdrew to an adjoining apartment, leaving the door ajar. The family were seated at their table in solemn thoughtfulness. Every movement was performed with cautious stillness. Every ear was watching for the slightest sound from the room of their suffering William. A deathlike silence reigned through all the apartments. He is *my* Saviour! said William: Jesus is *my* Saviour! Glory! Glory! Glory! Glory to Jesus! My sins are gone: my soul is happy. Jesus is mine! Glory! Glory! I'm happy! I'm happy! I'm ready to die. Glory! Glory! Glory! Glory! They flew to his room. A smile of heavenly sweetness glowed upon his wasted visage, while tears of gratitude and joy flowed plenteously from each beholding eye. How astonishing the change! Skeptics, account for this! The same sickly dying youth, who but an hour before was writhing in all the agonies of despair, is now calm, disburdened, and happy. What caused this mysterious change? Do you say he was frightened? frightened from despair into joy? from terror into calmness? Produce an instance of a similar change, where the name of Jesus Christ is not regarded! For experiment sake, and to test the truth of your theory, marshal your forces, lay deep your plans, appoint your time, your place, select your victim, and frighten a wretched sinner happy. In vain do you talk of fear in such a case as this. In vain do you impute it to the power of imagination, to a freak of sympathy or fancy, until a corresponding effect is produced, under similar circumstances, without the aid of the Gospel. In this rapturous frame William continued from Saturday evening until the following Tuesday, when the yielding cords of life gave way, and the failing flesh, no longer able to retain the heaven-born spirit, released its prisoner. Calmly he bade adieu to all behind, and joined the attendant angels who came to convey him to paradise.

Reader, learn from this extraordinary instance of death bed conversion, 1. That the strictest morality of outward deportment will be no security against the decisions of that day when the

warning voice of death shall awake thee to see the equity of the retributive sentence which awaits the unregenerate; and that a clear and satisfactory evidence of a new heart made pure and holy through the atoning merits of the Redeemer of men, and the sanctifying influence of the Holy Spirit, is the only preparation for a calm and happy death. 2. That youth, health, and beauty, with all the charms of natural and acquired accomplishments, together with the most flattering earthly prospects, are liable to be blasted in the bud, and swallowed up in death. 3. That though, in this instance, a season for repentance was allowed, which terminated happily, yet it is the height of presumption, and the greatest folly to defer the work of contrition for a death-bed employment. Will not the torturing pains of a mortal disease, and the pangs of dissolving nature, be sufficiently tormenting without the tenfold torture of a guilty conscience? And after all, how extremely dubious in general is a death bed repentance?

It was a happy circumstance for William that, though his sufferings were great, and his pain severe, his reason was preserved to his latest moment. How few there are who enjoy this inestimable blessing? and the few who do are generally afflicted with a lethargic stupor, which precludes the possibility of evangelical repentance. *Now*, then, is the accepted time. Behold, *now* is the day of salvation! To-day, if you will hear his voice, harden not your heart.

THE SCIENCE OF EDUCATION.

An INAUGURAL ADDRESS, *delivered at the opening of the* WESLEYAN UNIVERSITY, *in Middletown, Connecticut, September* 21, 1831, *by the* REV. WILBUR FISK, D. D. *President.*

THE subject which most properly claims our attention, on the present occasion, is one of hackneyed discussion,—*the science of education.* Nevertheless, the improvements of the present age, in this science, and the increased conviction of its paramount importance, as a correlate to others, give it something of the character of novelty. As an old mine, which had been supposed to be nearly exhausted, suddenly discloses a new vein, richer and purer than any before, so this old subject now presents new and promising aspects, and opens up fresh and rich veins of thought and experiment. Such, indeed, is the interest now excited on this subject, as to move the whole literary world. The spirit of reform is abroad, and is reconnoitering the whole field of operation with a vigilance and an energy that declares unequivocally, Something must and shall be done. Nay, this work is already commenced, and impor-

tant improvements have been introduced into the different grades of our literary institutions. But in our own country especially, these improvements are felt last, and least, in our universities and colleges. The causes of this are obvious. These high institutions are more extensively endowed, and have a more complicated organization, and of course are of a more permanent and unyielding character. Some of them, and such as have been a pattern to others, are consecrated by age and by long prescribed constitutions, to change which is deemed a kind of literary sacrilege. But even these old institutions are beginning to feel the spirit of reform; and those especially now going into operation, are generally awake to the importance of a thorough improvement, if not a radical change, in the principles of organization heretofore adopted by the American colleges and universities. At such a period, and under such circumstances, it falls out, in the providence of God, that the Wesleyan University erects her literary standard, and opens her halls of instruction. Whether to have come into existence, at this period, will finally prove advantageous or otherwise, will depend, so far as human agency is concerned, on the discrimination with which she distinguishes between the light of real improvement and the *ignis fatuus* of the visionary theorist. As antiquity is not always perfection, so innovation is not always improvement. While, therefore, we ought to be wholly uninfluenced by unprofitable traditions, however ancient and authoritative, we ought also to be equally guarded against doubtful and hazardous experiments, however specious and imposing. Education should be directed in reference to two objects,—the good of the individual educated, and the good of the world. The course to promote both objects, it is acknowledged, is nearly, if not quite, the same; but as men are too disposed to consider their own a separate interest, and, prompted by selfishness, to act in exclusive reference to that interest, the only safe course is, to provide for the education of youth, in direct reference to the wants of the world. Thus every desirable object will be secured; for although a fatal error may result, from consulting only what *appears* to be the interest of the individual himself, yet he cannot be educated wrong, for *any* of the purposes of life, who is judiciously educated in reference to the public good. Hence, in establishing an institution of learning, and especially one of a high order, reference should be had, chiefly, to the condition and general interests of the great family of man:—and next in importance, in fixing upon the site and principles of organization, for any *particular* institution of learning, the materials which it will be able to command, in its proposed operations, should be carefully noted. Then, having the work, and the means of accomplishing it, in full view, aided by the light of past and existing experiment, it will be less difficult to form the plans and direct the operations of such an institution. In the remarks which may follow, I propose to notice

the points here alluded to, and show how far they have been regarded by the founders of the Wesleyan University.

1. I have said, that, in establishing a literary institution, reference should be had, chiefly, to the condition and interests of the world. This, it is true, is rather a principle of Christianity, than of worldly policy. It is founded, however, on the true philosophy of our being, and is as much a dictate of individual as of general interest. And since it is obviously the leading principle on which every Christian community should act, I shall spend no time to prove its correctness; but proceed to inquire,—What are the condition and wants of the world? In discussing this question, it is evident, that, so far as the cause of education is concerned, what might have been proper or improper, at one age of the world, has no certain and definite bearing, at the present day. The world has had its infancy, its gradual development of character, its different stages of improvement in the arts and sciences, and its great varieties in political governments and national ascendencies. Neither have these changes themselves been uniform, nor always for the better. Instead of a regular advancement of light, 'shining more and more unto the perfect day,' there has been an alternation, if not of night and day, at least, of comparative light and darkness. It needs but a slight attention to the subject to see, that these changes and varieties must require a corresponding modification, not only in the modes and means of instruction, but also in the course and character of the studies pursued. We must look, then, upon the world as it now is, and not as it has been. Not forgetting to take in, also, the prospects of the future. Our Saviour reproved his disciples for not being able to discern 'the signs of the times.' No philanthropist, engaged in an enterprise of permanent interest to future generations, is qualified for his work, unless he can make accurate calculations for the future, as well as for the present. In many respects, the present condition and future prospects of the world differ from all its past history. And here I will notice, First, the extensive and increasing intercourse which is maintained between different and distant parts of the earth. This is owing chiefly to the interests of commerce; and is one instance, out of many, in which the spirit of enterprise, for earthly gain and individual wealth, is subservient to the great interests of humanity. The merchant, aided by the great improvements in navigation, and other facilities of intercourse, penetrates every sea, bay, and harbour, and visits almost every clime. With him he takes, at a comparatively small expense, travellers of all descriptions,—adventurers, men of leisure and of wealth; as also philosophers and men of science, who note the laws, and character, and literature of the people, and the geography and natural history of the country. From these and other causes, the principal parts of the world are filled with foreigners. In this way, intelligence is communi-

cated readily and constantly, and those who are separated from us, by half the circumference of the globe, become as it were our neighbours, and dwell among us.

This leads us to another thought, closely connected with the foregoing, and that is the common bond of interest, by which the different and distant nations are connected together. In consequence of some of almost every nation having visited foreign countries, in consequence of the dispersion of friends and acquaintances, for the purposes of commerce and other objects; in consequence of the investment of property abroad, and from various other causes, numerous connecting links bind distant nations together by a strong association. Thus local prejudices are subsiding, the improvements of one nation are becoming the property of all, and the strong national barriers that have so long retarded the progress of civilization and improvement, are fast melting down. This bond of union is greatly strengthened by the interests of commerce. For by commerce a mutual check is laid upon the encroachments of nations on each other; and thus a ground of national as well as of individual intercourse is formed, and the different parts of the great human family are connected by official and national alliances. The general interests of learning, and the mutual alliance of the friends of literature, also greatly increase this general union. These, though scattered over the world, form a republic of themselves, and are drawn together by cords that no distance can attenuate, and bound by connections that no varieties can sever. They all drink of the same fountains without jealousy, and climb up the same intellectual elevations without envy; for the attainments of each are the property of all. True philosophy has in it nothing of *party* and *caste*. Its votaries sit together at the feet of their great Teacher, the God of nature, humbly and patiently pushing the inquiry, 'What is truth?' and the *eureeka, eureeka*, of one individual or nation rings round the earth with the rapidity of the winds, and is speedily reëchoed from every enlightened land, in responsive acclamations.

The religious enterprises of the Christian church, give another striking feature to the character of the present age. The facilities of intercourse already alluded to, connected with other circumstances, have given a great impetus to these enterprises; and the influence of this religion, in return, adds much to the strength of those increasing ties by which different nations are bound to each other. The first principle of this religion is, to count every man a brother. It looks abroad through the earth and says, 'I am debtor, both to the Greeks and the Barbarians, both to the wise and to the unwise.' Its plans of benevolence, therefore, are bounded by no national lines or distinctions. It recognises a kingdom of a character and extent to comprehend and consolidate all other kingdoms, peoples, and tongues; 'a kingdom that shall

never be destroyed.' This kingdom is gaining strength, and enlarging its operations; and wherever it goes, it spreads the harmonizing influences of its own spirit. Nor is the introduction of Christianity a mere assault of moral power on the one side, and of resistance on the other. In many places the way of the Lord is prepared before the messengers of salvation have arrived; and even now, so great is the call and so inadequate the supply, the fulfilment of ancient prophecy is witnessed, 'The isles of the sea *wait* for his law,' and 'Ethiopia,' as if impatient of the delay, 'stretcheth forth her hand unto the Lord.'

To the preceding characteristics of the present age, we may add the peculiar state of the political world. The advancement of political reform, the general movement among the people, in different nations, to assert their rights and secure their liberties, the increasing light on these subjects, are so much the topics of daily remark and of constant poetical and rhetorical declamation, that I need here only allude to them, for the sake of showing their relation to the varied subject before us: for the sake of showing, that in the political as well as in the religious world, 'the fields are white already for the harvest:' yea, 'the harvest is great, and the *skilful* labourers are few.'

And here, before we advance farther, let it be observed, that whether we view the subject by the light of history or by the light of revelation, or whether we consider the energetic character of those principles that are now in operation, we are in every case led to the same conclusion, that the march of the principles alluded to is onward, and if the proper means are used, will continue to be onward until the final renovation of our world.

But what has all this to do with education? Much every way. Education is to be second only to Christianity itself, in carrying on this work. By this the youthful mind is disciplined; the arts and sciences are improved; the world is enlightened; and above all, by this an army of faithful, intelligent, enterprising, benevolent men are trained up, and sent forth to be leaders in the great enterprises of the day. I speak not now of one profession merely; ministers and merchants, lawyers and physicians, teachers and statesmen, farmers and mechanics, authors and artists, all are wanted in this work, and wanted in greater abundance than can be supplied. But they should be men of suitable attainments, and of a proper mould; and these depend much, very much, upon their education.

It has been supposed, that there are two many in the learned professions already, and that, therefore, there are too many who obtain a liberal education. But this opinion is founded upon two errors. One is, that every liberally educated man must be above manual labour, and must therefore enter one of the learned professions; and the other is, that all who do enter those professions, with the exception of the Gospel ministry, do it, and have a right

to do it, from personal or family interests, and not for the public good. Whereas, a liberal education ought not to unfit a man, either in his physical constitution, or his feelings, for active business in any honest employment; and neither ought men, who enter *any* of the learned professions, to excuse themselves from labour and privation for the good of the world. There is a great and pernicious error on this subject. It is supposed, indeed, that ministers of the Gospel enter their profession with the leading motive to serve the world; and that for this they ought to make sacrifices, and, if need be, forego the comforts of home, and the pleasures of kindred and of country, to spread the Gospel in foreign lands. But those who enter the other professions, it is thought, may have in view, chiefly, their own worldly advancement; and this secured, they are excused from farther service. This, I say, is a pernicious error, and ought speedily to be corrected: it is robbing the world of its due, and those who are deceived by it, of their reward. Who has confined the sacrifice of ease, and of country, and of worldly pleasure, and wealth, to one calling only? Do the wants of the world need to be extensively consulted by none but ministers of the Gospel? It is a shame that this sentiment so generally prevails. The world wants farmers and mechanics for missionaries; it wants teachers and physicians for missionaries; it wants statesmen and lawyers, yes, do not smile at the idea, it wants lawyers for missionaries. It has become customary, when a nation is at war, especially if they are contending for liberty and their political existence, for gentlemen of the military profession, to flock to the aid of such a nation, and volunteer their services in the bloody conflict. This is in some instances, doubtless, owing to the love of liberty, but more generally to personal and worldly ambition. The merchant and the mariner can expatriate themselves for years, and take up their abode in foreign countries, and expose their healths and lives, and endure hardships, but this is to procure wealth and personal aggrandizement. But, with the exception of the missionaries of the cross of Christ, who are they that endure all this, in the great cause of humanity and of universal philanthropy? who even thinks of this? And is there not something deficient, and something to be rectified, in that system of education that has given countenance to this error, up to the present hour? What if at this time there were several hundreds of missionary statesmen in Poland, visiting the different parts of the country, and the different cities, lecturing on the great principles of the rights of man, teaching the science of good government, and inculcating wholesome principles of just subordination. Would they not be heard? Doubtless they would; and it might save a nation, who, though they should prove victorious in the field, may afterward be divided and enslaved by their own errors and ignorance. For the want of such instruction, France, in a former revolution, flowed in blood, and settled down

in despotism. For the want of this, South America and Mexico have had revolution on revolution, and are still unsettled. Where are our men of leisure and of wealth, who, because they have got money enough, have retired from the field of active duty? Are not their services needed? Who then gave them this furlough from service? Who gave them this discharge from the war? An erroneous education. The same may be said of all our supernumerary professional men, who, in unprofitable redundancy, hover around every actual or expected vacancy, contending for places, and scrambling for employment. Have their minds been properly directed? Have they taken early and enlarged views of the wants of the world? Has theirs been a truly liberal education? We could never expect to revolutionize the world with such men. Their minds are too limited, their feelings are too selfish. Men must be educated with a different spirit, before the desired object can be obtained.

I stated, that next to the consideration of the condition and wants of the world, in fixing upon the site and principles of organization for any particular institution of learning, reference ought to be had to the materials for supplying those wants. By this was meant, not so much the funds and accommodations for conducting the institution, as the *intellectual materials* to be fashioned and fitted for the great purposes proposed. Where can the materials of this kind be furnished, in the greatest abundance, and of the best quality? This is an important inquiry; for as colleges and universities have no influence in forming the mind, in its earliest stages, their success in educating youth for any given purpose, will depend very much upon the bent of the mind, when it comes into their hands, as well as upon the character of the university where they are educated. I answer this inquiry, then, in a few words. Youths of the greatest promise for extensive usefulness, must be taken from a Protestant community; and from a community too where the principles of the Christian religion have taken deep hold on the habits and morality of the people,—a community temperate and industrious,—the citizens of a free government,—where the means of education are brought within the reach of the poor,—and where there is a surplus population of intelligent and enterprising men. Now, though other countries may afford some of the foregoing advantages, yet where, permit me to ask, are they so extensively and generally found as in these United States? and especially as within the limits of the conferences patronizing this university? Probably in no other part of the world is there so large a proportion of the population pursuing a liberal education, as here;—and yet, perhaps, none where the learned professions are already more liberally supplied. All this is particularly true of the section above alluded to. Out of about 3500 under-graduates in the different colleges of the United States, 1216 are from New-England alone; so that, with less than one-fifth of the whole white population of the

Union, we have nearly three-eighths of the college students. This arises from the habits of economy among us, and the facilities of self-education, by which any enterprising young man can obtain a collegiate education, with no other resources than those supplied by his own industry. And a young man thus educated, is prepared for active life. He has learned to rely upon himself; his habits of industry and economy are formed; and he, of all others, is the man for the great interests of the world. Vigorous in his constitution, accustomed to serve himself, and acquainted with the business of common life, as well as with science, he is, emphatically, a practical man. And if, withal, he has received a suitable intellectual and moral training, he is prepared for 'every good word and work.'

To the foregoing advantages of our location, we may add the healthiness and invigorating influence of the climate, so favorable to the vigorous exercise and manly growth of the intellect.

Such are the intellectual resources from which we expect to derive our materials for moral culture, and such are the physical and moral influences of the country where our institution is located. Influences that will affect, not merely the natives of the immediate neighbourhood, but all who resort here for the purposes of education. With these advantages, and with abundance of such materials at command, a well-constituted system of education, and a competent board of instruction, can scarcely fail of success.

Having taken this cursory view of the present and prospective wants of the world, and of the materials and advantages at our command for supplying these wants, it will be in the order of a connected discourse, and in accordance with my plan, to inquire what tone and character ought to be given to the mind of the pupils, and what knowledge ought to be imparted, to secure the great objects we have in view. In other words, in what does a good education consist?

An education has a twofold object, viz. the perfection of the physical, intellectual, and moral powers of man, and the imparting to him a knowledge of the laws of his being. Each of these parts may be divided into general and particular. Education is *general*, while it regards its subject merely as a being susceptible of improvement, and capable of receiving knowledge; and *particular*, when its instructions are imparted, to qualify the pupil for some particular station and specific duties in life. It is plain, that a portion of the education of all, especially in its earliest stages, must be general; but it is equally evident that a greater portion must be particular; and this is especially true of that part of education which consists in the imparting of knowledge. Life is so short, and man's power of acquiring and of retaining is so limited, that it would be a vain attempt to aim at making each know every thing. Indeed, life is too short to master *one* science, or to become perfectly acquainted with *one* profession; and it is therefore much too short to master all; and yet much more too short to know all that can be known,

and also to do all that ought to be done. The great object which we propose to ourselves, in the work of education, is to supply, as far as we may, men who will be both willing and competent to effect the political, intellectual, and spiritual regeneration of the world. We think the signs of the times, and the present character of the world, demand this. Hence, *now*, whatever may be the state of things hereafter, it is criminal to acquire knowledge merely for the sake of knowing. The man must be disciplined and furnished according to the duties that lie before him. A few of the principles to be kept in view in this work, will now be briefly noticed.

An education should be such as to give energy and enterprise to the mind, and activity to the whole man. This depends, in part, upon the physical constitution. Hence the necessity of preserving a sound state of bodily health. To secure this, temperance and proper exercise are requisite. But what exercise is best, as a part of a student's education, is still unsettled. Without stopping to discuss that point at large here, in my opinion, the best kind of gymnastics are the exercises of the field and of the shop, in some kind of useful labour. The moral as well as physical effect of such exercises is every way superior to that of others which have been introduced, to say nothing of the addition they make to the wealth of the community. And if such exercises are objected to because they are deemed, by many, as derogatory to their character, they ought so much the more to be insisted on. It was never designed that fashion and inclination should give rules for education; but education ought to direct fashion, and regulate the inclination. But whatever may be the mode of doing it, the strictest attention ought to be paid to the health of the student. This alone however will not be sufficient; the *mind* also should be cultivated, in direct reference to the object of making the pupil a man of enterprise and activity. Every thing that is calculated to call forth such a spirit should be cultivated, and every thing which discourages it should be discountenanced. The student cannot be too much impressed with the idea, that to be a mere man of letters is not the way to be the most useful man. We want men who will take the field, and whose souls are fired with a zeal for active duties, in the service of the world.

Closely allied to this spirit of enterprise, and eminently productive of it, are the principle and habit of self-dependence, which should imbue the minds of youth at an early age. Nothing is more important, in the formation of an enterprising character, than to let the youth early learn his own powers. And in order to this, he must be put upon his own resources, and must understand, if he is ever any thing, he must make himself; and that he has within himself all the means for his own advancement. It is not desirable, therefore, that institutions should be so richly endowed, as to furnish the means of education free of expense to those who are of an age to help themselves. Nor is it desirable that any man, or any

society of men, should furnish an entirely gratuitous education to the youth of our country. All the necessary advantages for educating himself ought to be put within the reach of the young man, and if, with these advantages, he cannot do much toward educating himself, he is not worthy of an education. If it be said that self-support, in part or in whole, is a tax upon time, and a great drawback upon the students' acquirements; I answer, that in the general, facts show that such students are in advance of others, in knowledge as well as in enterprise; and if they were not, still it is better that they should know less and do more, than that they should know more and do less.

The course above recommended will aid also in forming another trait of character and habit of life, which is very important in this miscellaneous and changing world. I mean, a facility in passing from one employment to another, and a ready adaptation of feeling to the various duties and changing circumstances of life. The intellectual and corporeal habits of most men are too inflexible, and the transition from one train of thought and from one class of exercises to another, altogether too difficult. They can move in straight lines, and in their old courses, to some purpose; but change their direction and employments, and they become almost useless to the community and to themselves. The amount of public and private loss sustained in this way, is very great, and also very unnecessary. In most of these cases, the mind might have been so trained, that, like a ship in good trim, it would answer to its helm, and adjust itself to its circumstances, however variable the winds and the currents, in the stormy sea of life.

But of all the effects to be produced upon the mind, by a proper course of training, nothing is more important than the spirit of benevolence,—of an enlightened and universal philanthropy. Without the aid of education, even religion itself seems hardly sufficient to make a thorough and an enlightened philanthropist. Hence, if all the world could now be brought to possess a truly devotional character, they still might not have those enlightened principles of benevolence, which are necessary for the general happiness of the world. The truth is, from the first dawning of reason to its maturity, mankind are trained to look each on his own things, and not on the things of another. The lessons of the nursery, the general course of domestic training, the policy of the common schools, and the rewards and honors of the colleges, all tend to beget and foster a criminal selfishness. And this is a principal cause why, even in the Christian church, there is so little genuine Gospel benevolence. The education which leads to such a state of society, is radically defective. Is there no way by which this selfish bias of the heart can be lessened, if not prevented? Far be it from me to teach that we are to be indifferent to our own interest. This is a kind of benevolence which may look well in theory, but it exists no where else, either in heaven or on earth,—either in the bosom of

Deity, or in the breast of his holiest creatures. In all God's works, he has consulted his own glory, and he hath required of all his creatures to consult their own happiness. But in doing this, they are to take into consideration the interests of both worlds; and they are to identify with their own the happiness of their fellow men. They must understand that their own eternal happiness will be increased, in proportion as they contribute to the felicity of others; and that, therefore, no temporal privations or labours, which are necessary for the happiness of others, should be dreaded or avoided. This is the whole mystery of loving our neighbour as ourselves,—a grace which the mere worldling supposes unattainable, and incompatible with the principles of our nature, but which, in the above view of it, is perfectly consistent with the laws of our being. And if this should be as assiduously taught to our youth, and as constantly enforced on their minds, as the opposite principle now is, with the aid in the work which the Gospel affords, there would soon be a most surprising change in the character of the world. But until this is done, a great portion of the earth will grope in darkness, and groan in anguish;—until this is done, the dissemination of knowledge will add but little to the happiness of the world. Benevolence, therefore, should be incorporated into every system of education, not as a separate and an independent science, but as the seasoning of all, and the final cause of all attainments.

In noticing the tone and character which are to be imparted to the mind, by the hand of education, I have purposely omitted all those principles which are the most commonly insisted on, in training the young student, and have touched on those only which are less frequently urged, and which seem, nevertheless, of vital importance to the accomplishment of the proposed object—educating men for the good of the world.

Although the proper training of the mind, in all its parts and relations, is a primary object of education, yet, as has been stated already, it has another object,—the imparting of useful knowledge. And, happily for short-lived man, these two objects may be promoted by the same course, and at the same time;—for, in general, the mind is suitably disciplined by being exercised in those studies that are the most essential to our happiness and usefulness. The wisdom of our Creator is seen in this, as also in the fact already noticed, that the health and the vigour of the body are best promoted by those exercises that are in other respects the most useful. Since this is so, we ought skilfully to select those branches of science, and those studies in literature, which, while they call out and discipline the powers of the mind, will also enrich it with stores of useful and practical wisdom. But what are those studies? This is a question, the answer to which depends upon circumstances. No very specific rule can be given. The pupil ought to be instructed, principally, in those branches that will best fit him for the duties to which he is destined in future life. This rule, it is granted,

is far from being definite, and leaves much of the difficulty untouched,—and therefore leaves much to the decision of a sound judgment in each specific case. There are certain studies, however,—the elementary principles of modern literature, and the sciences, for example,—which are necessary for all. Here, therefore, there is little chance for error. And if it be a general truth that the necessary studies, for any and all of the duties of life, are suited to the requisite mental discipline, there is very little occasion to err in the more advanced stages of a useful education.

The question to be answered is not, What will be of *some* service to the pupil? or what will tend to increase his intellectual enjoyment? or what will give him the reputation and eclat of being a learned man? but simply, What will best fit him for usefulness in his destined sphere of duties? The field of inquiry on this subject may be narrowed still more, by other propositions less general than the former. Modern literature, the natural and exact sciences, and the application of the sciences to the useful arts, are first in importance in a useful education Next in order I would place mental and moral philosophy, and the kindred sciences; last, and least in consequence for the great portion of students, I would bring in ancient literature, the graces of learning, and the fine arts. The fine arts may aid in the improvement of society, and in the reformation of the world, but if we except music and poetry, they do much less toward this, in my opinion, than they have the credit of doing. Look at the history of those nations where they have been most cultivated; and, if I mistake not, it will be seen that they have led to excessive refinement, luxury, and licentiousness. Of the most celebrated ancients among the Greeks,—authors, artists, and men of erudition,—whose names have come down to us, a list has been made out by the Baron de Sainte Croix, amounting in the whole to 863. Of these, 595 were statuaries, sculptors, poets, painters, and musicians. And of these 595, by far the greater portion were doubtless painters and sculptors. In Rome, the proportions were nearly the same. Thus we find, that there were more than double the number who excelled in the fine arts, of all the other scientific and literary men. This, I have no doubt, hastened the corruption and final overthrow of these states. And probably this same cause contributes much to the present dissolute state of morals in Italy. But not to insist here upon the absolute danger of cultivating the imagination and taste, so much beyond the understanding and judgment, I would ask, if any one can believe that it is of as much importance to the best interests of the community, that nature in some of her external appearances should be imitated, for this is the perfection of the arts of sculpture and painting, as it is that the structure, organization, and laws of the natural world, should be explained and revealed. The question is easily answered,—and the answer will oblige us to assign the fine arts, courtly and fascinating as they are, a subordinate rank in the great work of moral and intellectual improvement.

My views on the importance of the study of the ancient classics, are briefly these :—Ancient literature ought always to find an honorable place in our colleges and universities. If a knowledge of the ancient languages were of no other importance than to preserve the purity of the Holy Scriptures, and secure a correct translation of them into other languages, this would of itself keep these languages in credit, and make a critical study of them necessary. But such is the character of modern literature and of the sciences, that a few only need devote themselves to ancient literature, in comparison with the many who can be better employed in other studies. Too much stress is now laid upon a knowledge of the ancient classics. It is still deemed heterodoxy to call any man learned, who is not skilled in the Greek and Latin languages. The tone and character of our present system of education were formed at the revival of letters after the dark ages. But though the causes which led to the present system have passed away, yet, by an unprofitable adherence to the traditions of the fathers, we *must* have it still, that what was once necessary to constitute a scholar, is still indispensible for the same character. But the state of literature, and the character of the sciences, are greatly changed. At the revival of letters in the fifteenth century, almost all the learning in the world was locked up in two languages then out of popular use. Hence, to be a scholar, it was necessary to be acquainted with the Latin and Greek, and with Roman and Grecian literature. And, indeed, at that period the world had so far deteriorated from what it once was, the only ready way to restore it to its former character, was to reclaim the literature that had been buried for ages in the archives of antiquity,—to consult the manuscripts and symbols of ancient learning, and bring forth to light the obscured and forgotten truths of ancient research and labour. It was this which made the change of that day from darkness to light, so sudden and glorious. "We behold," says a learned author, speaking of those times, "a flood of noon-day bursting all at once over every quarter of the horizon, and dissipating the darkness of a thousand years." The fact was, the world had not to pass through another pupilage without text-books or teachers. It had not to serve another apprenticeship without patterns or masters. In the relics of former times there were rules, and patterns, and instructions in abundance. As soon, therefore, as a spirit of inquiry and a thirst for knowledge were excited, a great proportion of the light of antiquity burst at once upon the world. This was the new sun that shone almost in meridian splendour at its first appearance. It had never been put out, but only obscured by the murky clouds of barbarism from the Scandinavian forests, and eclipsed by the smoke of superstition that went up from the pit of the *beast* and the *false prophet*. When this obscuration passed away, the sun of ancient science shone in its full-orbed glory. The attainments of antiquity were soon mastered. The art of printing,

which was invented about this time, gave a ready circulation to this knowledge in all the countries where it was sought. Literature and science were no longer foreign plants, but had become indigenous in all places where they were cultivated. Neither were the treasures of science long locked up in an ancient and dead language, but were spread out in the vernacular tongue of every enlightened land. Large additions also were constantly made to the original stock; and vast treasures of wisdom and knowledge have been brought to light, which the eye of antiquity never saw, which the ear of the ancients never heard, and of which, indeed, they had never formed any conception. Hence the fact now is, and it is a fact that cannot be denied, that there is very little left in the fields of antiquity to be explored. All that is important in ancient science, except what is peculiar in the languages themselves, have not only been clothed in a modern dress; but have been incorporated with, and made constituent parts of, modern text-books. Modern literature, therefore, should be counted the great field of literary enterprise and study. If it be necessary that the antiquarian should still make his pilgrimage to the East, and dig after learned hieroglyphics in the ruins of the Acropolis, and in the subterranean depositories of Herculaneum and Pompeii; or if it be necessary, as undoubtedly it is, that some should devote themselves to a critical investigation of the ancient languages; so let it be: but from such a tedious pilgrimage, and such an endless study, the great body of students should be excused, that they may devote themselves, more immediately and more effectually, to the great and pressing wants of the world. It may indeed be proper that most students, who have an opportunity of commencing an education early, and of pursuing it without embarrassment, should obtain some general knowledge of the Greek and Latin languages; especially as there is an age, in the development of the youthful mind, in which language perhaps can be pursued to greater advantage than any other study. And if at that age a good foundation can be laid for a knowledge of etymology, of philology in general, and for a more ready attainment of the modern languages, this would be advantageous to the pupil.

With these general remarks relative to the kind of knowledge to be imparted to the pupil, I must dismiss this part of the subject, and pass to notice, briefly, some general principles necessary to be observed in the constitution of a high literary institution.

A seminary of learning, is a collection into one place of the materials and means of instruction, and of suitable teachers; and the whole accommodated with suitable edifices and fixtures, and arranged in proper order for combined, systematic, and efficient operation in training and enriching the youthful mind. The parts then are, apparatus, books, buildings, officers of instruction, and pupils. But these, however extensive, are all insufficient, without suitable arrangement; and this arrangement is what may be

called, the *constitution of a literary seminary.* For the sake of method, I shall notice this arrangement under four general heads. The first relates to the arrangement of the buildings, fixtures, apparatus, and books. The second relates to the organization of the board of instruction. The third to the course of study. The fourth has reference to the government, classification, and graduation of the students.

1. It is easier to arrange matter than mind. I will pass the first head therefore, because it is a subject of no great difficulty, and involving no great interest, with but a single remark. It has been seriously questioned of late, especially by those who are fond of introducing the system of the German universities into ours, whether it is necessary to erect college edifices to an extent, and with accommodations sufficient, to lodge the students on the college premises. The remark I would make is to this point, and decidedly in favor of such accommodations. Whatever may or may not be necessary in a mere *professional* school, where the students are of mature age, it strikes me that the age and circumstances of most of our college students require that they should be placed under the immediate supervision of the Faculty. And this supervision should not be merely nominal, but it should be exercised effectually, and with parental care, over the whole college life of the student. But more of this hereafter.

2. The proper organization of the board of instruction, is a matter of great moment, and of difficult attainment. All agree that they should be united among themselves; that they should be men of learning, apt to teach, unimpeachable in their life, gentlemanly and winning in their manners, industrious in their habits, energetic and enterprising in their character, interested in their work, and faithful in the performance of their duties. But how to obtain such, how to keep them such after they are put in place, and how to get rid of them readily if they prove not to be such, are questions that have never been satisfactorily settled. After the greatest precaution, improper persons may be introduced into the board of instruction. But it is probable that more failures result from a defective organization, in the tenure and emoluments of office, than from the appointment of incompetent officers. The following are supposed to be some of the defects of the existing systems among us.

First, there is no legal provision by which the Faculty, for the time being, can have any voice in filling the vacancies in their board, or in removing an uncomfortable associate. There is no co-partnership whatever that so imperiously requires union and confidence among the partners, as an association for the government and instruction of youth. And yet there are few associations, even for the ordinary purposes of life, in which there is not greater precaution used to secure that union and mutual confidence, than in our literary seminaries. Again: When a person is elected

to a seat in a college Faculty, it is generally considered to be, at his own option, an appointment for life; except in those strong cases of immorality, or dereliction from official duty, which will authorize formal charges and an impeachment. At any rate, under existting usages, an attempt to get rid of a president or professor is generally attended, not only with unpleasant consequences, but with serious injury to the institution. The effect therefore is as might be expected. Incompetent and inefficient men often hold those offices for years, and not unfrequently for a long life. In this way, the funds of the institution are wasted, the benevolence of its patrons is abused, the department languishes, the students not only lose their time and money, but, what is incomparably worse, there is a gap in their education which is never repaired. Add to these, the reputation of the institution itself sinks, the general literature of the country is depressed, and the world suffers an incalculable loss.

A third evil is, the salary and other rewards for the services of college officers do not depend at all, or to any adequate extent, upon the extent of the services rendered. The salary is fixed and limited. Whether the officer is energetic and enterprising, or otherwise; whether he gives good satisfaction to his pupils, and draws many to his instructions or not; whether he does all he can to elevate and sustain the character of the institution, or leaves the whole weight and responsibility of its reputation upon others; in short, whether the institution flourishes or declines, *his* income is the same, and his pay is sure.

If an officer should exert himself beyond his associates, or has health and mental energies which enable him to tower above the rest, he has not only no adequate compensation for his services, but he often has the mortification of seeing others, in comparative idleness, living upon the credit of his labours. Under such circumstances, it can scarcely be expected that any great enthusiasm would be excited to keep up the credit of a college, or advance the interests of learning. If men are actuated by the love of science, or are impelled by pure benevolence, neither, nor both of these influences can induce them to make extra exertions for the world, when the fruits of those exertions are consumed by their incompetent or unenterprising associates.

It is probably owing to some or all of these causes, both in England and America, that there is less enterprise *in* the colleges than *out* of them. While the universities of France, of Germany, and Scotland, have been contributing largely to the literary and scientific wealth of the day, what has been done for a half century in the universities of England? What in those of this country? Something, it is true, but little in comparison. We have in some cases, abridged, compiled, and translated, but what have we added to the original stock. Our citizens have enterprise, but, with a few honorable exceptions, they show it every where else more than in our colleges and universities. This is not the result of

accident. There must be causes, and these causes should be removed. If what we have just been noticing be the causes, the remedy is plain. Human minds need excitements to action and duty. This is evident not only from experience, but also from the course pursued by the all-wise Governor of the universe, in the economy of nature, of providence, and of grace. He has made it for the *interest* of man to obey his laws, and to perform painful and laborious duties. Now, the perfection of philosophy is to carry out, into all the departments of human life, the economy of God. In all human enterprises, therefore, we should show our wisdom, maugre all speculations to the contrary, by doing as God does,—make it for the interest of those employed to be vigorous and faithful, let their gifts make way for them, so that they shall receive a remuneration to themselves, and produce advantageous influences upon the community, commensurate with their talents and exertions. To be more specific in reference to the case before us :—

Let the Faculty have a voice in the choice of men to fill vacancies in their board. Let suitable provision be made to remove inefficient men from office. Stated and thorough examinations of the classes should be had, under the direction of an impartial examining committee ; and the proficiency of the students should be noted, in direct reference to the competency of their instruction, as well as to determine the standing of the students. A college corporation ought to have a committee to examine into the standing of their officers of instruction, as regularly as one to audit the account of their treasurer. And to do this it is not necessary to examine these officers. Their official character will be written on the mind of their pupils, and may be known and read of all men. It has been well said, that he 'who cannot put *his mark* upon a student is not fit to have one.' Examine this *mark*, and by its dimensions and character you shall judge of the hand that made it. Let it therefore be well understood, as a condition of office, that when a teacher's pupils are deficient, he must give place to another.

That each instructer may have the credit and avails of his own labour, let his permanent salary be fixed at a bare competency for his support, and let all beyond, depend upon the general prosperity of the institution, and especially upon the extent and success of his own labours. These general principles, judiciously applied, will, it is thought, be a great improvement upon the prevailing course in our colleges, and increase the enterprise and success of our collegiate institutions.

3. When I commenced, I intended to advance some thoughts on the third general division ; viz. the course of study, comprehending the *character* and *order* of the studies, the *text-books*, and the *modes* of instruction. But as this would lead me too much into detail, to be interesting in a public address, and especially as

I have already spoken at some length on the most important of those points, in the remarks made on the character of the knowledge to be imparted to youth, I shall waive this part altogether, and hasten to my last general division of a college constitution.

4. The *government, classification,* and *graduation,* of the students.

The government of a well regulated literary seminary is not a monarchy, an aristocracy, or a republic;—but it is *patriarchal.* The nearer it approaches to this character, the more perfect it is.

Like a household, a literary institution should have but one head, and that head should have ability to govern, or he is unfit for his office. In this government, it is true, he ought to be assisted by the subordinate officers; but the government itself should be a unit, and receive its direction and influence from a common head.

The government of a seminary of learning, like that of a household, admits of no interference from abroad. A code of statute laws from a board of trustees, for the officers to execute among the students, will never be respected. Such a course, had not custom sanctioned it, would be deemed an insult to the immediate government, and an outrage upon its authority. The student should feel that he is offending against his father and friend, and against the peace and prosperity of the community, in which he has a common interest. Like a family, the intercourse between the student and the president and professors should be of an affectionate and familiar character. Faculty meetings, before whom the young transgressor is arraigned, with all the sternness of a public prosecution on the one hand, and with all the cunning and duplicity of a studied defence on the other, should be avoided.

I cannot feel justified to close my remarks on the subject of government, without giving my decided testimony in favor of a moral and religious influence to aid in the government of youth. This is of paramount importance. Several years' experience in the government of a literary institution, has convinced me that there is nothing like it. With such an influence, government is easy; without it, good government is impossible.

On the subject of classification, there has of late been much said, and much to the purpose; but there are still different opinions. The question in dispute is simply this: Ought scholars to be classed by the year, as they now are in most of our colleges; or ought they to be classed according to their advancement in their respective studies, without reference to time? The arguments in favor of the latter method, in my opinion, abundantly preponderate. Indeed, I know of no plausible argument in favor of the prevailing course, except it be the lessening of the labour of instruction. And this method was originally adopted, doubtless, not for the good of the pupil, but for the ease of his instructer. But what reason is there why college teachers should not labour as much as others? In our High schools and academies, as also in our primary schools, teachers labour six and seven hours in the day; but in our colleges,

not half that time, even in term time, and yet the officers have vacation one quarter of the year. Is there any good reason for this? Let him that enters upon the care and education of youth, make up his mind for responsibility and labour, and then he will be prepared to adopt a system of classification which, while it only doubles the duties of the teacher, will increase the advantages of the student tenfold. Yes, I believe in many instances it will add to the student's advantages tenfold. He will not be obliged to hasten over his studies without knowing them, in order to keep up with his class; neither will he be retarded in his progress, to accommodate the dull or the feeble. If he loses any time by sickness or necessary absence, or if for want of quickness of apprehension, in any particular branch, he falls in the rear of his class, he will not, as is the case in most of our colleges, either lose a year for the want of a few weeks or months, or, what is more common, and still worse for the student, be dragged on to a disadvantage, and carried through *in name*, without, *in fact*, knowing the science. In the proposed method of classification, the arbitrary and pernicious distinctions of superior and inferior grades, will also be done away; and this will have a favorable bearing in more respects than one. It will open the way for the honorable introduction of a very promising portion of youths into the college classes, who wish the advantages of the college for a course more or less extended in the sciences and modern literature, to the exclusion of the classics; and who, though most of the colleges have of late opened their classes for their reception, have not entered them, undoubtedly because they would have to do it under circumstances of inferiority, which American youth cannot readily submit to. And this will always be the case, probably, so long as the present mode of classification is kept up. But this point will be more fully elucidated in the next topic of discussion, which is, the graduation of students.

Academic degrees are signs, true or false, of certain literary and scientific attainments. But according to general usage with us, the first of these degrees requires a four years' course in college, and, nominally at least, a knowledge of the Greek and Latin languages, and ancient literature; and the course to this degree is subdivided into the yearly classification already alluded to. The second degree also depends upon time, without even an inquiry into the candidate's literary advancement. So that, when the first degree is conferred, the second might be added at once, with the proviso that it should not take effect under three years, and all the purposes of the degree would be answered. These leading features of college and university constitutions, were adopted at Cambridge and Oxford, in England, at an early period in the revival of learning; and from them the patterns have been furnished for our American institutions. It would be difficult, I think, to give a satisfactory reason at any period, for this *annual classification*, and for making a given period of years an essential qualification for a

literary degree; but there certainly was a reason, as we have shown, for making the Greek and Latin an essential part of a college course; and the same reason would require that literary degrees should be conferred on such only as understood these languages. But those reasons have passed away, and the whole system is now evidently defective. The evils are twofold: First, these degrees are often conferred on the undeserving; and, Secondly, they are often withheld from those who deserve them.

It is important that the world should know what to depend upon, when a man presents a diploma from a literary institution. But it is a notorious fact, that, as these are now distributed, they afford no satisfactory evidence that those who hold them are learned men. And is this treating the cause of literature with respect, or the world at large with common honesty? The patrons of learning have, in this way, lowered themselves and their institutions down to a reproachful level. They respect not their own literary standards and honors, and therefore the world at large will not respect them. These honors have been exposed in the market, and have been struck off, not indeed to the highest bidder, but to almost any one who would reside within the college walls, and pay the college bills, for a given number of years. It is true, if the student would get through, without much study, he must be skilled in one art,—that of deception and lying. One day he must be sick; another time he must mistake his lesson;—then again he must oversleep himself by mistake; and the next time get a friend to write his exercise for him; and occasionally, especially where the author is treating upon a part of the science easy to be understood, he must appear in the recitation room, and make a great display in the exhibition of what he knows. If he does not understand these arts, when he enters, he soon gets this part of his education, and readily qualifies himself for a degree, in all the college arts of deception and falsehood. The fact is, the youth wants the honor of a degree, and is too lazy, or perhaps too dull, to obtain the requisite qualifications in the given time; or his father or guardian has determined that his son or ward shall have the honors of a graduate;—in either case, the object of the boy will be to get on, and get through, without being denied his diploma. And, unfortunately, this is not difficult. *Time* having been fixed upon as one of the principal criteria of his advancement, this, at length, has come to be almost the only requisite; including perhaps what a youth would naturally acquire by being in a literary atmosphere, and mingling with books and students. If he is a little deficient the first year, it is a pity to put him back a whole year, and therefore he is allowed to go on; and so he drags himself on, falling in the rear a little more every year, to the last; and now, although he could not perhaps, on a fair examination, turn round and reenter freshman, still, as he has gone through his *years*, and paid his bills, the least that can be done is, to give him his degree and let him go. Hence, scores of *uneducated graduates* go forth yearly, from our

literary institutions, with their diplomas signed and sealed, and their names splendidly enrolled as admitted *ad primum gradum in artibus*, in due and ancient form. Now all this is a kind of legalized farce, of which the republicans of America ought to be ashamed. It may do better for those governments and institutions where *his majesty*, and *my lord*, receive their authority, and honors, and income, on any other principle than that of merit. But such a course is very discordant with the genius of our republican institutions, as well as very injurious to the interests of learning.

By this I do not mean that none get a good education in our colleges. The greater proportion, perhaps, are well educated. I only mean that many are graduated, and have the *testimonials* of education, who have not the *character*.

On the other hand, the present principle of conferring degrees excludes from these testimonials all who have not, professedly at least, become acquainted with the ancient classics; whereas, if these honors are of any value, they ought to be given to the proficient in modern literature and in the sciences, as well as to the classical scholar. I do not say the same degrees should be given to both classes. If the present degrees are sanctioned and consecrated for particular attainments, I have no desire to see them changed, provided they are not prostituted, to confer a deceptive honor on heads 'that do not know, and will not learn.' But I insist that public and official testimonials ought to be given to the mere English scholar. In short, let the diploma of a college tell the truth, and nothing but the truth, respecting the literary and scientific attainments of the graduate, so far as this can be ascertained by a thorough and critical examination; and let it be denied to none who deserve it.

Having passed over the proposed field of discussion, I take the liberty to add, that the leading principles here proposed are such as the official board of the Wesleyan University, so far as they have digested and matured their plan, have adopted as the basis of their institution. They are aware that some may be startled at what may seem to them hazardous innovations on old systems. But it should be understood, that these principles, though unpractised among us, are not new. Most of them have been adopted, and successfully practised upon, by the most flourishing European institutions; and some of them have been recently incorporated into several collegiate institutions of this country, and are strenuously advocated by some of the most enlightened men of the nation.

We cannot but congratulate ourselves that we enter upon this enterprise at so auspicious a period. If we rightly understand the signs of the times, we stand upon the threshold of a new dispensation in the science of education, and especially in the history of American colleges and universities. And we hope to grow up and spread out with the increasing improvements of the age; and collect into a luminous focus every additional ray that emanates from the sun of science.

The denomination more particularly patronizing the Wesleyan University, have long been accustomed to follow the leadings of Providence in their plans of usefulness. That eminent scholar and venerable man of God, whose name this university bears, was, next to his attachment to the Bible, which was always to him paramount authority, emphatically a *disciple of Providence.* Indeed, whatever is peculiarly excellent in our ecclesiastical institutions, is rather of providential origin than the result of human contrivance. As the philosophers of the school of Bacon sit at the feet of the God of nature, to learn the laws of the physical world; so the philosophers of the school of Wesley sit at the feet of the God of providence, to mark the signs of the times, and study the prudential duties of life. In this way they have been waiting for an opening to found a university. Their attention in this country was early directed to the subject of education, and the establishment of literary institutions. But other more pressing calls, together with the destruction of Cokesbury college by fire, in 1795, after it had been founded about ten years, and the failure of a subsequent attempt in the city of Baltimore, from the same cause, prevented their accomplishing much in the cause of education, until within a few years past. Within that period, from twelve to fifteen literary institutions, including three or four with college charters, have been founded, under the patronage of the Methodist Episcopal Church; most of which are now in successful operation. It was nevertheless found that an institution of a more extensive character was needed, to be located in some eligible position. To this several of the annual conferences, in the north eastern section of the Union, had been turning their attention for some years, until finally, encouraged by some undefined and unofficial offers, the New-York conference, with which the New-England conference became associated, held out to the respective places, where offers had been made or might be made, the privilege of competing, by local subscriptions, for the location of such an institution. The result is well known. Influenced by the liberal offers of the proprietors of the buildings and property lately occupied by the American Literary, Scientific and Military Academy in this city, of presenting the whole as a gratuity, for the use of a university for ever, on condition that a liberal endowment could be raised in addition,—seconded by the very generous public and private subscription of eighteen thousand dollars, pledged by the citizens of Middletown and its vicinity,—the conferences concerned decided, that a favorable opening was now presented, and that the finger of Providence pointed to Middletown, as the site for their university.

Thus far every thing appears favorable. The readiness and liberality with which our own denomination come up to this work; the cordiality with which others bid us God speed in our enterprise; the truly liberal spirit with which the legislature of the state, almost without even individual dissent, granted our charter, all combine to encourage our hearts and strengthen our hands. The health-

ness and beauty of the site; the facilities of access from every part of the Union; the appropriate character of the population; and the welcome with which we are greeted by the inhabitants, all exhibit the most cheering presages of success.

But this work cannot go on without the farther aid of a benevolent public. Much remains to be done. Libraries, apparatuses, mechanics' shops, agricultural implements, a botanical garden, a geological and mineralogical cabinet, are wanted immediately. And we hope to provide these in no stinted measure. They should be appropriate and extensive; and few permanent funds besides will be necessary. The enterprise of the officers and the reputation of the school should supply the rest. But these conveniences will cost money. Two hundred thousand dollars ought *now* to be at the disposal of the trustees. It has been thought, that ages were necessary to raise up such an institution. But in this enterprise, we must make no such tardy and distant calculations. The work is pressing, the cause demands haste, and we must throw ourselves upon our resources at once. How easy to raise two hundred thousand dollars, if we enlist in the cause with spirit and zeal! And who can lack zeal in the cause of a benighted and a perishing world? Our own communion, especially, ought to feel their obligations to engage in this work. Without this, or similar institutions, we can neither do justice to ourselves, nor discharge the obligations we are under to the world. We should engage in it, not for mere sectarian purposes, but for purposes of general interest. Not as rivals, much less as enemies, to kindred institutions, but as coworkers together with them, in the common cause. We will not contend, unless it be *for a place to stand on*, and an equal chance with others to bring our influence to bear on this ignorant and wicked world. We see this world lying in wickedness, and we hear the church called upon, to 'come up to the help of the Lord against the mighty.' We see also many great and effectual doors open, for the salvation of our race. But none open wider, and none, save the direct influence of the Gospel itself, more effectual, than that of education,—especially an education of a high order, such as will fit men to educate others, and to exert an extensive and a wholesome influence in the community. Such an education we hope to give here. We burn with inexpressible desire to contribute something toward changing the current of this world's fashions and maxims, toward purifying its spirit, and elevating its moral and intellectual character. Small as our influence may be, we hope to make a movement in the great ocean of intellect, that shall be felt over our world in extended and successive vibrations. In the name and strength of the Lord, we can do it. And we here declare, in the presence of this audience, that we dedicate to God, whose blessing and aid we implore most devoutly, and expect most confidently, this enterprise; His are the first fruits, and His, be it great or small, shall be the full harvest.

LETTERS ON METHODISM.

Review of a Pamphlet entitled, 'LETTERS ON METHODISM,' &c, *purporting to have been written by one or more clergymen, in answer to the inquiries of a female; and published by Lewis Merriam, Brookfield, Massachusetts,* 1831. *By the* REV. TIMOTHY MERRITT.

THIS pamphlet is of so extraordinary a character, that we should be much more inclined to view it as the production of the malignant spirit of infidelity, designed at once to throw an odium upon the Christian religion, to burlesque the orthodox, and libel the Methodists, than as the work of men who have had the advantages of a Christian education, were it not that circumstances irresistibly force the impression on the mind that the said letters were really written by *clergymen*, and they not one hundred miles from Brookfield, (Mass.,) and its vicinity.

It is probable that several clerical gentlemen were concerned as *authors*, and that two of their number embodied the sentiments of the whole in writing. But whoever were the authors of the letters, it is certain that they are circulated by orthodox clergymen, who appear regardless of the consequences of employing detraction and slander, to ruin the influence of the Methodists.

Yet, as there was some danger lest a direct attack should appear gratuitous and uncalled for, to prevent this, invention is set to work, and forges a letter from a pious female to one of these clergymen, whom she addresses as her 'spiritual father,' and to whom she unbosoms her soul, and reveals the perplexities of her situation:—'There is no meeting in the place where she lives, except that of the Methodists. Her husband belongs to that church. By a more intimate acquaintance with Methodism, she is satisfied that her former favorable impressions with regard to it were erroneous. Now that she is intimately acquainted with the duplicity of that people, and the sponging system by which their ministers are supported, she is led to suspect that all is not right. Her husband feels compelled to give to these ministers, notwithstanding poverty and distress stare his own family in the face. He is told that the book of discipline requires it; and it is often mildly insinuated, that a refusal may affect his standing in the church. He stands in fear of these ministers, and dares not refuse them. As he is not ordinarily subject to such pliability of temper, she suspects there is a power in Methodism of which we have not been aware; and in this she is confirmed by the following incident: She asked her husband if it would not be best to get a minister of her own denomination for a short time? He replied, "It would be impossible;" for the meeting house belongs to the bishops, and they will shut it against him.' She was thunderstruck, and led to inquire into other things. In every step she was perplexed, and knew not what to do; till it occurred to her thoughts that her spiritual father would be able to set the whole subject before her in a light that would satisfy her mind, as he probably had books from which he could collect facts and documents bearing on the subject. And then comes the key to this mournful letter, which, thanks to a slip of the pen, fully

unfolds the design of the tragedy:—'Those (facts and documents) from Methodist books,' she says, 'will be preferred; because they will not be suspected of partiality for Presbyterians.' Thus what was professedly commenced as a private correspondence, to satisfy her individual inquiries, turns out, in the end, to be designed for publication. This is confirmed, if it needs confirming, by the words of her reverend correspondent, in the eighth letter, when he speaks of his letters as published and in circulation:—'You will hear it said,' he remarks, 'that certain horrid letters are in *circulation*.'

These are not the only marks of this letter being a forgery. The inquirer asserts a falsehood, which a sincere inquirer would not have done, when she puts into the mouth of her husband this reply,—'The bishops own the meeting house, and would shut it against him.' Beside, there is an air of fiction and affectation about it, with a studied particularity and adaptation of the whole to the design of the writers of the letters which follow.

How far the publishing a spurious letter, with design to give point to slander, is consistent with Christian simplicity, the candid reader will decide.

We are not permitted to *know* with *certainty* who wrote the Letters on Methodism; though we *know* some of the reverend distributors of them. But why did the authors conceal their names? This is not so difficult a question to answer. Why do thieves and assassins choose the cover of night for the perpetration of their diabolical deeds? The answer is, That they may remain concealed from public view. And thus it is with him who slanders his neighbour. He does not wish to be known, any more than the thief, because public sentiment equally reprobates both, and the law equally condemns both. And as gangs of villains frequently band together, for the purpose of carrying on theft and robbery advantageously, and on a large scale, so there is also a recent combination of men, there is reason to believe, of professed Christians, of ministers of the Gospel, of orthodox ministers, who have entered upon the work of detraction and slander, for the purpose of destroying the character and influence of the largest body of Christians in the country, whose growing influence they wish to curtail.

We say orthodox ministers: not that we would include the whole body, or the majority of that denomination, in this charge. We cannot but think, however, that the orthodox ministers in New-England, and especially in Massachusetts, owe it to themselves, and to the public at large, to express a strong disavowal of the spirit, style, and object of the Letters on Methodism, as well to prevent the circulation of the like libelous and scurrilous publications in future, as to throw off from themselves the odium of countenancing such unchristian efforts. Indeed, a regard for the honor and interest of Christ's kingdom, should unite all Christians in an effort to suppress slanderous publications.

In remarking on the letters before us, we shall confine ourselves to, I do not say the principal things, but to some of the more tangible points; and on these we can do little more than make notes. It is not the design of this reply to say every thing that might be said, but only what is necessary.

I have used the term *orthodox*, not as conceding all that those who claim it as their appropriate appellation include under it, but as a technical term, [used in New-England to distinguish the Calvinistic denominations,] sufficiently definite, and for convenience. I hope it will not be found that I have used it sarcastically in its general application; though I may have done so in reference to the writers of the Letters on Methodism.

In the farther remarks which we shall make on the pamphlet before us, we shall address ourselves directly to the reverend gentlemen whom we believe to have been concerned in its production.

Reverend Sirs,—The points about which we are at issue, do not relate so much to a religious creed, to religious opinions, or to deductions from doctrines or opinions of any sort, as to MORAL CHARACTER. If your representations of the Methodists, and especially of the ministers of that denomination, be true, they are no longer entitled to the common sympathies, much less to the confidence and affection of their fellow men. But they complain that you have injured them,—that you have brought charges against them which are unjust, untrue, and uncharitable: and in saying this, they feel their responsibility to that bar of an enlightened and candid public to which they appeal, and to the bar of HIM who is the JUDGE of all the earth.

You did not expect to be called upon to substantiate your charges against the Methodists; but *if* called upon, you evidently hoped to escape by the concealment of your names. This artifice, however, can yield but small consolation to a reflecting mind, which knows that the concealment of names, in such cases, is presumptive evidence of conscious wrong, and can avail nothing with Him who *knoweth what is in man*.

In approaching our subject, we would say, that while many things are affirmed in the Letters on Methodism, without the least foundation in truth, other things, which have reference to facts, 'are so narrated as,' in the language of one of your own denomination, 'to become absolute *falsehoods*.'

The *first* letter in your pamphlet is that of the inquiring female. The second, which commences your answer, is that which we shall first consider. You commence your attack on the *Spirit of Methodism*.

The spirit of Methodism, which has been found a *savour of life unto life* to hundreds of thousands, both in Europe and America, you represent as a spirit of 'arrogancy,'—'bigotry,'—'pride,'—'immodesty and indecency,'—and 'superlatively a spirit of proselytism:' and for the origin of all these odious vices, you carry us back to the days of the Wesleys. But your attempt to fix the charge of 'arrogancy' on them, for saying that 'in 1729, two young men in England,—meaning themselves,—reading the Bible, saw they could not be saved without holiness,' is an entire failure. Mr. J. Wesley, in whose Journal the passage is found, *evidently* meant that, in closely reading the Scriptures, they saw the nature and necessity of personal holiness in a light they had not before viewed it, and not as you represent him, as saying that for the first time, they had now read in the Bible, 'without holiness'

no man shall see the Lord.' You therefore wrong him, when you represent him as 'claiming *exclusive* privileges as for a new discovery.' But, as his writings are before the public, it is unnecessary for us to go farther into this subject. We will only add, that after all your flourishing upon the subject of holiness, we should be glad to find that you agree with the Wesleys and the Methodists in general, as to the nature, extent, necessity, and practicability of Christian holiness in this life.

We would here call attention to the note which you have subjoined at page 7, that we may place in one view all we have to say respecting Mr. J. Wesley.

'Perhaps John Wesley's perplexities with Miss Causton of Georgia, which occurred about this time, may have tended to open his eyes to his own defects. This lady, with whom he had formed a marriage contract, gave her hand to another gentleman; and when Wesley, in a state of irritation against her, debarred her from the communion, she published to the world some transactions not very honorable to the sanctity of the preacher; in consequence of which, he hurried away from the public odium of America; and in 1738 landed at Deal, (England) when he began his course of proselytism.'

The substance of this note is taken from Lempriere's Universal Biography, without reference to any other authority or document whatever. That Lempriere was prejudiced against Mr Wesley, and therefore not the most likely to speak candidly of him, it might be sufficient to show to *you*, gentlemen, that he speaks as contemptuously of Whitefield, as of Wesley; resolving his ardent piety and flaming zeal, into *enthusiasm*, and a spirit of proselytism.

We are not offended at any man's differing from us respecting Mr. Wesley's religious views; but we have introduced the above note in order to defeat a design to reflect upon the Methodists through Wesley, and to destroy the character and influence of an eminent reformer and minister of Christ, who, though dead, yet speaketh to thousands daily, in his example and writings.

The subject of this note has no natural connection with the subject you are upon; you have gone out of your way to lug it in. Beside, the facts themselves in Wesley's case are not as you have stated them. There is no sufficient proof of a marriage contract between Mr. Wesley and Miss Causton, and *Lempriere* does not say there was. Wesley was not irritated that Miss C. gave her hand to another gentleman, but gave thanks to God for it. He did not repel her from the communion in a fit of irritation, but for weighty and grave reasons. 'Sometime afterward,' says Mr. Southey, that is, after her marriage with Mr. Williamson, 'he first admonished, and afterward repelled her from the communion.' Now, did Mrs. Williamson, though greatly exasperated, ever bring any charges against Mr. Wesley, which, in the eyes of candid judges, were considered dishonorable on his part. Mr. Causton now commenced one of the most iniquitous prosecutions ever entered upon in an English court; in which the charge of Miss Causton, now Mrs. Williamson, formed but a tenth item in the indictment. 'They were bent,' says Mr. Southey, 'on the double object of blackening his character, and driving him from the colony.' Instead of 'hurrying away from the public odium of America,' Mr. Wesley stayed long enough to attend 'six or seven' courts, without being able to obtain a hearing. He now resolved, with the advice of the Moravians, who were then

his advisers on all important occasions, to start for Carolina, in order to take passage for England; and fixed on the 2d of December, near four months after the indictment was made against him, as the time to leave. He informed Mr. Causton, the chief magistrate of Savannah, of his intention, and also set up a notification of the same in the great square. The magistrates forbade his going; but he went on with the preparation for his voyage. The author so often referred to above, has done himself honor and Mr. Wesley justice in this place.

'It is very certain,' says Mr. Southey, 'that the magistrates designed nothing more than to make him withdraw; but in order to keep up appearances, and to stigmatize his departure as if it were a flight from justice, they published an order that afternoon, requiring all the officers and centinels to prevent him from leaving the colony, and forbidding any person to assist him to do so. *This order was not meant to be obeyed.* Indeed, Mr. Wesley had still zealous friends in the colony. Even among the jurors, (fifty were summoned,) though every means was taken to select men who were likely to prove his accusers, and no means of prepossessing them against him were spared, twelve persons were found (a sufficient jury) who, in a paper addressed to the trustees, *protested* against the indictment as a scheme for gratifying personal malice by blackening Mr. Wesley's character.'

Thus, in the mouth even of Mr. Southey, Mr. Wesley's character is vindicated against charges brought by clergymen who claim to be considered *evangelical* and *orthodox*. And we are compelled to think that in all you have said about Wesley and the Methodists, you have discovered a want of information which nothing can justify. You must have disappointed your female correspondent, if she ever existed, who supposed you had '*books* from which you could collect facts and documents.' But you furnish no evidence that you ever read so much as the smallest pamphlet written by Wesley, or a Methodist, except their Discipline. But you have read some things which the prejudiced have written against them, and with this, as far as we can judge, you appear to be satisfied. On this ground you have hazarded your own reputation for truth and candour, and have narrated for facts things which never existed. This you have frequently done in the course of the Letters on Methodism; and we could wish that the consequences might be limited to yourselves and the Methodists. But this cannot be expected; for when it is known that you have stated many things for facts which are unfounded in truth, the natural result will be a distrust of other relations of facts which have been handed down as truths; and thus all confidence in the facts recorded in history may be destroyed, and the public mind disposed to infidelity. And I will truly and candidly declare, that in contemplating the result of your course in the said Letters, this view of the subject has given me by far the greatest pain. The injury done the Methodists, though not small, is but a trifle when compared with the loss of public confidence in men making a high profession of religion.

Having shown, as you suppose, the 'arrogance' of Mr. Wesley, you proceed to fix the same charge on the Methodist bishops, because they say in their address to the members of the Church, 'they believe God's design in raising up the people called Methodists, in America,

was to reform the continent, and spread Scripture holiness over these lands;' and for speaking of Mr. Wesley as 'the father, under God, of the great revival of religion now extending over the earth;' and next, the whole 'sect' are represented as 'trumpeting forth their arrogance to the world in phraseology borrowed from the hated doctrine of decrees.'

We had much rather, gentlemen, that you should be able to reconcile your own language with the meekness and suavity of the Gospel, than to make any observations of our own. Perhaps, however, we may be justified in asking, if to use the phrase '*design* of God' in this particular case be a sign of 'arrogance' in the Methodists, what is it in those from whom 'they borrow it,' who make use of it on all occasions, and apply it to all parts of their faith and practice? Is there any more proof of arrogance in saying that the '*design* of God, in raising up the Methodists, was to spread Scripture holiness over these lands,' than there would be in calling themselves 'the orthodox,'—'godly ministers,'—'a race of godly ministers,'—'faithful,'—'pious,'—'successful ministers?' Now, all these highly laudatory terms you apply to yourselves and the ministers of your own denomination, and believe too that God had a design from all eternity in raising you up to propagate and defend your doctrine of absolute decrees, together with all the other absurdities of Calvinism, as well as to spread 'Scripture holiness.' If you have produced proof of 'arrogance' in the Methodists, we fear you have not furnished the most striking evidence of humility in yourselves.

You wrong the Methodists when you represent them as 'having an unconquerable aversion to *any* thing like *design in God*;' but not so much as you do the character of Deity, when you resolve all events, bad as well as good, into his *designs* and *decrees*. The Methodists believe that God has a design in sending the Gospel abroad in the earth, namely, to revive pure and undefiled religion, and to spread Scripture holiness over the land. They do not, however, as you represent, confine all holiness to themselves, or speak of themselves as the only persons designed of God to spread holiness over these lands. But at the time when the bishops said they 'believed that the design of God in raising up the preachers called Methodists in America was to reform the continent, and spread Scriptural holiness over the land,' there was but very little 'Scriptural holiness' in it. It was not then as it is now, in any part of the country. A little over half a century ago, experimental religion was at a very low ebb with the orthodox in New-England; and they were then nearly the whole professing part of the community. But beyond New-England it was vastly worse. The southern and western parts of the country were fearfully destitute of ministers and religion. This you cannot deny; for you have represented those parts of the country as 'moral wastes,' long since the Methodists have won many ten thousands of souls to Christ. And as they have been the chief instruments in reviving and spreading this work of God, the event has proved the 'belief' of the bishops to be well founded.

Nor do we see the proof of 'arrogance' in saying that Mr. Wesley was the 'father, under God, of the revival now extending over the earth.' His being called the 'father, *under* God,' neither sets him up

as the 'rival of Abraham,' nor ascribes any more praise to him than that of a favored instrument; (and you make your female correspondent call her minister her '*spiritual father*;') and that he was the *first* and *chief* instrument in commencing this revival; and that through him it received an impetus, which it still increasingly feels, is more capable of proof than that the revolution in this country, and our happy form of government consequent thereon, have served to define the principles of civil liberty, and to diffuse its spirit among the nations of Europe. And yet no one doubts the latter. And the Methodists say but little of the former, and that little generally in reply to some caviler. When, therefore, reverend gentlemen are put into such exquisite pain by the bare mention of Wesley as the instrument of great good, it looks enough like *envy* to be suspected of near relationship to it. To the decision of a candid public we submit this case.

You bring a charge of pride against the Methodists, founded on the

'Fashion of their *dress*, and their ecclesiastical rules on that subject.' pp. 8, 9.

It is not my design here to assert, much less to prove, that the Methodists are humble. All I shall attempt in regard to them, will be to show that you have not proved that they are 'proud.' But first of all it may be remarked, that the spirit of what you have said relative to the dress of the Methodists, is as far removed from candour and liberality of feeling, as your style and manner are from Christian courtesy.

To make out the proof of pride in the Methodists on account of their dress, you must show that there are no rules laid down in the Scriptures respecting dress; or if there be rules, that the Methodists have not conformed to them; or if they have outwardly conformed to them, that it has been with hypocritical designs and motives.

1. Do the Scriptures contain rules respecting *dress?* Hear the Apostle Peter,—'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel,' &c, 1 Pet. iii, 3. Hear also St. Paul, 'I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array,' &c, 1 Tim. ii, 8, 9. See also Isa. iii, 16–33. The Methodist rules are but a copy of these, both in the spirit and letter.

2. Do the Methodists conform to these rules? They wish, they aim to conform to them. They know that the gewgaws, and trinkets, and frippery of dress, are inconsistent with the spirit of the Gospel, indicative of a vain mind and an earthly heart. They have, therefore, conscientiously and out of a regard to the word of God, made a stand against the fashions of the world in this respect.

Now, gentlemen, let me ask you to look over your own doings on this subject. You acknowledge no rules of the Scriptures respecting dress, and treat the Methodist rules with the utmost contempt, though but a transcript of the word of God on this subject. You next treat the Methodists themselves with contempt, for endeavouring to live up to these rules. You stigmatize their conduct as 'studied singularity and meanness in dress,'—'fantastic, trim, and quaint'—'starched and stereotyped,'—as 'coming from the same disposition which governs

the fashionable herd,'—as 'the tithing of mint, anise, and cummin,' and much more in the same style.

But, gentlemen, let me ask you a few questions. Do your consciences bear you testimony that in simplicity and godly sincerity, you have acted your part in this matter? Have you done as faithful ministers of the word of God ought to do, in virtually denying that there are Scripture rules respecting dress? Have you honored Christ in pouring contempt on the rules of the Methodists in this respect? Have you been commissioned to take the judgment seat, and pronounce the sentence of hypocrisy and condemnation upon the Methodists as a body, for conforming to Scripture rules in dress? Have you penetrated the secrets of their breasts, and discovered deceit in their designs and motives? Have you 'well and truly observed' the law of charity, which 'thinketh no evil, and is not rash in judgment?' Have you set a good example to all the flock? What class of Christians, who should set themselves to conform to the rules of Scripture respecting dress, would not be liable to all the same objections which you have brought against the Methodists? Finally, what *unbeliever* could have done more to stigmatize a Christian practice, or to bring Scripture rules respecting dress into contempt, than you have done?

You have said that if the Methodist style of dress proceeded from '*indifference*,' you would 'reverence it, and recommend its universal adoption.' Surely, gentlemen, you have no more weighed the import of your own words, than those of St. Peter and St. Paul on this subject.' '*Indifference*' in the style of dress, which has no virtue in it, may command your '*reverence*;' while a conscientious regard for the authority of inspired Apostles, is made the subject of your pious lampoons.

Another proof of the 'baseness' of the spirit of Methodism you tell us is found in the '*bigotry of the Methodists.*'

'They (the Methodists) have found that the design and spirit of the American Bible Society is uncongenial with their design and spirit, and have withdrawn from it. Some leading Methodists aided in forming the American Tract Society, but this denomination give it no support, except that some individuals are willing to come upon its platform to declaim at the annual meetings. These societies we consider as the brightest exemplification of the Christian spirit which this or any other age affords,—a cheering proof that Christians of every name have all been made to drink into the same spirit, and have a common interest; and the spirit which is opposed to this union and coöperation must be base; it is a slave to a sect, and a slave to selfishness, and destitute of the mind which was in Christ Jesus. We have been in a habit of silencing the cavils of infidels, by saying that all Christian denominations act in concert in works of general benevolence. But now we can only say, that all except the Methodists are thus united.' pp. 10, 11.

This terrible anathema, this disfranchisement of the Methodists of the Christian commonwealth, and all these heavy charges against them, are not new, nor have they been unanswered and unconfuted. But of what use is it to answer, when men will read only on one side, and still bring forward the confuted objections again and again? Your conduct toward the Methodists in this respect, is the same with that of the Deists toward the Bible. You have written loosely, and affirmed heavy charges against the Methodists upon vague report. But if you

are ignorant, it certainly is not their fault. They have published and replied to all your principal charges, from other quarters. You took care at the outset to make the impression that you 'had BOOKS from which you could collect facts and documents.' But we must say as before, that you appear to have read nothing published by the Methodists except their Discipline.

We shall not now attempt to convince you by argument that your charges are loose and unfounded, but shall simply set down brief answers to a few of them, and leave you to settle with the public in the best way you can.

CHARGES.	ANSWERS.
'The Methodists withdrew from the American Bible Society.'	The Methodists never withdrew from the American Bible Society.
'They have found that the design and spirit of the American Bible Society is uncongenial with their design and spirit.'	The Methodist E. Church has a Bible Society of its own, with the design and spirit to supply the destitute with the Holy Scriptures.
'This denomination give no support to the American Tract Society.'	The Methodist E. Church has a Tract Society of its own, in efficient operation.
'Christians of every name have all been made to drink into the same spirit and *coöperation* in these societies.'	The Protestant E. Church, as a denomination, does not coöperate with the American Bible Society, nor with the American Sunday School Union; nor the Baptists with the American Tract Society.
'We have been in a habit of silencing the cavils of infidels, by saying that all Christian denominations act in concert (in the above societies) in works of general benevolence. But now we can only say that all except the Methodists are thus united.'	Was it ever known that the cavils of infidels were silenced by misrepresentations, untruths, and such like things? And when professed Christians do thus is it not the greatest injury to the cause of benevolence and piety? The assertion in the last sentence opposite, is notoriously untrue.

As to the charge of 'bigotry,' we think you have not sustained it against the Methodists, at least on a comparative view of them with other denominations. But if we were disposed to retort on this occasion, we could probably sustain ourselves in saying, that there is more evidence of that odious temper and of a spirit of *exclusiveness* in the 'Letters on Methodism,' than we recollect ever to have seen in any Protestant production before. When have the Methodists, or any other body of men, associated for the purpose of putting down a larger denomination of Christians by detraction and slander? When have they pursued any denomination with so much bitterness of spirit? When have they anathematized a whole denomination? When have they imputed all the good deeds of a large denomination to evil design, and motives of deceit? They trust that on a comparison with other deno-

minations they shall not be found least in respect to benevolence and liberality of feeling.

For a full answer to this, and many other charges in the Letters on Methodism, we refer to a pamphlet entitled, 'The Reviewer Answered,' by Rev. N. Bangs, D. D., and to the Methodist Magazine and Quarterly Review for 1830.

You proceed with your charges, and say—

'The spirit of Methodism is superlatively a proselyting spirit. It assumes as a fundamental principle, that there is no holiness and no salvation except among the Methodists, and then contemplates the "spread of Scriptural holiness over the earth" only by means of the Methodists. Its ruling purpose is to make men Methodists, wherever it goes, in utter disregard of the Apostle's principle respecting building on other men's foundations. The Methodist minister is avowedly reckless with whom he interferes or clashes—feels no remorse for weakening the hands of godly ministers of other denominations. He carries his commission in his pocket to break up and to pull down wherever he can,' &c.—'I call them intruders.'

pp. 11, 12.

When you say that Methodism 'assumes as a fundamental principle that there is no holiness and no salvation except among Methodists,' and then contemplates the spread of Scriptural holiness over the earth only by means of the Methodists,' you say what the words in the bishops' address, when candidly interpreted, will not warrant, and what you have *no* authority for saying. The whole tenor of their writings and their whole conduct speak a different language. These are before the public, and at that bar you are holden to answer for what you have said.

In the range of ministerial duty the Methodists acknowledge no parish lines, but follow the direction of Christ, who, in commissioning his Apostles and ministers, directed them to 'go into all the world and preach the Gospel to every creature.' That this direction was not limited to the Apostles is evident, because it is connected with, and is the condition of the promise, 'Lo, I am with you always, even to the end of the world.' To the end of the world, therefore, we are to go, every where preaching the Gospel. Nor is there any other way to supply the church with that variety of gifts which God has graciously granted for the 'perfecting of the saints,'—'for the edifying of the body of Christ.' For the want of an itinerant ministry the Heathen world has remained without the Gospel for many centuries, while the church had well nigh gone back to a Heathen state. And if it will not be too offensive we will say, that since a *part* of the Christian ministry has again become itinerant, the work of God has revived and prevailed in a degree to show that this method of spreading the Gospel has the peculiar blessing of Heaven.

The Gospel knows nothing of geographical lines, within which a particular minister has the exclusive right to preach the Gospel of the grace of God. What minister of Christ would refrain from his work on being told, 'You must not warn those sinners to flee from the wrath to come,—you must not proclaim glad tidings of salvation to these perishing sinners, for they belong to the minister of the parish, or of the town?' There is nothing in the Gospel, there is nothing in the practice of the Apostles, that could impose silence upon him in such a

case. The passage respecting building on another man's foundation, so often referred to by you, carries no such meaning. Nay, St. Paul himself did not so consider it in his own case, for he preached the Gospel in Rome and other places, where others had laid the foundation, and planted churches. His meaning appears to be that he considered it his peculiar honor to preach the Gospel to the Gentiles, where Christ had not been named, where no one had commenced the work of the ministry before him. And we shall show, *anon*, that you do not practically believe your own doctrine respecting 'building upon another man's foundation.'

Nor is it true, as you affirm, that the object of the Methodist preachers is 'to break up and pull down, wherever they can,' the building of others. If you thus represent the commission of Christ given to his ministers, to go every where preaching the word, it surely is no concern of theirs. Their object is to save sinners wherever they find them, (and they are every where,) to add them when converted to the Church, and to assist them in the way to heaven. Now, if the Methodists believe that they are called to go out into all the world, and preach the Gospel to every creature, (and who has the right to say they do not believe it,) have they not a *right* to say so? *ought* they not to do so? 'We not only believe,' says Professor Stewart, 'that all men should be left free to form their religious opinions, without any civil penalties or disabilities; but we maintain most fully, that *when the religious sentiments of any one are formed, he has a right to propagate them, to defend them, and to support them by his efforts, his pen, his property, or his influence.*'* Will you deny them this right, either on civil or *moral* principles?

If, however, it could be shown that the itinerant Methodist ministry is an injury to the cause of God among any denomination of Christians, it would then become a question of serious import whether it ought not to be given up. But we do not believe this to be the fact. Natural evil may sometimes be *incidental* to rigid moral and religious practice. If any evil has occurred to the Orthodox from the operations of any part of Methodism, it must be of this kind and in this way. In other instances Orthodox ministers have injured themselves by an improper and unchristian opposition to the Methodists, and have lost their hearers and their salaries in whole or in part. But surely the Methodists were not to blame for this.

The Methodists have a right, with other Christians, to propagate the doctrines and church discipline which they believe to be Scriptural; and it would seem to be something beside candour, or liberality of feeling, which would either deny them this right, or impute their conduct to unworthy and unchristian motives. We repeat it, the Methodists do not seek to pull down or to root up the Orthodox; but to propagate the pure and undefiled religion of Jesus Christ. They do not seek to draw away members from the Orthodox churches, but will receive them if they come voluntarily. They do not go into places where there are revivals in Orthodox churches, and seek to divide the attention and divert the work of God from its wonted channels. They

* Letter to Dr. Channing, p. 13.

do not seek to prejudice, either the awakened sinner or the recent convert, against the people with whom they have been accustomed to meet; or to draw them away from the ministers whose labours have been blessed to their spiritual good.

I know the Methodist preachers are accused of the direct contrary in these respects. But it is one thing to accuse, and another to *prove* the accusations. I have been a Methodist preacher between thirty and forty years. I never did these things, nor do I recollect ever to have known them to be done by a Methodist preacher. As these charges have been reiterated, I have inquired, for my own satisfaction, of many of the elder Methodist preachers, who inform me that it is not done to their knowledge.

Thus again we are at issue; but I cannot see how you can have any claim upon us to believe your representations, till you will come from behind the screen, avow your proper names, and give the names of the accused. When you will do this, and exhibit proof of your charges, we will acknowledge that the persons who have done thus, have done a dishonorable and unchristian deed, and ought to be censured for it.

Instead of complaint you have cause of thankfulness on account of the labours of the Methodist ministers. In two ways especially you have profited by their labours. *Many* of your revivals, remotely or immediately, have been the fruit of Methodist preaching and revivals; and many who have experienced religion among the Methodists, have been gathered into Orthodox churches.

I said above that you did not practically believe your own doctrine with regard to building on other men's foundations. Whether all Orthodox ministers at the present day hold this sentiment of yours, I cannot tell; but one thing is certain, that many *practise* contrary to it.

The ministers of your denomination, I believe, have a rule not to preach in each others' parish but by mutual understanding. But this courtesy is by many, if not all, dispensed with in respect to the Unitarians and the Methodists, if no others.

Many Orthodox ministers come into revivals commenced by the ministry of the Methodists, and endeavour to divert the work from the channels in which it is flowing. Every method is employed that promises success. Sometimes opposition meetings are set up. Sometimes *soft speeches*, and sometimes *hard words* are used. The Methodists are represented as a low, ignorant people, without respect or influence in society. Sometimes those ministers come to Methodist meetings and appear to be distant and unfriendly, and by their example say, 'Let these meetings alone;' at other times, when invited to assist in the exercises, they have assumed the direction of the meeting, and closed it abruptly. In some instances when the Methodists have had no place for public worship of their own, they have sought to drive them from schoolhouses and halls, by appointing meetings at the same time and place with theirs, knowing at the time that the Methodist appointments were previous. They have seldom appeared to rejoice in Methodist revivals, lest they should

contribute to an influence which they wished to destroy;* and, apparently to cover their own prejudices, they have represented the character of the work as unsound and unscriptural: we, however, never knew them to question the soundness of the work in any whom they could draw away and persuade to join themselves. And in many instances where they have come in and laboured, whether in conjunction or opposition, they have published accounts of these revivals as their own.

In one case, not very remote from the supposed authors of the Letters, where there was a revival chiefly through the labours of a Methodist preacher, which produced sixty or seventy hopeful converts, and which was accompanied, in the early stages of it, with some remarkable circumstances, the Orthodox preacher, who had made what opposition he could, and who had treated the Methodist preacher with great coolness and disrespect through the whole, sometime afterward published an account of the revival, the numbers, and remarkable circumstances which related exclusively to the Methodist preacher, giving the whole as his own, without mentioning him whom God had honored as the chief instrument of the work. Similar things have frequently been done by those of your order.

It deserves to be noticed also, that those parts of the country where Methodism prevails, where both the preachers and members are numerous, have frequently been represented as 'moral wastes,' destitute of ministers and the means of grace. Now, why is this, unless it proceeds from a jealousy of the growing numbers and influence of the Methodists?

But the grand proof, that you do not practically believe your own doctrine of 'building on other men's foundations,' remains to be noticed. There are instances under our own eyes where the Methodists have had revivals, and the Orthodox have come in and formed churches out of the fruit of these revivals. The Methodists will not complain of this, if you use none but fair means to accomplish it; and would not mention it now, were it not to show that you do not follow your own teaching.

Who would expect to hear, after all that has been said, and that continues to be said by certain Orthodox ministers against the Methodists of '*intruding*' into places where there were societies before them, that they do the very same wherever their domestic missionaries go, whether into the northern and eastern parts of New-England, or the southern and western parts of our country. Here the very same principle charged upon the Methodists, in regard to going into places where there were societies before them, is adopted by the Orthodox, whether Congregationalists or Presbyterians. We have never heard to this day that those missionaries were ever instructed to pass by a place where there was a Methodist society, however flourishing; nor do we know an instance where they have done so: but they have gone into those places without ceremony, collected

* Dr. Snell has lately said, 'We have occasion to rejoice that Methodist measures have been crowned with no more success.' What would not such a man do to destroy the influence and character of the Methodists?

congregations, preached, [*sponged* on Methodist families,] formed churches, and taken settlement.

The Methodist ministers have not waited for a *call* and *offer* before they went into the wilderness in search of the lost sheep; but have moved on with the tide of emigration to the new countries,—have visited the newest settlements, shared in the toils and hardships of the settlers, and submitted to privations and sacrifices of which you appear to know nothing, and make no account. In all, they found their reward in their labours and sufferings for the good of their fellow men, and could say, *The love of Christ constraineth us.*

Thus the Methodists and the Orthodox stand in the same relation to different parts of our country. The Congregationalists and Presbyterians were first in New-England; the Methodists the first in the newly settled parts of our country. But does this make a difference in principle? If a thing is wrong in Massachusetts and Connecticut, can the same thing be right in Maine, New-Hampshire, Vermont, and in the middle, southern, and western states? If it is wrong for a Methodist minister to form a church in a place where there is an Orthodox church, is it not wrong, by the same rule, for an Orthodox minister to form a church where there is a Methodist church? Can this be wrong in one case, and right in the other? Or is this doing as they require others to do by them? On your own principles, might we not retort and say, 'The ruling desire of the Orthodox is to make proselytes, in utter disregard of the Apostle's principle, respecting building on other men's foundations. They are avowedly reckless with whom they interfere or clash,—feel no remorse for weakening the hands of godly ministers of other denominations,' &c.

There is, however, this striking difference between the Methodists and the Orthodox: The former *act* in *accordance with their belief* in preaching the Gospel, and forming churches wherever they come; the latter act in the same manner, but in *open opposition to their professed belief*, and their complaints sent abroad into all the land.

Again: It is said that the 'fruit of this proselyting spirit is not that ministers are scattered among the destitute, &c. The Methodists have thrust themselves in to build on other men's foundations, and have spent labours which ought to have been spent where there was ample scope for them among those destitute of a preached Gospel.'

We understand you well. You mean that the Methodists ought to have gone into the new countries, where there were no Congregationalists or Presbyterians. But surely you cannot have forgotten that TITUS, *alias Dr. Thomas Snell*, no longer ago than last January, slurred the Methodists for having gone into the new countries 'before others, and there extensively preoccupied the ground. Over these grounds,' he says, 'they have extended their church, and multiplied their converts to the number of 20 or 30,000 annually. Such results show their labours to have been great, and prosecuted with untiring zeal.'

Will you have the goodness, gentlemen, to agree among yourselves as to the fact, whether the Methodists have 'preoccupied' the new countries or not; and also whether it be right or wrong for them to do so?

A still worse 'feature of this proselyting system,' you tell us, '*is seen in revivals of religion.* Who has not known instances where a work of grace has advanced well for a time, till the Methodist minister has come and thrown in a firebrand, and consumed it all by the kindling of strifes, and jealousies, and confusion,' p. 12. And this the writer tells us, 'he has seen with his own eyes.' p. 40. To farther proceedings against us on this indictment we object, till our accusers are known, and the evidence against us is produced. We are ready to meet our accusers face to face on the charges; but we protest against being tried on charges picked up by the Rev. ——, nobody knows who, and supported by no evidence.

But we would take the liberty to ask you, gentlemen, whether the 'work of grace' mentioned in the charge, and which is said to have been destroyed, was a work of *saving* grace or not? If not, then the criminality of destroying it was not great. If it were a work of saving grace, we would ask, secondly, whether there was not a falling from grace by those in whom the work was destroyed? If it be said that the meaning is, that the Methodist minister hindered the work from spreading, then we would ask, thirdly, on Orthodox principles, whether he *accomplished* or *frustrated* the design of God in hindering it? And, *finally*, we would ask, whether you have not been so eager to find matter of accusation against the Methodists, that you have jeoparded your own doctrine of *invincible* grace?

To show that the 'spirit of Methodism is not congenial with the proprieties of life, or with the principles of the Gospel,' you say, 'it divests some females of the delicacy which is appropriately the ornament of the sex, and brings them forth as public *teachers* and exhorters in a mixed assembly.' As the Methodists have no rule on this subject, we cannot see with what propriety this is brought against Methodism. You appear to use the word 'teachers' in the sense in which it is applied to authorized ministers of the Gospel. In this sense I never knew an instance of the kind among the Methodists in this country. And in any sense, so far as your objection is considered, it is a sufficient answer to refer to the society of Friends, who have a full proportion of female public speakers; yet we have never heard their delicacy or their modesty called in question.

While on the subject of female teaching, you use the following most extraordinary words:

'Revolting as it may seem, the cases are frequent, when Methodist ministers have held out to females the privilege of public speaking, as an inducement to become their proselytes. And I hope you will pardon the seeming reflection cast upon the sex, when I say, that *many*, though of the weaker class, are willing to be caught by such a bait.' p. 13.

I have looked at this passage again and again, and have striven to recollect if there is any circumstance in the history or conduct of the Methodists that could give rise to such a statement. You even preclude any possible extenuation of your assertion; for, contrary to your usual method, you do not bring this charge against the whole body of preachers, as you would do if you founded it on general practice; but you limit it to 'frequent cases,' and your words imply particular and specific offers. We are therefore compelled to pro-

nounce the charge *a sheer falsehood, with intent to injure.* We are reluctant to use such language toward any person, and especially toward ministers of the Gospel; but, after the most deliberate reflection, we feel justified in using it on the present occasion. It is doubtful whether a more malignant slander can be produced from the annals of Protestantism; and being now at full issue with you on this point, we hold you to the proof of your words, in the *true spirit and meaning of them;* or in default of this, to be noted as calumniators and slanderers of your neighbours.

We omitted to mention, in its proper place, what you say of the 'ostentatious' spirit of the Methodists, in regard to their 'labours to show off the fervours of their devotion by the strength of vociferation.'

It seems proper that the public should see how steadily you keep your object in view, and how industriously you labour to make the impression that the Methodist ministers, as a body, are hypocrites, and to bring all parts of their conduct under the imputation of motives of deceit and guile. The world is much more favorable than you are. They impute the earnestness, the zeal and strength of voice employed by the Methodist preachers, to their ignorance and enthusiasm; but you say, 'it is all plainly a matter of *calculation*, for popular effect.' But though our own judgment tells us that an overstrained voice in prayer or preaching is not good, and our Discipline warns us against it, yet we sometimes involuntarily fall into it; and hitherto the *charitable* have found a way to reconcile it with sincerity and honesty of heart. And by the charitable we wish the 'noise of the praying circle' to be judged.

We now come to the third 'Letter on Methodism,' in which you treat of our articles of religion. Here we know not which strikes us most forcibly, the *novelty* or the *absurdity* of your charges.

But first of all we will notice your paramount design,—a design every where to represent the Methodists as *hypocrites* and *deceitful workers.*

> Of their creed you say, 'This creed does not contain what it pretends to contain, viz. the leading doctrines of Methodism. Now, here seems to be a design to cover up their real views under exploded rubbish. Articles of faith they must have; but they are careful so to shape them as to be held responsible by them for none of their peculiar doctrines. The whole face of these articles shows an utter want of frankness.'
>
> Of the first article you say,—'It seems to me to be strikingly defective. It inculcates indeed a threefold distinction in the Godhead, but does not even notice those perfections which stand forth with prominence in the rank of redemption. In reading this article, I am pained at finding no mention of the holiness which is at once the characteristic and the glory of Deity; and no notice of the justice and mercy which it was the great object of Christ's death to unfold and illustrate. Why these glorious perfections are passed over in silence, I cannot see. Is it possible to omit the mention of the justice, and the mercy, and even the holiness of God, in a system of faith, &c. Of the attributes of God here enumerated, there is not one peculiar to Christianity; nothing but what a Deist or Mohammedan believes. And no other part of the creed supplies the deficiency.'

Now, gentlemen, is it possible that one of your members should write, and that you should all approve and circulate what, if true, would consign to everlasting reproach, if not to eternal misery, thou-

sands of the best Calvinists that ever lived? With all your opportunities and means, are you now to be informed that the article in question (as indeed are all the other articles except that which relates to the rulers of the United States) is substantially the same as it is in the thirty-nine Articles of the Church of England, from which it was taken; and that it was subscribed by Whitefield, Hawes, Scott, and every other Calvinistic clergyman of the Church of England? All you have said against this article, you have said against all these. Were Scott, and Whitefield, &c, so 'defective' in their faith? Did all these give up, or hold very doubtfully, the attributes of 'justice, mercy, and holiness?' Did all these compound the attributes of God with 'Deists and Mohammedans,' in an article upon the Trinity? O sirs, to what lengths have your prejudices against the Methodists carried you! Even to asperse the characters and impugn the faith of many of the brightest lights that ever adorned the ranks of Orthodoxy.

To convince your readers that what you say of the Methodist Articles of faith is novel and absurd, and to show them how other *Orthodox clergymen* view this subject, I would call their attention to an article written by an Orthodox 'minister to a brother,' and published in the *Albany Telegraph* of April 6, 1821.

Some Methodist, it seems, had accused the Calvinists of preaching Methodist doctrines. The article alluded to was written in reply, and is in the character of a *retort*. The writer says,

'But I will now invite your attention to the *twenty-five* articles published in their Discipline.—Those are good; and if it would please any one better, I would say they are *very* good. They are such doctrines as Calvinists generally approve. They are such as Calvinists framed long before there was a Methodist on earth. These very articles, with one exception, (that relating to the rulers of the United States,) and with a few immaterial variations, were framed by Calvinists more than one hundred years before a Methodist existed. Methodists have copied them from the *thirty-nine articles* of the Protestant Episcopal Church, as contained in the Book of Common Prayer.* That they were framed by Calvinists can be easily shown. So that whatever excellence there is in the Methodist articles of religion, so far as contained in the Discipline, the same was in them before Methodists existed. Hear them cry, "We feel to rejoice in the purity of our creed!" What harm in this? None at all in their joy that their creed is pure. Calvinists rejoice in the same. The purity of their creed we admire.'

We will not discuss now the question whether these articles were framed by Calvinists; but one point we yield, viz. that the Calvinists have always claimed the honor of being the framers of them. And another thing is certain,—thousands of Calvinists, both clergy and laity, as well as of Arminians, have subscribed them. We knew not till we read the Letters on Methodism, that any person of reading

[* No. They were abridged from the thirty-nine Articles of the *Church of England*, by the Rev. John Wesley, a clergyman of that Church, and adopted by the Methodist Episcopal Church before the Protestant Episcopal Church, in America, had an existence.—Edrs.]

among the Calvinists ever denied, what the poorest smatterer in ecclesiastical history ought to know, that the Orthodox have always approved these articles. It appears that in your objections to these articles you are the *first*, and *unique*.

What now shall we say of your profession of 'pain' at not finding the holiness, the justice, and the mercy of God acknowledged in the Methodist articles upon the Trinity, the incarnation and death of Christ, the atonement, justification by faith, &c? Do those who indulge in bitterness, who misrepresent and slander their neighbours under concealed names, feel 'pain' for the dishonor done to the holiness of God, when others step aside from the path of truth and right? But we check ourselves, and will only ask you, gentlemen, to lay your hands upon your hearts and answer one simple question, Is not your profession of 'pain' mere AFFECTATION?

The Methodists' creed is farther blamed as not containing their 'leading doctrines,' and for retaining those 'in which all Protestants differ from the Church of Rome.' You say that, 'Most of the articles are taken up in disclaiming doctrines which, but for these articles, few Methodists would ever have known. Now, here seems to be a design to cover up their real views under exploded rubbish. Articles of faith they must have; but they are careful so to shape them, as to be held responsible by them for none of their peculiar doctrines. We hear much said by their preachers of the possibility of perfection in this life, and of falling from grace; but if we confute those doctrines, and show their absurdity, we cannot prove that they are Methodist doctrines.'

We may just remark here, in direct opposition to your assertions,

1. That the articles of the Methodist creed do contain the 'leading doctrines' of their faith. If you had said that their articles do not contain an *explicit* recognition of all the minutiæ of their *peculiar* doctrines, you would have said the truth. This we trust will be regarded as evidence that the Methodists are still too liberal to denounce all who do not enter into their peculiar views.

2. That these articles 'disclaim' certain doctrines of the Romish church, and are 'so shaped' as to unite all good Protestants, will, we trust, be admitted by the candid as farther evidence that the Methodists are not so straitened in themselves as you represent them to be. Their creed, though it does not contain every point of doctrine, is yet all-sufficient as a symbol of the church.

3. You seem to be sorely afraid that you should lose your labour if you were to 'confute the doctrines of Christian perfection, and falling from grace,' &c, because the Methodists are not 'held responsible by their creed' for these doctrines.

Is this to be admitted as your apology for not having before confuted these doctrines? Your fears are groundless. Did you ever know the Methodist preacher who equivocated upon these doctrines, or any others which they held in contradistinction from the Calvinists?

It is not a little diverting to hear *you* talk of the irresponsibility of the Methodists, and the danger of their denying these doctrines if you were to confute them. Of all the men in the world you have the least reason to accuse others of 'denying their doctrines, or covering them under exploded rubbish.' How it should have come into your thoughts to bring this charge against the Methodists, is difficult to

conceive, unless the same charge so often brought against the Calvinists of our day had suggested it.

We are sorry that we cannot do justice to this cause without speaking of other Orthodox ministers beside those concerned in writing and circulating the Letters on Methodism. But while truth is our object, we cannot fear. We therefore appeal to *their* candour, and the good sense of the community, while we submit the following observations.

Calvinism, within the last half century, has undergone so many and great modifications, that it is no longer in form and appearance what it was, either in the printed works or in the sermons of Calvinist divines; and yet they neither give us new symbols of their church, nor revoke the old. Under these circumstances they are liable to charges of opposite characters; and it is but truth to say, that they have used much *tergiversation* to assist them in their difficulties. It has been said that they are 'anti-Calvinistic:' this they deny. When it has been said that they were Calvinists, that they held with the Saybrook or Cambridge Platform, they have denied this also. For many years they have in general preached more like Arminians than like Calvinists; so that many who heard them believed that they were not Calvinists, and did not hold the doctrine of decrees as taught in the Assembly's Catechism. And under the influence of this mistake, many retain their places in Orthodox churches.

The Calvinists have complained much of being misunderstood and misrepresented; but when they shall set forth their faith in plain and intelligible language, we trust their complaints will cease; for we cannot believe that there is a disposition in the community either to misunderstand or to misrepresent them.

Whether a concealed method of holding and teaching the doctrines of the Gospel be in accordance with the spirit and design of Christianity, deserves to be seriously considered by all. And whether or not it be desirable to add to the churches, to keep in or to keep out persons under a mistaken view of what is or is not the faith of the church, will not long be doubted by any who love frankness and open dealing.*

We do not wonder in the least that those who resolve all the wicked motives and conduct of men into the *efficient* decrees of God, should pretend to find the 'hated doctrines' of election and reprobation in the Methodist article upon *free will*. But it is not so easy to account for what you are pleased to call 'Methodist instructions to inquirers.' These you preface in the following words: 'I pass to say a few words respecting their doctrines urged and applied in the instruction of awakened sinners.

'As you are continually hearing the instructions which they give to those called "*mourners*," I shall not need to refer to *authorities*, but shall proceed immediately to contrast their course with that which is pointed out in the Scriptures.' Then follows a caricature of a Methodist prayer meeting, which closes with these words: 'Thus in *very many* cases where Christ and his disciples require men to repent and believe, the Methodists require them to speak.'

* Those who desire more on this subject, may find it in a work entitled the 'Reviewer Answered,' already referred to.

Here you affirm in effect, that the Methodists do not require 'mourners' to 'repent and believe,' but instead thereof 'require them to *speak*.' And, by a strange innuendo, you intimate that 'you could give *authorities*' for what you say is their method of instruction.

If it were consistent with the designed brevity of this reply, we might here go into a comparison of the two systems of instruction, that of the Methodists and that of the Orthodox, relative to regeneration and justification, and their conditions, repentance and faith. It must suffice to say, that while the Orthodox hold that regeneration is *unconditional*, and takes place *before* repentance and faith; the Methodists hold, and always have held, that regeneration is conditional, and hence urge repentance and faith as absolute and indispensable prerequisites to the new birth. The writings of all the Methodists, from Wesley down to the present day, are full evidence of this, as is the preaching of every living Methodist minister. This is the most prominent feature both of their writings and preaching. For this the Calvinists, both in England and in this country, have waged the hottest war against them. And now you come forward and intimate to the world that the Methodist ministers, in their 'instructions to sinners,' do not teach repentance and faith; but instead of these, direct inquirers to 'speak;' and that you could quote '*authorities*' to prove this.

Sirs, you evidently did not expect to be called upon for your authorities to prove this charge; and if called upon, you did not intend to be known. But why stab in the dark the characters of men whom you dare not thus accuse in the light? What if there are some disorders in the 'praying circle,' and some things that require correcting; (and we readily acknowledge there may be some such;) does this justify your insinuations above mentioned? insinuations which all who attend our ministry know to be destitute of the shadow of a foundation.

The fourth Letter on Methodism is wholly taken up in portraying the arts and powers of an 'aspiring priesthood' on the one hand, and the vassalage and oppression of the people on the other.

But the accusers of the Methodists here must certainly miss their aim: because they can never make the candid believe that hundreds of thousands, male and female, who were born free, and have lived free all their days, should nevertheless voluntarily join themselves to a denomination where all are made slaves; and that too where there are so many Orthodox churches, Congregational and Presbyterian, where liberty in perfection is enjoyed! But it is most strange that, after having proved both liberty and bondage, they should still prefer bondage where their liberty would cost them nothing, and they might go free at their option. Surely he who can believe this, can 'swallow a camel.'*

The fifth Letter in the series is wholly devoted to Methodist meet-

* If any wish for further information on the constitution of the Methodist Episcopal Church, and the power of the clergy, they may find it in a work called 'A Defence of our Fathers,' by J. Emory; the Methodist Magazine and Quarterly Review for 1830; and the 'Reviewer Answered.'

ing houses, and the method of securing them by trust deeds. The whole business of building and securing houses of worship, is represented as an important branch of that absolute despotism which the bishops exercise over the people. 'The people,' it is said, 'do not own their meeting houses.'—'The lords spiritual and temporal of this church dare not trust a congregation with the control of a meeting house;' the 'bishops have no confidence in the people;' and great commiseration is felt for the 'people,' because, before they build, they are advised to 'secure the ground or lot by deed;' and this deed too 'must be legally executed;' and many such like complaints they bring against the bishops and clergy.

Here two things shall be noticed: *first*, the object the Methodists have in view in thus securing their houses of worship; and *secondly*, the mode of securing them. And what if it should be found that the Orthodox in Massachusetts at least, are acting on the same principle, and in the same way with the Methodists, in building and securing their churches? Why then, to be sure, their conduct will go either to justify the Methodists, or to condemn themselves.

First. What is the object the Methodists have in view in securing their churches? Indeed they never attempted to conceal their object, which is, that they may enjoy unmolested the churches they have built; and that when the present generation are done with them, their children and brethren of the same denomination may continue the use of them. In this they act upon the principle which nobody denies, that he who gives has the right to say to whom and to what object his money shall be appropriated. Thus the Methodists, in building a church, exercise this right, and secure the house to their own denomination.

And do not the Orthodox claim the same right with regard to churches built, and property given by themselves or their ancestors? They cannot indeed hold church property that was not, at the time it was given, secured to them as a distinct denomination. And this is their trouble at the present day, that much of the property given by their forefathers for religious and literary purposes is alienated from them, and passed into the hands of the Unitarians, because it was not secured to them as a distinct denomination. The history of the business is briefly this: There is much church property in different parishes in the commonwealth, given in former times when the Congregationalists were all one denomination. The object of this property was designated in a general way; as for example, 'for the use of the First Congregational Society in Dedham.' But in process of time the Unitarians sprung up in this society, which was once Orthodox, and are now the First Congregational Society in Dedham, and by law hold all the church property. Here is a case in which law and moral justice seem to be at variance. The Orthodox say that in moral justice this property still belongs to them; and with this we freely accord.

Secondly. The mode by which the Methodists secure their churches. This is by trust deeds. But here let it be observed, that the deeds are not given to the bishops, or to the general conference, or to an annual conference, or to any minister or body of ministers; but to

certain members of the church, chosen for the purpose, who are put in trust with this property, to hold it for the *use and benefit of the members of the Methodist Episcopal Church.* The bishops have not the *fee simple* of a single meeting house in the country. They can neither sell nor shut a single church in the land. Nor are the churches for their benefit, except as they are a part of the whole body of the church. The deed is explicit: 'Unto them the said ——, (the trustees) and their successors in office for ever, in trust, that they erect and build, or cause to be erected and built thereon, a house or place of worship *for the use of the members of the,*' &c. The deed then proceeds, as all trust deeds do, to point out the mode by which the object shall be accomplished; and recognises the method of appointing preachers for the said 'house or place of worship' laid down in the Discipline. But all this does not vest the property of the house in the bishops, the conference, or the preachers.

Let us now see how the Orthodox secure their houses of worship. This is done, we believe, (at least since their difficulties with the Unitarians about church property,) by trust deeds, on the same principle that the Methodist houses of worship are secured. We have certain evidence that the Hanover-street church in Boston was secured in this way. Thus the principle of securing meeting houses by trust deeds has been approved and adopted by the Orthodox themselves, which is all we need contend for.

There is also this striking agreement between their mode of securing churches by trust deeds and that of the Methodists. In both cases they are secured to the *church,* in distinction from the congregation or parish.

Where then do you find blame on the part of the Methodists, without condemning yourselves?

But it is said the bishops have taken from the people the 'right of choosing their own teachers.' This stale, this hackneyed charge against the Methodists, is pitiable in the mouth of the present Orthodox. Do not their trust deeds take from all non-church members all voice in the choice of their ministers, except so far as they are pleased to extend to them the privilege by mere courtesy? Without this, their trust deeds would afford no security to their church property against the grasp of any other denomination. And then how does it appear that they have any more confidence in their churches, than the Methodist bishops and ministers have in their people? The fact is, churches are liable to change. Seven eighths of an Orthodox church may become Unitarian, or something else; and therefore they mean to guard against possible events, and secure their property to the remaining eighth in case of such exigency. And why blame the Methodists for using a similar precaution?

We are now prepared to estimate the difference between the Methodists and the Orthodox with regard to the liberality of their respective systems, and the privilege of their people to choose their own teachers. Both build houses of worship and secure them to the church by trust deeds, which deeds recognise their respective methods of obtaining ministers. Beyond this they disagree, and the advantage is on the side of the Methodists. They, having seen the

superior advantages of a traveling ministry, and believing that the variety of gifts which it furnishes is altogether best for the church, and acting from motives of piety to God and benevolence to men, preferring the public good to the gratification of their own taste, *choose* to receive their ministers by appointment from the general superintendents,—the bishops. They are therefore sure, all things taken into the account, to have the preacher of their *choice*, if not the preacher of their taste. And thus, when variety of gifts is adapted to variety of tastes, all will be gratified and edified in turn. But can we say as much as this in favor of the Orthodox mode of settling ministers? Among them the election of a minister is made by the *majority* of the church, perhaps against the will of a large minority. Here then is a part of the church who have an uninteresting and unedifying minister imposed upon them, not for two years at most, but it may be for life. We have had considerable opportunity of acquaintance both with Methodist and Orthodox churches, and we are prepared to give it as our deliberate opinion, that the Methodists have by far fewer difficulties about ministers than the Orthodox have. And on the whole we cannot but reflect, that when learned gentlemen, with the Methodist Discipline in their hands, assert that Methodist meeting houses do not belong to the people, but to the bishops, it betrays not so much the want of information as of candour.

We pass now to the sixth Letter, wherein we find it asserted, that 'almost universally' the Methodist ministers 'denounce all settled ministers as hirelings.'

After what has been said in the foregoing Letters, we cease to wonder at any representations or assertions you may make, being prepared to expect whatever you may think for the interest of your cause to say. And we should think it altogether unnecessary to follow you any farther, were it not that a *part* of the community are yet to be informed of the character and extent of your designs and efforts against the Methodists, and that the present occasion affords an opportunity to give this information.

The time was when the term 'hireling' was used by *some* Methodists respecting *some* Congregational and Presbyterian ministers. But we do not recollect to have heard the term so used for the last fifteen years. Nor do we believe it could have been so used, to any considerable extent, without our having noticed it.

It was not, however, because these ministers were '*settled*,' nor principally on account of the largeness of their salaries, that they were called 'hirelings.' In order to understand this subject, it should be observed,

1. That the clergy in New-England generally, at the time the Methodists came into this part of the country, were, in spirit and in labours, rather a secular than an evangelical body of men. Pure and undefiled religion was in a very low state; and scarcely any means were used for its revival, except the mere routine of Sabbath day preaching. Revivals in those days were very seldom; prayer meetings were hardly known, and evening meetings were highly censured; while the doctrines of the Methodists, their spirit, their method of

preaching, their class meetings, and what was considered their irregular mode of proceeding, met with the most violent opposition from these men.

2. The spirit of religious enterprise was not then waked up; the missionary spirit was not then roused; and the sacred office was used rather as the means of a livelihood, than as a spiritual calling of the deepest interest. Men 'qualified themselves for the ministry of the word,' set their price, and waited for a 'call.' Some said they 'would not undervalue their classmates by preaching for less than the common price.' There were ministers in those days, as there are now, who had been settled and dismissed, and were out of employ. There were also parishes without settled ministers; and these generally raised money to pay for preaching a part of the year. When any of these ministers were employed, it was '*to preach the money out*;' and then they returned to their secular employments, like other men, and waited for another 'call.'

3. The ministers of those days were supported by taxes, legally assessed on all the people, not excepting the Methodists, Baptists, &c. These denominations thought it hard, when they had supported their own preachers, to be compelled to pay preachers they did not hear, and whose doctrines they did not believe. And when they saw that those ministers were ready to receive their money, and even contended for it as their 'right,' representing the Methodist preachers as 'intruders,' and 'breakers up of churches,' it was natural enough, and no great breach of charity, to call them 'hirelings.'

In this state of things, legislative enactments were obtained, freeing from taxation such persons as produced certificates that they belonged to other societies, and contributed to their support. At one time, in this state, the law allowed all to be taxed; but provided that those who had certificates should be allowed a drawback on the treasurer to the amount of their taxes.

Under one or another modification of the certificate law, very many Methodists were taxed; and where they would not pay, their goods and chattels were taken and sold for their taxes. In many instances the societies which had levied the taxes, refused to pay back the amount; and in several instances this was recovered by legal process. In other cases persons stood out, and their bodies were taken and thrown into prison. In the town of Wilbraham, in this state, and not far from the supposed writers of the Letters on Methodism, there is living a gentleman of large property, who, for many years, has borne a commission of the peace, and represented the town in the general court, and who, notwithstanding he was a regular communicant in the Methodist Church, was taxed, and refusing to pay, was taken and incarcerated in Northampton jail. One other instance of this kind has come under my own observation. And it was on account of this opposition, persecution, and oppression, that those ministers were called 'hirelings.'

It must be observed here, though it gives us pain to be obliged to say it, that this whole system of oppression originated with, and was kept in operation by the Orthodox. In 1810, Thomas Barnes,

minister of a Universalist society in Falmouth, Maine, instituted a suit to recover the taxes of some of his society, when Chief Justice Parsons decided that a certificate without an incorporation could not exonerate from taxation. This decision roused the Methodists, the Baptists, the Universalists, and others. They saw their liberties gone. They petitioned the legislature from all parts of the state; and forming a coalition with those of all denominations who were favorable to religious freedom, they found themselves strong enough in 1811 to put an end to this oppression. Then was passed the religious freedom act, under which we have since reclined as under our own vine and fig tree, and none has been able to hurt or make us afraid.

Thus it appears that an oppressive system of taxation originated with the Orthodox in this state, and ended when they ceased to rule.

Whether they have changed their sentiments on this subject, or would pursue the same course again if they had the power in their hands, remains to be seen.* If they reproach us for calling them 'hirelings' under those circumstances, we have an undoubted right to produce those circumstances in our own defence. And we shall rest our cause on the decision of a candid public.

The writers of the Letters on Methodism have been so eager to retort the charge of 'hireling' on the Methodists, that they have made all their own domestic and traveling missionaries at least to be hirelings. Nothing can be plainer than the character of a hireling, as given by our Saviour. He is one that 'preaches for hire,' and 'careth not for the sheep.' This would not answer for the gentlemen, because it is no proof that the Methodist preachers do not care as much for their flocks as the Orthodox do. They must therefore give a strained and far-fetched account of the 'true shepherd' and the 'hireling;' in doing which, they place *themselves* and their missionaries in a most ludicrous point of light. In giving the character of the 'true shepherd,' they say, 'If they (the flock) suffer, his *property* suffers. If they die, his *property* is diminished. *As* all his earthly expectations depend on the safety and prosperity of his flock, he watches over them day and night continually, &c.' But this is 'taking the oversight of the flock for filthy lucre's sake.' Well, it is better that the gentlemen say this of themselves, than that we should say it of them.

Let us now hear what they have to say of the 'hireling.'—'He is

* Since the foregoing was written, I have learned that the Rev. *Joshua Crosset* of Ware, (the town of the Rev. Mr. Cook, who is believed to be not unacquainted with at least one of the writers of the Letters on Methodism, but not I believe in his parish,) a located minister of age and standing, and a trustee of the Wesleyan academy, recently, while struggling with adverse circumstances, had his *only cow* taken and sold to pay his parish tax, for the *use and benefit* of an *Orthodox clergyman*.

Are such the ministers who reproach the Methodists as tyrants, and accuse them of living by a 'sponging system?' Yes, these are the very men who are so loud in their cries against the tyranny and oppression of Methodism: who affect to sympathize with the Methodist 'people,' on account of their frequent collections, and the burthens imposed on them by the 'bishops,' which 'grind them as it were to *powder*.' In their tender mercies for this people, they inform us that this 'traveling multitude' are to be supported by the poorer classes in the community; 'but what is by contribution, subscription, or TAXATION, does not *sufficiently appear*.' p. 30.

one,' they tell us, 'whose (temporal) interests are in no respects identified with the sheep.' This applies exactly to their home and traveling missionaries.—'He labours only for a short time.' Thus it is with their missionaries. 'If the flock perish, he does not lose his compensation.' Neither do their missionaries. 'And he, therefore, feels no special interest in their comfort or preservation.' If this inference is fairly drawn, it applies also to their missionaries.—'In the source from which this imagery is taken, he is the good shepherd who is personally interested in the sheep, and remains *permanently* with them. And he is the '*hireling*' whose employment with a particular flock is only temporary; 'whose own the sheep are not;' whose reward is in no respect dependent on the preservation or growth of the flock, but is received from others.' It is perfectly plain then, that their home missionaries are 'hirelings.'

When Pilate wrote this title of Christ, 'THE KING OF THE JEWS,' and refused to alter it, it is supposed that his design was overruled by the invisible hand of God, and he was made to speak the truth contrary to his wishes. And thus these gentlemen, though they did not design it, have given to the Methodist ministers the character of 'true shepherds,' and to their own missionaries that of hirelings. If this be the character of the true shepherd, that 'his earthly expectations depend on the safety and prosperity of his flock,' (though this is not his motive in taking the oversight,) then are the Methodist ministers 'true shepherds;' for we *know* it to be the fact, that if they do not receive their support on the circuits and stations where they labour, they are *not sure* of it from any quarter; and if they receive half or two thirds of their allowance where they labour, they are not sure of getting any more from any quarter,—all the gentlemen have said to the contrary notwithstanding. And if what they have given as the character of a hireling be correct, we might defy them and all men to show that their missionaries are not complete 'hirelings.' But let it be remembered, that this is *their* own account of their missionaries, and not ours.

But these gentlemen, so rich in their own resources, so fruitful of invention, have hit upon another proof that the Methodist ministers are *hirelings;* which is this: They have 'large salaries, and are sure of their pay.' But if this proves the Methodist preachers to be hirelings, it will prove all Orthodox ministers, whether settled or traveling, to be hirelings also, if they have as large salaries, and are as sure of their pay. Let us see then how these matters stand.

But first we would premise, that here, as elsewhere, the object of the gentlemen is to represent the Methodist preachers as hypocrites, liars, artful, money loving and money getting men, influenced by worldly motives in all that they do: that while they profess to take and use the sacred office,—not 'for filthy lucre's sake, but of a ready mind,'—they are in fact getting 'rich by the ministry, and abandoning it for worldly speculations.' With this object in view, what may we not expect them to say of the Methodist preachers' salaries?

They tell us, however, that their statements are founded on the Methodist Discipline. This is incorrect. The Discipline does not

warrant them in saying that Methodist preachers have a 'complete support for themselves, their wives and children, in sickness and health, and for their widows and orphans,' exclusive of their 'annual allowance.' Nor does the Discipline tell them that they actually *get* what is allowed them. Besides: There is one thing respecting the annual allowance of the preacher, his wife and children, which they appear not to understand, viz. that this allowance was originally all that was allowed himself and family; but being found inadequate to meet his necessities, provision was made for an estimating committee of lay brethren, to say how much more than this he should be allowed for table expenses, house rent, and fuel. This is the sense in which the Methodists understand the Discipline upon this subject.

We will now take the annual allowance of a family as they have given it, at $280. This sum of $280 is not exclusive of his whole support, as the gentlemen represent; but out of this sum he is to clothe himself and family, educate his children, provide himself with traveling apparatus, &c, &c. The gentlemen have found out, however, that much of this (clothing) may be expected in ordinary cases to be supplied by gratuities, which Methodist ministers are known to be *constantly receiving*.' Surely the Methodist *people* must have a very different opinion of their preachers from that which the gentlemen entertain; and, while we are ever ready to acknowledge the liberality of our people, we would ask the gentlemen, for they claim to be judges of all these matters, how this proves that our people *groan*, being *burthened*, beneath that 'system of sponging by which their ministers are supported;'—it being a rare thing that people who are oppressed with such 'enormous' demands, as they say our people are, should be so liberal.

But though they know that the Methodist ministers are 'constantly receiving gratuities,' yet there is one thing they do not know, namely, that no preacher, we speak now of the New-England conference, can have a claim upon the conference till he has rendered an account of all his 'gratuities.'

After giving the several sums mentioned in the Discipline as allowed to a preacher, his wife and children, which they think, 'for WISE REASONS, were scattered through the book' of Discipline, that the Methodists might not be able to see them 'stand together,' they proceed,—

'So here we have a complete support for their families and themselves, at home and abroad. Then provisions are made for cases of sickness and distress. Their widows and orphans are *sure* of support, and themselves are sure of a pension when disabled or superannuated: so that here is a provision for every emergency, and what amounts to a complete independence,—beyond the necessity of trusting Providence.' (What divinity is this, which teaches that a man may be 'sure of support beyond the necessity of trusting Providence?') 'But over and above this,' they tell us 'the minister has a regular salary, the whole of which he may lay up as an accumulating fund, consisting, in families of average size, of 300 dollars. So that *there is no kind of secular business which is so lucrative, and in which a man without a capital may ordinarily accumulate so much wealth!!*'—'Princely provision.' —'We here see the reason too *why so many* traveling preachers chose to "locate," and abandon their work for worldly employments and speculations, after having pursued it long enough to have collected a sufficient capital,' &c.

This '*princely* provision'—this '*enormous* sum,'—these '*immense*

salaries,'—this '*mighty* increase,' the gentlemen tell their readers, the Methodist ministers 'DEMAND AND RECEIVE.'

To follow them in their representations and assertions, is the most painful task ever imposed on the present writer. He has read many Deistical publications, and Universalist effusions, but he never saw, in the most angry production of a Deist, or Universalist, a wider departure from the course of honor, candour, truth, charity, and the whole spirit of the Gospel, than is evinced in these letters, and especially in those on the salaries of Methodist preachers. But what renders it still more exquisitely painful to follow them is, that they have done these things under the profession of the *Christian ministry*. No marvel that they concealed their names. A regard for themselves dictated this; and we venture to predict that nothing but necessity will ever induce them to avow the authorship of the Letters on Methodism. And that necessity may exist. Already circumstances pretty clearly point them out; and if any thing will induce them to come to the light, it will probably be a desire to save their reputation by an effort to prevent their being, willing or unwilling, dragged before the public.

The reader will now please to notice a few facts in direct opposition to the representations of the gentlemen.

1. The Methodist preachers do not receive '300 dollars' over and above all their expenses.

2. They do not estimate for themselves the amount to be paid them.

3. Their salaries are not 'enormous.' No Methodist preacher has ever got rich from the salaries allowed him.

4. No Methodist minister is 'sure' of what the Discipline allows him, or of what is estimated for him.

We would now call the reader's attention to the actual amount of Methodist preachers' salaries. For several years this conference [the New-England] published financial minutes, giving the amount of collections and disbursements.

These financial minutes for 1821 and 1822, now lie before me. The finances of the conference have not improved much, if any, since those years; and it may be observed that the New-England conference, at the dates mentioned above, included the whole of New-England east of Connecticut, excepting that part of Vermont west of the Green Mountains.

We will first, then, present the gentlemen with a view of the 'mighty income' of the Methodist preachers, by giving the whole number in this conference who received $400 and upwards for the year 1821:—

Providence, for one preacher and family, raised	$472 82
Lynn Common, one preacher and family	474 82
Lynn Wood End, do. do.	433 70
Boston, two preachers and families	1130 82
Nantucket, one preacher and family	511 00
Hamden circuit, two preachers and one family	467 94

It appears from this view, that only one preacher this year received over five hundred dollars; that none of the others came up to that

sum, and that only four others overran four hundred dollars. The next highest was $366, 21 ; and from that down to $19, 94.

We will next give the whole number of preachers who received four hundred dollars and upwards for the year 1822.

Providence, one preacher and family	$450 00
Lynn Common, do. do.	506 37
Lynn Wood End, do. do.	442 88
Nantucket, do. do.	441 10
Hallowell, one preacher and family	442 97
Hamden, do. do. do.	403 98

From this it appears that only one preacher received over five hundred dollars this year, and that only five overran four hundred dollars. The next highest was three hundred and fifty-eight dollars, and from that sum down to thirty-four dollars and seventy-two cents.

These are specimens of the '*enormous*,' the '*immense* salaries' of the Methodist preachers.

The Rev. gentlemen tell us also that these preachers are '*sure*' of their whole allowance; that they '*demand*' and '*receive* it.' To show how near the truth they have come, we will here give some other statements from the aforesaid financial minutes.

The whole sum required for 1821, exclusive of the presiding elders' allowance, was		$16,487 00
The whole sum received was		5,424 31
Leaving a deficit of		11,062 69
To meet this deficiency, the conference had		
From the Book Concern	$300 00	
From the Charter Fund	100 00	
From mite and cent societies	414 19	
Collections for conference	49 09	
	$863 28	
Leaving a final deficiency of		10,199 41

The minutes of this conference for 1830 were not printed ; but I can give the Rev. gentlemen one fact, which may convince them that the finances of the conference have not much advanced upon former years, which is, that our *superannuated* preachers received but *eighteen dollars* for that year.

On the whole we may remark,

1. That the Methodist preachers in the largest towns and best societies receive but about one third as much as the Orthodox ministers in the same towns.

2. That only a few Methodist preachers in the largest towns, where rents and living are high, receive as much as the Orthodox ministers generally receive, even of those who have the poorest parishes in the country, where living is cheap.

3. We may safely conclude, that two thirds of the Methodist preachers in the country do not receive over one half of what is considered a comfortable living for an Orthodox minister in the same parts of the country.

4. The gentlemen, in their representations of Methodist preachers' salaries, have done what intelligent and candid men could not do.

5. That what they have said of the oppressions of the Methodist people, and their groaning under the burthens imposed on them by

their preachers, is *false*, *officious*, and *meddlesome*, and what *intelligent and honourable men would not say.*

6. That the Methodist ministers are supported by the voluntary contributions of their people; while the Orthodox ministers generally receive not only much larger salaries, but have them legally assessed and secured by law.

7. That if the Methodist preachers are 'hirelings,' because they receive large 'salaries,' and are 'sure' of their support, the Orthodox ministers must be 'hirelings' for the same reason; but then as the latter receive more, and are more 'sure' of their salaries than the former, they are more properly '*hirelings*.' This is according to their own showing.

The next letter of the Rev. gentlemen is devoted to show how the sums necessary to support this 'traveling multitude' are raised. Loud complaints are uttered against the frequency of our collections, and the '*tariff*' on our books, as well as against the objects to which they are applied. The gentlemen seem to think the civil government, and all our republican institutions, are in danger from the 'immense' revenues of the Methodist Episcopal Church; and that some 'earthly tribunal' ought to be created to look into this subject, lest it should 'rear a wealthy and haughty aristocracy' in the midst of us.

We have wondered to see the gentlemen so anxious upon the subject of Methodist preachers' salaries. But the secret is now out. In a former letter they tell us, 'The Methodist ministry furnishes a living which is equal at least to the avails of a fund of $10,000. And into this living they step with little or no previous expense for education: while other ministers, after having spent in time and money, and for necessary books, what is equal in ordinary cases to $3,000, to prepare themselves for usefulness in the church, receive for their labour, in a vast variety of cases, "but A BARE LIVING, and in many cases BARE ENOUGH."'—'A bare *living!*' 'Ay, there's the *rub*.' The Rev. gentlemen, after spending $3,000 'to qualify themselves for usefulness,' cannot bear to see the 'illiterate Methodists' out-do them. Surely there must be a strange mysterious 'power in Methodism, of which we have not been aware.' So the gentlemen think. And they are half right. There is a 'power in Methodism,' otherwise the Methodists in so short a time, from such small beginnings, unaided by the 'powers that be,' without wealth and 'without learning,' could never have grown to be more than 'half a million' of souls in these United States. This *power*, so mysterious to these gentlemen, is none other than the truth and consistency of their doctrines, their manner of preaching them, and the blessing of God upon their labours. The love of Christ and of souls has carried them forward against the world, the flesh, and the devil, and against *some* Orthodox ministers and floods of calumny, and the pleasure of the Lord has prospered in their hands. Between them and the children whom the Lord has given them, there has been a mutual and strong affection. They have been united in labours, in reproaches, and in divine consolations; and hence the freeness and the cordiality with which they have communicated to each other's wants. For a farther answer to the gentlemen's misrepresentations and exaggerations, the reader may consult the Methodist Magazine and Quarterly Review, and the Reviewer Reviewed, as before referred to.

On the eighth and ninth Letters I shall barely remark:

1. The 'prefixing the significant word *our*' to their music, books, &c, is not done, as the gentlemen represent, to 'prevent their members from mingling,' or communing 'with those of other denominations,'—learning their 'tunes,' or reading their books, but as giving preference to their own, as every denomination ought to do.

2. The burlesquing the *whole body* of the Methodists, because *a* Methodist once relinquished the reading and admiring of Thomas à Kempis when he came to be informed that he was a Roman Catholic, is just such a proof of an *exclusive feeling* in *that body*, as the following anecdote is of the same feeling in the whole body of the Orthodox. Many years ago, when I traveled a circuit on Penobscot river, about half a dozen Calvinists in —— held a separate meeting on the Sabbath, when the Methodists preached in the vicinity. A certain man, who sometimes attended with them, read one of Wesley's sermons to them on a Sabbath, and after the meeting he asked several how they liked the sermon. They, supposing the author to be a Calvinist, gave their unqualified approbation of the discourse. One said it 'was his experience.' Another, that is 'was the very marrow of the Gospel.' The person who read it then told them that *John Wesley* was the author of it. The whole meeting was in a sad dilemma. To approve the discourse of a Methodist, would wound their *consciences;* and to take back their approbation was impossible. After enduring for some time their disagreeable situation, one hit upon a method of relieving the whole company, by observing that 'it did not come from a Methodist preacher's *mouth*.'

3. In Chap, i. sec. i, of our Discipline, about thirty 'rules' are given by which to judge the sincerity of those who 'desire to flee from the wrath to come, and to be saved from their sins:' but the gentlemen, with their accustomed *candour* and *good* 'feeling,' give about half the initiating lines of the section, and exclude every one of the 'rules,' and then say, 'Who does not see that this condition, namely, 'a desire to flee from the wrath to come, and to be saved from their sins,' throws the doors of Christian communion open to ALL who may wish to enter?' 'Were the Presbyterians to pursue such a course of admitting members, their church would swell to millions.'

This is the ingenuousness of ministers calling themselves ORTHODOX! We will not complain, but simply add, that if a Methodist minister should depart so far from the spirit of these rules, as these gentlemen have from *fair dealing*, he would be expelled from the Church.

4. Even that *merciful* 'rule' which relates to the 'doing good, especially to them that are of the household of faith, (whether Methodists or Orthodox,) helping one another in business,' &c, for the express reason that 'the world will love only its own,' and will *oppress these*, is by the gentlemen resolved into a '*sectarian feeling*.' Really, gentlemen, you have driven us to despair—despair of pleasing you, unless at the expense of our consciences, and the word of God. We have seen how you trifled with the rules respecting dress, though founded on the plain word of God. The plainness of dress in the Methodists you condemn as 'grimace' and 'pride.' Here is another rule founded on the *express* word of God, Gal. vi, 10, 'Do good, *especially* to them that are of the household of *faith*.' This you make to be evi-

dence of a 'sectarian feeling.' To clear ourselves, we adopt the Apostle's mode of reasoning, 'Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye.'

We pass over in silence a great many things in these Letters, because it is as painful to us, as it must be unedifying to our readers, to follow Rev. gentlemen who deal in little beside injury and insult. There are a few things more, however, which we must notice. We have met with many strange things and anomalies in the course of the Letters on Methodism, which are a tissue of misrepresentations and falsehoods from beginning to end. We have now a most *queer* thing to notice. The pious female, whose letter of inquiry has led to this public disclosure of the evils of Methodism, being exceedingly perplexed in her mind to know whether she could safely continue to worship with the Methodists, since she had begun to see their true characters, writes to her 'spiritual father,' and requests him to resolve her difficulties: but, alas! he, at the end of his eighth letter, finds himself as much in the dark as to the object of her inquiries, as she is herself; and returns her this *comfortless* answer: '*You must settle this question for yourself.*' Yes, who would believe it? All these Rev. gentlemen, after accusing the denomination of Methodists of 'pride and arrogancy; bigotry and a sectarian spirit; of deceit, and guile, and falsehood;' as a 'mischievous' sect; after representing them as an anti-Christian sect, the 'most favored daughter of the Church of Rome,'—after all this and more, the gentlemen cannot answer her inquiries as to joining herself to their assembly. Their words are,

'The most difficult part of your question respects your relation to the Methodists. If you were so situated that you could *conveniently* attend meetings of your own denomination, the case would be plain. Christians should weigh well the matter before they consent to become in any way accessary to the mischiefs practised by them.'

What, gentlemen! after the character you have given the Methodists, do you hesitate whether it be the duty of an Orthodox Christian to commune with them? Do you really mean to say, that 'if it is not *convenient*' for him to meet with Christians, he may meet with hypocrites, deceivers, and corrupters of the word of God? Do you say, that 'Christians should weigh well the matter before they consent to unite with bacchanalians, thieves, and incendiaries? Really, gentlemen, we cannot believe that you are in earnest; for if the Methodists be the people you represent them to be, you can with no more propriety consent that *Christians* should unite with them, than with a gang of incendiaries. If we may therefore be permitted to speak the honest sentiments of our hearts, we must say, either that you yourselves do not believe what you have said about the Methodists, or that what you say as to the pious female's relation to them, is mere *affectation* of candour and liberality. This is another proof that the correspondence with this pious, anxious female, is all a fiction. Men do not trifle thus in matters of importance and truth.

The gentleman gives the following as a 'test' by which the guilt or innocence of the Methodists may be known:

'You may *test* their unwillingness to attend to any subject which does not come from "*our*" people, by offering my letters to some of them. In doing this you

will be asked, Who are they written by? "One of *our* preachers?" And if you say, No; they will reply, "O it is some RADICAL, *and they are not to be believed; there is no truth in them; no, not a word.*" There are horrid letters in circulation.' p. 36.

According to this it would seem that if the Methodists *deny* the charges, it is to be regarded as proof of their guilt. We always thought that the accuser was bound to prove his charges; but according to these gentlemen, the accused are held to prove their innocence, and that by not denying their guilt! *Ah! hapless Methodists!* Our reverend accusers seem indeed to have brought us back to the days of witchcraft, when, if a poor hag on being thrown into the water sunk and was quackled, she was of course deemed a witch, and was dealt with accordingly; or to the days of the *fire ordeal*, when, if the accused in walking blindfold over nine red hot plowshares touched one of them with his feet, he was reputed guilty!

GENTLEMEN! *Authors and distributors of the Letters on Methodism*, in this address to you, I have aimed to use plainness of speech, but to avoid invective; and while on the one hand I would not impute to you false motives, on the other my conscience would not allow me, through an affectation of candour, to impute to error or mistake what you have evidently said wilfully and with design.

You have sometimes complained of the treatment of the Unitarians toward you. But when did the Unitarians ever treat you in the manner you have treated the Methodists. Yet you have complained; and the language of your complaint is well suited to our present occasion.

'I have openly avowed in this letter my own opinion, and what I know to be the opinion of the Christian brethren with whom I have the honor to be associated, in relation to these subjects. I know that what you have said is incapable of being supported on any grounds of evidence. *I do know that the accusations which you have brought against* [*the Methodists*] *are* NOT TRUE. *I aver that* THEY ARE NOT, before Heaven and earth. That they are accusations of a hurtful tendency need not be said. They go to destroy all respect for us, all confidence in us, all prospects of our usefulness in society, or in the church, just so far as you are believed; and to render us the objects of suspicion, of scorn, and of hatred. As injured men, as injured in a manner that is highly unjust and cruel, we call on you either for reparation, or else to support your charges. These charges are *allegations as to matter of* FACT. They are not matters of opinion merely, or the deductions which may be drawn from opinions. As matters of fact, you are bound to support them. According to all demands of propriety and justice, you have no liberty now to retract, [or remain concealed,] by professing disdain for your opponents; none to screen yourselves under the allegation that you dislike controversy. On every ground of equity you must either support the charges you have made, as to the facts, or take them back; or else stand before the public as those who have abused and maltreated their fellow beings, members of the same commonwealth, entitled to the same privileges with yourselves, and having a right to claims that they shall be spoken of with *truth* and *justice*; a right which cannot be violated without responsibility for so doing.'*

* Professor Stewart's Letter to Dr. Channing.

Your charges, gentlemen, are brought against the largest denomination of Christians in the country: a denomination who hold the Divinity of Christ, and the doctrine of atonement, the doctrine of the Trinity, the depravity of human nature, regeneration by Divine agency, and justification by faith, as well as yourselves: a denomination which has done as much to spread these doctrines, and to revive religion, as your own; and whom you have found it expedient to imitate in a variety of respects.

Your treatment of the Methodists is a poor example to your respective flocks, and if followed, and Gospel discipline should be enforced, would cut them off from the kingdom of Christ.

It will, I fear, set our respective denominations farther apart than they were before; prejudice many against the Methodists who *know* nothing of them; and *finally* furnish occasion to our common enemies to reproach the religion of the Bible, and to say sarcastically, 'See how these Christians *love* one another.'

Permit me, *gentlemen*, in my own name, and in behalf of my denomination, to subscribe myself

Your *injured* Friend, and humble Servant,

TIMOTHY MERRITT.

Malden, Mass., June 29, 1831.

DR. GREEN'S ATTACK ON 'PRACTICAL METHODISM.'

IT had been our purpose, as intimated in our last number, to continue in the present a more particular notice of the articles on Practical Methodism contained in the Christian Advocate, edited by the Rev. Dr. Ashbel Green, of Philadelphia. We are glad to find, however, that our design has been so far anticipated in a preceding article, (the review of the 'Letters on Methodism,' by the Rev. Timothy Merritt,) as will very much curtail our task, and in a great measure supersede the necessity for its minute execution. The well merited castigation which Mr. Merritt inflicts upon the concealed authors of the 'Letters on Methodism,' is as justly due to the masked author of the articles on 'Practical Methodism;' and little less so to his endorser and supporter, Dr. Green. We shall, nevertheless, still glean up a few items which have not fallen in the way of Mr. Merritt, and place them in such a light before our readers as will enable them to judge with what truth and sincerity Dr. Green's correspondent has styled himself our '*friend*;' and how far his articles contain internal evidence of having issued from the bottom of a *guileless* heart,—one touched with 'no feeling' toward us 'but that of *kindness* and *good will*,' and destitute of any design to hold us up to 'contempt or ridicule.' Such are his professions:—such the fair show in the flesh with which he commences! Indeed, he acknowledges that it was among the Methodists that he 'received his first religious impressions:'—that with many of them he has been 'long and intimately acquainted,'—has 'often held sweet counsel together with them,' and regards them, as a body, 'as a respectable and pious branch of the church of Christ!'

But now mark what follows these professions. Mark the fruits and the evidence of the friendship and the gratitude of this model of a 'friend;' and then judge also what ideas he must have of what constitutes 'a respectable and pious branch of the church of Christ,' since he admits ours to be such, and yet represents the practices which he condemns as '*general* in

the Methodist communion;' and this, too, from 'what he has *personally known*;' for so Dr. Green himself understands him.

After premising that he omits 'the discussion of doctrinal points altogether,' our 'friend' remarks, that, as to 'method' in preaching, we '*disclaim* it;' and therefore he talks of our 'manner.'—'One of the first characteristics' of our preaching, he says, is 'that it communicates little or no instruction.' This he ascribes to two causes:—the 'illiteracy' of the preachers, and 'the little value they place upon evangelical truth, as a means of conversion and sanctification:' and adds his persuasion, that, 'however in theory some of this denomination may value learning and biblical truth,—practical Methodism, speaking of it at large, disregards both!'—Nay, he adds a positive assertion, that,

'With the multitude of the denomination, the *best possible* recommendations for the Gospel ministry are, strong lungs, excitable feelings, a ready flow of words, and a great *show* of zeal:'

All of which might consist not only with gross Calvinism, but with gross impiety. Yet 'the multitude' of our 'respectable and pious branch of the church of Christ,' he affirms, considers these '*the best possible recommendations for the Gospel ministry!*'—So says our 'friend;'—and Dr. Green underwrites for him.

One other trait which he 'ventures' to add in the picture which he draws of our 'respectable' church, is,

'That there is no class of Protestant Christians so generally ignorant of the Bible, or of the connection and bearing of its solemn and eternal truths, as those of this denomination.'

Of the 'Methodist circuit riders,' he asserts that 'every thing said by Adam Clarke, they receive as Gospel,'—'the little reading they have, being chiefly of his works;' and they 'appear quite adepts in the Syriac, Arabic, Hebrew, Greek, and Latin languages.'—He even once 'heard a shoemaker assert, in the pulpit, that Paul was a Methodist!'—This to be sure was monstrous. But quere:—does not Dr. Green think that Paul was a Presbyterian?—The sneer at the 'hatter' also (why not at the tent-maker and the fisherman too,) we shall pass over with simply remarking, that we are so far from being ashamed that there are many among our brethren in the ministry, who were brought up in honest industry, and in respectable mechanical or agricultural pursuits, that we rejoice in the fact, knowing as we do, from the best of all proofs,—the fruits,—that very many of these have been specially honored as the most willing, able, and successful messengers of the Lord, in spreading the Gospel among the poor and destitute, and in winning souls to Christ. And if Dr. Green's correspondent will venture to let himself be known, we have little doubt that there may be some who have once been even 'shoemakers' or 'hatters,' or of other mechanical professions, who would have no occasion to be ashamed or afraid to speak with him in the gate, before the people. We should really like to know, too, who the 'person' is that possesses the distinction of being 'quoted as authority wherever known,' whom Dr. Green's correspondent heard assert, 'that John Calvin was one of the greatest enemies of the human race.' Such an 'authority' must be one of more weight than is often met with.

'Another *characteristic* of their preaching,' continuing his portrait of us, he says, is '*abuse of other denominations of Christians.*' In this place he uses the word 'abuse,' he informs us, 'in its legitimate sense;' and adds:—

'This is a sin, as far as I know, coextensive with Methodism.—If there are individual exceptions I have not met with them. Nor is it an occasional sin, nor a sin of infirmity; it is habitual, and a sin in whose commission they delight.'——'Nor is this abusive warfare confined to one denomination—it is indiscriminate. It is waged with the Baptist, the Episcopalian, the Presbyterian:—none of any Shibboleth escape but those of Wesley.'

The remarks of our 'friend' on 'a *hireling ministry*,' have an ample answer in Mr. Merritt's review above referred to. So also has the following *friendly* and *consistent* picture of our 'respectable and pious branch of the church of Christ.'

'Wherever, under the labours of our ministers, [the Presbyterian,] God is pouring out of his blessed Spirit, they [the Methodists] are sure to be there. If *harmony* prevails, *the great object is to disturb it.*'—'And this course they pursue, until, too often, the candle of the Lord is extinguished, the windows of heaven are closed, and the Spirit of grace withdraws his saving and converting influences.'

Again:—

'The time was, when our Methodist brethren made a great show of charity.—It was, when they were far less numerous than they are at present; and when they were compelled to conceal their real feelings, in order to make any progress. And this show of charity, under certain circumstances, is not unfrequently made even now. When they enter a place where any other sect is dominant and popular they are very conciliating in public; they preach only on the acknowledged doctrines; they talk much about charity, and brotherly love; and yet too often, are at this very time, profuse of their invective in private. Indeed it is not going beyond the truth to say, that there are not a few of them who can assume almost any hue, to suit circumstances.

They appear to believe that all but themselves are very worldly minded. In the avowal of this opinion they make no hesitation whatever. They point to their broad hats, and plain bonnets, and straight coats, as evidences of their crucifixion to the world, and of their want of conformity to its fashions and vanities; and they refer to the more becoming, though not more expensive dress of others, as a convincing testimony that their hearts are filled with vanity. So much do they permit their minds to dwell upon these trifling matters, that they suppose their friends, who attach themselves to other churches, are and must be actuated only by worldly motives. They also think and proclaim, that the ministers of other denominations make their sacred vocation merely a profession; and enter it because they like it better than law or medicine, and have no other object than to make a living. And so much do their 'itinerants' dwell upon these subjects, that the common people among them are fully persuaded, that there is nothing like true devotion beyond the circle which encloses Methodism. On this subject I speak not theoretically. I testify what I do know.'

Immediately afterward he states that when he was 'surrounded by Methodism,' and was inquiring to what body he should attach himself, his 'ears were continually filled' with what he pronounces to have been 'untruths' uttered by these Methodists, though he believed all that was told him, until he 'learned from experience that they violated the ninth commandment!'——Query:—Were these the Methodists among whom he received his first religious impressions;' and with whom he often 'held sweet counsel?' If so, we again beg the favor of his name and address; that we may have the accuser and the accused face to face, and judge *for ourselves*, and let the public judge, which it is that violates the ninth commandment. Nay, we demand this of him, as a matter of right and justice. If he shrinks from it, we have no fear of the inference which will be drawn by a discerning public.

We shall subjoin some farther specimens of our 'friend's' diatribe:—

'Their meetings are conducted with great confusion, two or more praying at the same time;' &c.—'Hence too they conclude, that the worship, where similar confusion does not exist, is a formal service; and that the denominations which oppose it, are all destitute of the power of godliness. This is the datum on which they arrive at their conclusion; on which they exclude all but themselves from the reigning power and influence of Divine grace.—Believing that genuine piety is found only among themselves, they seem as desirous to proselyte from other denominations, as to convert a sinner from the error of his ways.'——'According to their reckoning, where there is no Methodism there is no religion. In the west and south, the prayer is frequently heard—"Lord, revive Methodism; may this wicked people be converted to Methodism; may Methodism have free course and be glorified." What but a disbelief of the total want of piety among other denominations,

connected with the most abject ignorance, can account for such absurd, I had almost said impious, conduct?'

'The feeling above described is also obvious from the manner in which they locate their preachers.——Their object frequently is, not to find out destitute places and to supply them, but to find out where there is a probability that some of their vociferous and fluent declaimers can distract a supplied and quiet people, and make Methodists. I say not that this is their uniform object; for many of the younger brethren are sent into the woods, until they catch the pitch; but I assert it to be frequently their object.'——'And this is only a specimen of their conduct throughout the country.'——'I make not these statements by way of complaint against the Methodists; but I do make them for the purpose of placing their true character before the public.'

Again:—

'Are their ministers as a body more given to the duties of their calling, than those of other denominations? We venture to say, not near as much.'——'Some of them are considered decidedly the best jockies, in the part of the country where I reside. ——One of them is a shrewd, active merchant, famed for his cunning. Another is a windmill pedlar, making money rapidly. Another is a partner in a large factory, who thinks more about the market than the pulpit. And with just such enumerations I could fill at least one of your pages. So far are they in fact from being less worldly minded than others, that I believe a candid and full examination would prove them to be the most worldly men in the Christian ministry.'

From the general tenor of Dr. Green's articles, his readers must of course understand the above remarks as having reference to our regular itinerant ministry; for as to our local ministers it is certainly no new discovery that they may be merchants, or partners in factories, or in any other lawful and laudable business. If any of them, however, are more 'cunning' than their masked accuser, they are entitled to credit at least for their *cleverness*.—As to being 'jockies,' if meant in a bad sense, as we presume, and the accuser feels entirely safe, as the representative of his denomination, in casting the first stone in this matter, let him take off his mask and give his specifications, and we will meet him in a comparison of denominations, odious as it may be, to any extent that he may desire. But if it be merely meant that many itinerant Methodist ministers are good judges of that valuable animal, the horse, for which they have such constant use, we not only admit it, but say that it would be a great shame to them if they were not. It is very probable, too, that from this known fact some of them may frequently be called on to give advice to particular friends in making purchases or exchanges; and in this way their very acts of kindness may be made the groundwork of such accusations as those of this secret and heartless calumniator. In a *Presbyterian* minister, however, the same knowledge and judgment, which are tortured into a crime in a Methodist minister, would be deemed a valuable accomplishment, and one of which a friend might occasionally very innocently avail himself. Of this there was an instance in the late Rev. Dr. Mason.

'He was a good judge of a horse, and being invited to look at one for a clerical friend, discovered that his knees had been marked by the ground, and said, that was a good sign for a minister, but not for his horse.'

So says the 'Philadelphian,' which *some* Presbyterians may admit to be good authority, though, perchance, Dr. Green may not.

As a specimen of the effrontery, we might say the absolute impudence, of our accuser, we will barely mention that, among the 'factitious methods' of obtaining and retaining a character for piety, with which he charges us, and which he says, 'may all be assumed for the sake of impression,' one is, the making of 'long and public prayers.'—Such a charge from a *Presbyterian!*—Risum teneatis amici? Surely our 'friend' must be jesting; or else forgot whose portrait he was drawing.

The following is the account given of the means used at our camp meetings, amongst others, 'to make up the round sum of 450,000 members.

'The names of all who are in any way excited are taken down by the ministers; and at the breaking up of the meeting, they are declared to have united with the Methodists. And a notice is written and sent to the "Advocate and Journal," stating that at such a camp meeting so many were converted.

It is true that the "discipline" requires an apprenticeship of six months, before they are admitted to full communion: but this is merely a theory of the "discipline," which is but rarely practised.'

'I could state a great many facts, respecting these camp meeting converts. Whilst some, I freely admit, have honored their profession and their Saviour, by a life of godliness, I have known many others return to the beggarly elements of the world. Four or five years since, in the town adjoining that in which I live, about one hundred were converted; or, to use Methodist language, "got religion" at a camp meeting. At this time, scarcely one of them maintains a character for piety. A few of them yet "hold on," but the rest "have fallen from grace." It is presumed that these backsliders, with all in like circumstances throughout the country, go to swell up the round sum of 450,000 members. It is not a very uncommon circumstance, to hear an individual exclaim at these meetings that he has "got religion," and to see him, before he has returned home, get drunk. And a more common circumstance is, to see them "brought out with power," and to hear them pray and exhort and shout, and in the course of a few months afterwards, to hear them say that "religion is all a hoax." To these things I can testify. And yet it is presumed that every name placed on the ministerial books at the meeting, goes to make up the round sum of 450,000 members.'

Our 'friend' seems not to have been aware that before he had finished his essays we had exceeded the 'round sum' of 450,000 members, which seems to have haunted him so incessantly; and that without including the 'backsliders' &c, we already number more than 500,000.—Alas! poor Ahithophel!

Ibi omnis effusus labor.—All your labor's lost!

Again:—

'The "circuit riders" pursue a plan, well adapted to increase their numbers without adding to the amount of piety. The fact is, that almost every "circuit rider" is a Methodist recruiting officer. The moment any thing like seriousness occurs in a place, the "rider" furnishes himself with pencil and paper; and with one in his pocket and the other in his hat, enters the meeting. After a noisy exhortation, he passes round the room, asking man, woman, and child, if they wish to be prayed for; and if so, to give in their names. Without any hesitation, they generally answer his question in the affirmative, and give their names. In the course of a few weeks, some of them become the hopeful subjects of grace. The preacher visits them, and they tell him the fact. "Oh! yes," he replies, "I have been praying for you, and I knew the Lord would convert you." If the brother or sister expresses a desire to join some other church, he makes no hesitation in saying, "You have been converted by Methodist prayers, and now you should join the Methodist church." If this is not clear demonstration to the individual he is addressing, he produces the paper, on which the name was at first enrolled, as evidence that the conversion was the result of Methodism.'

The following passage is rather beyond our comprehension.

'During the last winter, a petition was sent to Congress from the town of my residence, in favour of Sabbath mails; and I am credibly informed—and I mention it with pleasure—that it was subscribed by the most reputable members of the Methodist Church.'

Our difficulty is to understand how it affords Dr. Green and his correspondent 'pleasure' that the most reputable members of the Methodist Church subscribed a petition in 'favour of Sabbath mails.'

One of the bitter complaints of our 'friend' is, that 'the circuit riders and the class leaders' keep such a constant watch over their flocks, that '*they are not left to themselves;*' and this he says, 'is the rub.' Very likely.—And were these shepherds to desert their flocks, the next cry would be that they cared not for the sheep; and doubtless this would afford a much better opportunity for the accomplishment of our 'friend's' objects. One of the main topics of his lamentations is, our 'unqualified ministry.'

Another is, the evil of separating 'the less from the more intelligent class of Christians:' and ours being the 'less,' and theirs the 'more'—*ergo*, ours ought not to be separated from theirs! Could any thing be clearer, more happily devised, or more logical?

'But what is, perhaps, the greatest evil of Methodism, is yet to be named. I mean its effect in *begetting improper notions in regard to divine truth.*

In this view of the subject, how deplorable the extension which is given to views and notions based on clouds, and borne up by vapours, which vanish into thin air before the light of reason and Scripture.'

This is his description of the doctrines of Methodism. The substitute with which he would furnish us, (as from his selecting Dr. Green's 'highly useful miscellany,' we presume him to be one of the 'old school,') we suppose, of course, would be *old Calvinism.*

'Where Methodism has been to any extent prevalent, it is almost impossible to make a proper impression upon the mind. You can do but little less than look upon, and weep over the wild waste that is widening around you.'

The 'proper impression upon the mind,' which it is almost impossible to make, wherever Methodism prevails, is, doubtless, that of Calvinism. This we believe to be very true; and we thank God for it; and we believe this, too, to be one of the great blessings of Methodism, 'in its progress through the country.'

Among the scenes which he says are 'actually exhibited in nearly every camp meeting, and in many prayer meetings and love feasts, from one extremity of the country to the other,' is that of 'twenty or thirty praying at once.'——'Reverence and order in religious worship,' he says, we consider 'the characteristics of coldness and formality;' that we suppose that religion 'consists in a boisterous agitation of the passions!' This is Dr. Green's credible witness. And to wind up the whole, as we are compelled to do, he tells us himself, that in the 'region' in which he lives, 'the intelligent and influential are generally infidels, or something as bad; and are rarely ever seen within the walls of a church:'——'And that cold chill, which is the sure precursor of spiritual death, is pervading *the whole community!*'—And yet this man is doubtless, in his own opinion, one of the 'qualified ministry!' What could have we of farther witnesses? By their fruits ye shall know them. It is true, indeed, that, like the first fallen man, instead of blaming himself he accuses his neighbours, and charges all this on the Methodists, whom God has given to us with him; although he says they are there 'on the wane.' So that whether they wax or wane, their 'friend' contrives to put them still in fault. We have not room for farther extracts; and we regret this the less, as our readers must be sufficiently disgusted with the medley of misrepresentation, caricature, and falsehood, already laid before them.

AMERICAN BIBLE SOCIETY.

An article in our number for July, contains the following sentence:—

'It is perhaps not generally known that the *American Bible Society* also assists the American Sunday School Union with large donations. But it affords no such assistance to us.'

The General Agent of the American Bible Society has since informed us that that Society, in September 1828, 'unsolicitedly appropriated 200 Bibles and 500 New Testaments to the Methodist Episcopal Sunday School Union, and received from its Secretary a letter acknowledging the receipt of the gift.' Of this we were not aware when the above sentence was published; and so far as this fact goes, we very cheerfully give publicity to it. The above mentioned donation, it will be observed, however, was made to the Sunday School Union of the Methodist Episcopal Church some time after the difficulty which had occurred from the refusal of a grant to our Sunday schools by the Young Men's Bible Society of this city; and after our subsequent determination to form a Bible Society of our own. How far it might have been intended to operate as a preventive of the execution of that measure, it is not for us to say. We must still also be permitted to think that our former statement, when accurately examined is substantially correct. The statement was, that the American Bible Society assists the American Sunday School Union with *large* donations: but affords no *such* assistance to us. Now the General Agent of the American Bible Society says himself, that in April last that society made a donation to the American Sunday School Union of *twenty thousand* Testaments, for gratuitous distribution among poor children in the valley of the Mississippi; while to *us*, in 1828, it had presented 200 Bibles and 500 Testaments! Yet the poor children under our care in that great valley were vastly the most numerous, and our means vastly the smaller. In each instance, we add from the statement of the General Agent, the donation was unsolicited; and to each Institution there was but a single donation.

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